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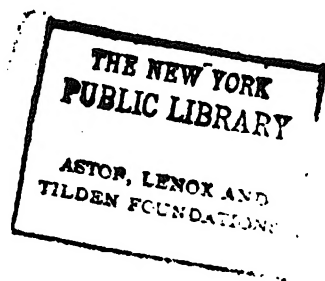


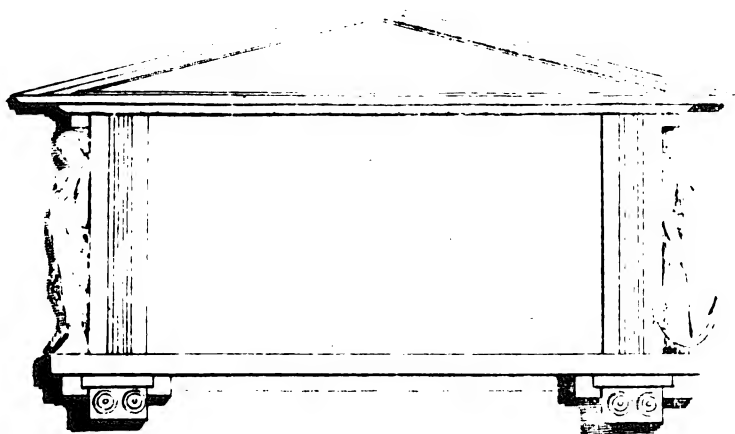












A  
GREEK AND ENGLISH  
LEXICON

TO THE  
NEW TESTAMENT:

IN WHICH

The WORDS and PHRASES occurring in those SACRED BOOKS  
are distinctly explained;

And the Meanings assigned to each authorized by References to Passages of  
SCRIPTURE,

And frequently illustrated and confirmed by  
CITATIONS FROM THE OLD TESTAMENT

AND FROM  
THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

*Adapted to the Use of Learners, and those who understand no other Language than English.*

---

THE SEVENTH EDITION, CORRECTED, ENLARGED, AND IMPROVED.

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BY JOHN PARKHURST, M. A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

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ΜΑΤ. XXII. 29.

ΠΑΝΑΙΣΙΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

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ΤΩΤ ΨΕΥΤΩΣ ΚΑΚΩΣ ΟΥΤΙΩΣ ΜΗ ΑΝΑΓΙΝΩΣΚΗΤ ΒΙΒΛΙΑ, ΨΥΧΗΣ ΦΑΡΜΑΚΟΝ.

CHRYSTOSTOM.

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1817.

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May was  
21st  
1891

# L I F E

OF THE LATE

*REV. JOHN PARKHURST, A.M.*

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**T**HE Rev. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished

tinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England to a set of rebellious schismatics, at the hazard of his life, Mr. Parkhurst thought, and justly thought, that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survived him, and married the Rev. James Altham. In the year 1761, he was married a second time to Millecent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English Language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still

still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," shewed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious Letter of Mr. Parkhurst's, on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of

king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was 500*l. per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than 450*l.* Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off 50*l.* from the commencement of the lease; and instantly refunded all that he had received more than 450*l. per annum.*

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit: and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though  
never



never unforgiving. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

## GLORY TO GOD ALONE.

Sacred to the Memory  
Of the Rev. JOHN PARKHURST, A.M.

Of this Parish,

And descended from the Parkhursts of Catesby, in Northamptonshire.

His Life was distinguished

Not by any Honours in the Church,

But by deep and laborious Researches

Into the Treasures of Divine Learning :

The Fruits of which are preserved in two invaluable Lexicons,

Wherein the original Text of the Old and New Testament is interpreted

With extraordinary Light and Truth.

Reader! if thou art thankful to God that such a Man lived,

Pray for the Christian World,

That neither the Pride of false Learning,

Nor the Growth of Unbelief,

May so far prevail

As to render his pious Labours in any degree ineffectual.

He lived in Christian Charity ;

And departed in Faith and Hope

On the 21st Day of February, 1797,

In the 69th Year of his Age.



# P R E F A C E

TO THE

FIRST EDITION, OF MDCCLXIX.

**A**BOUT seven years ago was published *An Hebrew and English LEXICON*, with a *Grammar* prefixed; and I must with gratitude acknowledge that the favourable reception given by the Public to that work, has been a considerable support to me in going through the following laborious performance: the general design of which is to facilitate an *accurate* and *critical* knowledge of the *Greek* Scriptures of the *New Testament* to all those who understand *English*.

If we consider how long the *Reformation* has been established among us, and reflect that the *Church of ENGLAND* has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the *Languages*, in which those Sacred Books were originally penned, has not been long ago made as easy as possible to *English* Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *Postulatum* for their admittance, that they be previously acquainted with *Latin*.

As a sincere friend to *sound Protestantism*, in contradistinction, I mean, from the abominable errors and superstitious of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated Sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* Tongues, be not in truth a noxious relic of *Popery*. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those Divine Writings, on which their Profession as *Protestants*, and what is of yet greater moment, their Faith and Hope as *Christians*, are founded.

That our country has from the times of the Reformation down to this day been blessed with many learned and pious men will hardly be disputed by any who impartially reflect on the history of Literature and Religion among us; and yet it is equally certain, that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere *English* Protestant for enabling him to understand the Original of the Old Testament, it is not my present business particularly to declare; with regard to the New, indeed, somewhat more has been attempted. I have now before me a small Octavo, entitled, *A Greek-English LEXICON, containing the Derivations and various Significations of all the Words in the New Testament, &c.* by T. C. late of C. C. C. in Oxford, London, Printed in 1658. Who was intended by the initials T. C. I know not; but

in

in *Calamy's Abridgement of Baxter's Life*, p. 188, it is said, that Mr. *Joseph Caryl*, Author of *An Exposition with practical Observations on the Book of JOB*, had a hand in the work just mentioned. But it is the less wonderful that the Editor, whoever he was, did not choose to put his name at length to the Title-page of this Lexicon, since it is, in truth, only an abridged Translation of *Pasor's*, which *material* circumstance, however, the Translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned *Pasor's* name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical Explanation of the second Chapter of *Romans*, are added an English Translation of *Pasor* on the Greek Dialects of the N. T. and another of the common Greek Grammar. On the whole, as this *Lexicon* has most of the excellencies of *Pasor's*, which is no doubt a valuable work, so it cannot be denied that it has likewise all it's imperfections, and particularly that very considerable one which arises from ranging the Greek words not alphabetically, but under their respective Roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last Century is *Symson's LEXICON and CONCORDANCE*, printed likewise in 1656, in a small Folio, under the titles of *LEXICON Anglo-Græco Latinum Novi Testamenti*, &c. and of *Ἡ Τῆς ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ*, or *AN ALPHABETICAL CONCORDANCE of all the Greek Words contained in the New Testament*, by *Andrew Symson*. A Performance this, which, whilst it exhibits the prodigious labour of it's Author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm that he would have rendered all future *Greek and English Lexicons to the New Testament* in a great measure superfluous; but by injudiciously making the *English Translation* the Basis of his Work, and by separating the *etymological* part of the *Greek* from the *explanatory*, he has rendered his Book in a manner useless to the young Scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr. *John Williams's Concordance to the Greek Testament, with the English Version to each Word*, printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the *English Lexicons to the Greek Testament* that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own Work.

*Proper Names* then being excepted (of which, however, I have inserted some of the *principal*), the Reader will here find *all* the words which occur in the New Testament, whether Greek, Oriental, or Latin, placed in alphabetical order, together with the Gender and Genitive cases of Substantives, and the Terminations of Adjectives, which respectively denote the manner in which they are declined. As to the Verbs, I had once some thoughts of adding the first Futures, Perfects, and other principal Tenses, as *Schrevelius* has done, but, upon further consideration, judged it would be more for the benefit of the Learner, whenever he was at a loss for the Tenses of a Verb, carefully to attend to it's *Characteristic*, and then to have immediate recourse to the Grammar, where, I hope, I will rarely fail of meeting with full information.

I have further endeavoured accurately to distinguish the *primitive* from the *derived Words*, and that the Learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in \* *Capitals*, the latter in *small Letters*. By *primitive words* are meant such whose derivation can be fairly traced no farther in the Greek, and by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that *Etymological Writers* have, by

\* N. B. The *Oriental* and *Latin* words which occur in the New Testament are likewise printed in *Capitals*, since they also ought to be considered as *Primitives* with respect to the Greek.

their

their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to assign Greek derivations to primitive words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned Reader will easily recollect enow, and for my own part I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance, and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that *Confusion at Babel*, yet it is as evident as any *Matter of Fact* can be, that the traces of great numbers of Hebrew words are preserved not only in the Greek and Latin, but also in the various languages which are still spoken in the world, and particularly in the \* *Northern* tongues, where one should least expect to find them: And in relation to the Greek, in particular, I will venture to add, after long attention to the subject, that almost all the † *Greek primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the Hebrew. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such ‡ *Primitives* as are used in the New Testament, and these, it must be observed, comprehend a very large part of *all* the Radicals in the Greek language. And though I am far from presuming that in such a number of Derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

————— *Quas aut Incuria fudit,  
Aut Humana parum cavet Natura,* —————

that can, with any equitable Judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the *Greek Primitives* being thus throughout referred to their *Hebrew Roots*, the relation between those two languages is clearly shewn, and I cannot but hope this part of my Work may both prove a recommendation of it to those who already understand *Hebrew*, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *Primitive* words in Greek are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *Derivatives* and *Compounds* to their respective Radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

*Etymology*, however, is but a small part of the Lexicographer's task. To assign the *primary* sense of every radical and derived word, and thence to arrange in a regular order the several *consequential* senses, and to support these by apposite citations or references, explaining likewise in their proper places the various *Phrases* and *Idioms* of the language — *HOC Opus, HIC Labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must it's

\* See Thomassin. Prefat. in Glossarium Hebraicum, Pars IV. § v. p. 96, 97.

† That what I have above said may not be deemed a novel opinion, I think proper to remark, that the learned Author of the *Port-Royal Grammar*, Preface, p. 8, edit. Nugent, speaking of the *Hebrew*, says it "is the most ancient of all languages, from whence the *Greek* itself derives it's origin." And the Writers of the *Universal History*, vol. xvii. p. 53, 8vo. edit. express themselves thus: "That the most ancient *Greek Tongue* approached much nearer the *Eastern* languages than those dialects of it used by even the oldest *Greek Classics*, appears from the obsolete Radices of that tongue, which generally discover a near relation to the East.—The proximity of the earliest *Greek Language* to the *Oriental Tongues* was well known to Isaac Casaubon and Erpenius, and may be so to any who examines the *Greek Roots* with proper attention." See also the learned Gale's *Court of the Gentiles*, Pt. I. B. i. ch. 12, entitled "European Languages, especially the *Greek* and *Latin*, from the *Hebrew*." [*Vörling* Observ. Sac. Lib. I. cap. vii. and Dr. Greg. Sharpe's VIIIth Letter on learning the *Hebrew Language*, and his *Hebrew Lexicon*, and Index.]

‡ Of these, however, I would be understood to except some few which are formed from the sound, that is, immediately from nature.



merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek Tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *Paragraphs*, with the Roman, and in some cases with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced Scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed by *Mintert* and others, of huddling the various senses of a word together, and leaving the Learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault, which, I think, *Stockius's* over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by Divisions and Sub-divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised Infidels, it is not to be wondered that the *Style* of the inspired Penmen of the New Testament has not escaped their malignity: And it must be owned that some well-meaning Christian Writers have undesignedly contributed to propagate, and confirm the notion of it's *Barbarousness*, by calling many forms of expression *Hebraisms*, which do indeed agree with the *Hebrew* idiom, but which are also found in the purest of the *Greek Classics*, who cannot be supposed to have had any direct acquaintance with the *Hebrew* tongue. Numerous instances of such Phrases are given in the course of the following Work: And to illustrate this subject a little further, I would beg the Reader's attention to the three following observations. First, that in the Apostolic age \* *Greek* was the most universally spoken and understood of any language upon earth: But secondly, that in all the *Eastern* parts of the world it had undoubtedly received a strong tincture from the *Hebrew* and *Oriental* tongues: And lastly, that the Books of the New Testament were written not only for the benefit of this or that particular Church, or People, but of the whole World, both *Jews* and *Gentiles*. Such being, in the time of the Apostles, the real state of the *Greek* language, and of mankind in respect to it, and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the *Scriptures of the New Testament* to the *World*, than that which the Holy Spirit has actually employed, namely, by causing those Divine Oracles to be penned in such a *Greek* style, as, at the same time, that it might in general be understood by every man who was acquainted with the *Greek* language, was peculiarly conformable to the idiom of the *Jews*, and of the *Eastern* nations: And the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the Apostles' days the World, both *Jewish* and † *Heathen*, had been for nearly three hundred years in possession of the *Septuagint* Version of the Old Testament [at least of the Pentateuch]; the *Greek* of which Translation did likewise greatly abound in *Hebrew* and *Oriental* forms of expression, many of which are adopted by the Evangelical Writers.

Let us suppose, that a person whose native language was *Greek*, and who had read some of the best *Greek* Authors, but was entirely ignorant of the *Eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication; the principal difficulty, I apprehend, which one thus qualified would have found in understanding their *Style*, would have arisen not from the *Oriental* idioms occurring therein, (for most of these are used also by the purest *Greek Classics*, and the meaning

\* Thus, about sixty years before Christ, *Cicero* tells a Roman audience, that " *Greek* was read among almost all nations, whilst Latin was confined within it's own narrow limits. Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanct continentur." Pro Archia Poeta, § 10, edit. Gruter.

† [See *Whitaker's Origin of Arianism*, p. 213.]

of others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as for instance, *Πισις* for *Faith*, or *Believing in God*; *Δικαιοσυνη* for *Imputed Righteousness*; *Κρισις* for *Creation*, or *Production from nothing*: And it will be necessary to observe, that in delivering that blessed Doctrine which was to the *Greeks Foolishness*, it was absolutely impossible for the sacred Writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*—*New*, I mean, to the mere *Gentile Greeks*, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel—but *by no means new to the Grecizing Jews*, and to all those who had read the *Septuagint Translation*, since the same words had been there applied in the same senses. The Writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose Pen-men they were, wisely chose, in expressing Evangelical notions, to employ such *Greek terms* as had been long before used for the same purposes by the *Greek Translators of the Old Testament*: And thus the *Septuagint Version*, however *\*imperfect and faulty* in many particulars, became, in this respect, not to the first age of the Church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgement and real learning shall continue among Men.

But it is time to return, and give the Reader an account of the *Assistances* I have used in compiling the ensuing Work: In *deriving* then the *Greek Primitives* from their *Hebrew originals*, I have received considerable help from *Thomassin's Methode d'étudier & d'enseigner la Grammaire & les Langues*; I have, however, seen but too frequent reason to dissent from the derivations proposed by that Writer, and have often substituted others more probable (I hope) in their room. In the *explanatory* part, besides continually consulting the common Lexicons, and many of the *best Commentators and Critics* (a † list of whom may be seen below), and occasionally recurring to a considerable variety of other Writers, I have also carefully perused several of the best *Greek Authors* in the original, with a direct view to the improvement of this Work. The writings of Jo-

\* “It is certain, say our *English Translators* in their Preface, that (i. e. the *LXX*) Translation was not so sound and perfect, but that it needed, in many places, *correction*.” And again: “It is evident that the *Seventy* were *Interpreters*; they were not *Prophets*. They did many things well as learned men; but yet, as men they stumbled and fell, one while through oversight, another while through ignorance; yea sometimes they may be noted to add to the original, and sometimes to take from it.”

† *Alberti Joan* Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725.

*Blackwall's* Sacred Classics, 2 Vols. 8vo.

*Bocharti* Opera omnia a *Leusden*, &c. 3 Vols. Fol. Lugd. Bat. 1692.

*Bos Lambert* Ellipses Græcæ. Edit. 7ma. Lugd. Bat. 1750.

*Doddridge's* Family Expositor, 6 Vols. 4to.

*Elmeri Jac.* Observationes Sacræ, 2 Tom. 8vo. Traject. ad Rhen. 1720.

*Fell's*, Bishop, Paraphrase and Annotations upon all the Epistles of St. Paul, Oxford, 1684.

*Gregorii Joan.* Novum Testamentum cum Scholiis Græcis, Oxon. 1703.

*Lardner's* Credibility of the Gospel History, Vol. 1st and 2d.

*Leigh's* Critica Sacra.

*Locke* on St. Paul's Epistles.

*Martini Cadmus* Græco-Phoenix.

*Minteri Pet.* Lexicon, &c. Francof. ad Mœn. 1728.

*Pasoris Georg.* Lexicon, &c.

*Puli* Synopsis.

*Raphelii Georg.* Annotationes in S. S. ex Xenophonte, Polybio, Arriano, & Herodoto. 2 Tom. 8vo. Lugd. Bat. 1747.

*Schmidii Erasm.* Concordantiæ, N. T.

*Stockii Christ.* Clavis, N. T. Edit. Quinta, Lipsiæ, 1752.

*Suiceri* Thesaurus Ecclesiasticus, 2 Tom. Folio. Amstel. 1682.

*Tromii Abrah.* Concordantiæ Græcæ in LXX Interpretes. 2 Tom. Folio.

*Wetstenii Joan. Jacob.* Novum Testamentum Græcum, cum Lect. Var. & Commentario. 2 Tom. Folio. Amstel. 1751.

*Whitby* on the New Testament, 2 Vols. 4to. Edinburgh, 1761.

*Wolffii Jo. Christ.* Curæ Philologicæ, &c. 5 Tom. 4to. Hamburg, 1739.

*sephus,*

*sephus*, in particular, have furnished many passages for illustrating not only the *Phraseology*, but likewise the *Histories* and *Predictions* of the New Testament\*. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my Title-page, and instead of a *Lexicon* writer turn *Commentator*. In mitigation of this offence (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the *English* Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an Author might be permitted to speak a word or two more in favour of his own Performance, I would in this place humbly recommend the following *Grammar* and *Lexicon*: First, to all those who may have an inclination to learn the *Greek* language, though previously unacquainted with *Latin*: Secondly, to those who having formerly acquired some knowledge of *Greek* at School, but having afterwards intermitted such studies, are, in more advanced life, desirous of consulting or reading the *Evangelical Writers* in the Original: Thirdly, to the Youth of our *Schools* and *Universities*, who will certainly meet with many things in this, which are not to be found in the common *Lexicons*, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of *Christian Faith* and *Practice*: And fourthly, may I add that I am in hopes this work may be of some service to my younger Brethren of the Clergy? who are not only here presented with a *critical Explanation* of all the Words and Phrases in the New Testament, and with the *Illustration* of many difficult Passages, but are also generally referred to the larger *Expositions* of such Writers, both of our own and other countries, as seem to have excelled on the several subjects of Sacred Criticism.

After all, I am thoroughly sensible that a work of this kind must, from it's very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *Perfect Lexicon*, or *Dictionary*: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgement on my interpretation of any particular word or expression, till he has consulted not only the *Lexicon*, but the *Appendix*†.

I cannot conclude without expressing a cheerful hope of approbation from the truly candid and Christian Reader: But as for Those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments—To such Gentlemen as these I would just whisper in the ear,

‡ ΜΩΜΕΙΣΘΑΙ βρον εσιν η ΜΙΜΕΙΣΘΑΙ\*

and if they doubt the justice of applying the Proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the *Greek Testament*, and endeavour to go through their various acceptations in the manner of this *Lexicon*; and, if their Pride has not quite eaten up their Good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a Work, which, they will be convinced, must have required so long and so close an application.

But whatever censures malignant Criticism may pass on the ensuing Performance, or whatever reception it may meet with from my Countrymen in general—Praised be the Father of Mercies, and the God of all Comfort, who, amid a variety of Avocations and Infirmities, hath enabled me to bring it to a conclusion. And may the Blessing of the same God attend it to the heart of every Reader! May He prosper it to his own Glory, to the Diffusion of Divine Knowledge, to the Promotion of Christian Practice, and to the Salvation of Souls! Amen and Amen.

\* [I have also made considerable use of the Works of Lucian, which are generally cited according to Benedictus's edition in 2 Tomes 12mo. Salmurii, 1619.]

† N. B. In this SECOND Edition the Appendix is digested into the Body of the Work.

‡ "It is easier to blame, or sneer, than to imitate."

## ADVERTISEMENT TO THE SECOND EDITION.

**I**N order to give the Reader some distinct information in what respects the present Edition of the *Greek and English Lexicon* differs from the former, it may be proper to observe,

1st. That the *typographical errors* of that edition are in this carefully corrected.

2dly. That the *Appendix* is here digested into the body of the *Lexicon*; so that, on any occasion, there will be but one alphabet to consult.

3dly. That, since the former edition, the Author was, by means of the Rev. *William Salisbury*, Rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes folio, written in Latin by the Rev. *John Mall*, formerly an eminent school-master at Bishop's Stortford, Herts, and by him evidently designed and prepared for the Press. On a careful and attentive perusal it appeared a judicious and valuable Work. It is now repositied in the Library of St. John's College, Cambridge; and hopes are entertained that some member of that respectable and learned Society will ere long present it to the Public, since it would certainly be a valuable accession to Sacred Literature, by supplying in a great measure to the younger Student, the want of those eminent scriptural critics, *Raphelius, Elmer, Alberti, and Wolfius*, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little additional assistance from his *Lexicon* for the improvement of the present Publication.

4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate *Kypke's Observationes Sacræ*, and from works lately published in our own language; such as Bp. *Pearce's* Commentary, Mr. *Bowyer's* Conjectures (4to edit. 1782), Dr. *George Campbell* on the Four Gospels, *Michaëlis's* Introduction to the New Testament, translated by the learned Mr. *Marsh*, and by him enriched with many critical and instructive Notes.

5thly. That the most material and best authenticated *Various Readings*, particularly from *Mills, Wetstein's* and *Griesbach's* editions of the Greek Testament, are here fairly, though briefly, presented to the Reader's consideration and judgment; and may, it is hoped, incite the more advanced Student diligently to consult these elaborate and critical editions, and may particularly induce him to peruse Mr. *Marsh's* excellent publication above-mentioned.

Lastly, That, in the whole, about an hundred and ten pages are now added to the *Greek and English Lexicon*.

## NOTICE CONCERNING THE FIRST OCTAVO EDITION.

**T**HE Reader will please to observe, that in this *Third Edition* the *typographical errors* of the former are carefully corrected; that some explanations and positions contained therein which seemed erroneous, are here expunged or rectified; and some additions made, principally from *Kypke's Observationes Sacræ*, and from Dr. *Macknight's* luminous and valuable Commentary and Notes on the Apostolical Epistles—a Work highly meriting a place in the Library of every Christian Divine.

ΕΡΡΩΣΟ.



PLAIN AND EASY

# GREEK GRAMMAR,

ADAPTED TO

THE USE OF LEARNERS,

AND OF

Those who understand no other Language than English.

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THE SEVENTH EDITION, CORRECTED AND IMPROVED.

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- Minus sunt ferendi hanc Artem (Grammaticen scilicet) ut tenuem ac jejunam cavillanter, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet: Necessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, & quæ vel sola omni Studiorum Genere plus habet Operis quàm Ostentationis.*  
QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.
- Unum esse bonum Grammaticus! Sufficit enim ei, qui Auctores omnes pròdè vult intelligere, esse bonum Grammaticum.—Non aliunde Dissidia in Religione pendant quàm ab Ignorantia Grammaticæ.*  
PRIMA SCALIGERANA.

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# P R E F A C E.

**B** EING desirous of assisting my Countrymen, to the best of my abilities, in learning the *Original Greek of the New Testament*, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere English Reader*. It is true indeed that we already have several Greek Grammars written in our own language, and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my Readers to it, and to have saved myself the trouble of compiling a new one: But *all* the Greek Grammars I have yet seen in *English* proceed upon a supposition that the learner already understands *Latin*. Thus for instance Dr. *Milner*, though in the Preface to his third edition he remarks that he has offered to his countrymen *THE FIRST GREEK GRAMMAR IN ENGLISH*, yet in the course of his Work he renders most of the Greek examples not into *English* but *Latin*, and at page 8. observes, that he has omitted the *Definitions* of things common to *Latin and Greek*, because the young scholar is supposed to be acquainted with them from his *Latin Grammar*; and the Author of the *Port Royal Grammar*, at the beginning of the 7th Book, which treats of the Greek *Syntax*, "professes to comprise no more precisely than what the Greek varies in from the *Latin*, judging it quite unnecessary to repeat how an *Adjective* agrees with its *Substantive*, or a *Verb* with its *Nominative*, and such other Rules as are exactly uniform in both languages." Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as Grammar, may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published: and far from designing in the least to detract from the merit of the excellent Grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the *Port Royal*, Dr. *Busby's*, Dr. *Milner's*, and Mr. *Stackhouse's*; but am most especially obliged to Mr. *Holmes*, though in deducing the *Tenses of Verbs from their Theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the *Syntax* endeavoured to illustrate the *Government of Greek Verbs, by the force of a Preposition understood*, in a fuller and clearer manner than is done in any other Work of the kind that has come to my knowledge.

In making use of this Grammar, the Rules and Examples, which are printed in the *larger* English and Greek Types, should be carefully distinguished from those that are printed in the *smaller*. The former are the *principal* and *most necessary*, and are \* *all* that even the youngest Scholar needs to learn by heart: As for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this Work may not improbably fall into the hands of some persons who, though destitute of the benefit of a Master, may yet be desirous of acquainting themselves with the *Original Language of the New Testament*, I shall, in this place, add some more particular and minute Directions, to assist in such a truly laudable, and (I am persuaded) by no means impracticable, undertaking.

It will be necessary, therefore, for such persons, after carefully perusing the two first Sections of the Grammar, to make themselves perfect in the Declension of the Article,

\* Only observe that the examples of the Active and Passive voices of ΤΥΡΩ (Sect. X. and XI.) and of the Auxiliary Verb ΕΙΜΙ (Sect XI.) though absolutely necessary to be learnt by heart, are printed in a smaller character, in order that each of them might be presented to the Learner at one view.



Sect. II. 14. They should then proceed to the III<sup>d</sup> Section, and commit likewise to memory the Examples of the *three* Declensions of simple Nouns, *Τίμη; Λόγος; and Ξύλον; Δελφιν and Σωμα:* But on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* Nouns under each Declension, nor with the *Attic* Nouns under the *second*. The *principal* Rules of the IV<sup>th</sup> Section are so plain and easy that reading them over two or three times will be sufficient: and Sect. V. and VI. should at present be entirely omitted. As for the Declensions of *uncontracted* Adjectives, in Sect. VII. they can occasion the Learner but little difficulty, supposing him already perfect in declining the *uncontracted Substantives*: The *contracted* and *irregular* Adjectives in this Section should be left for *future* consideration; but the *principal* Rules and Examples in Sect. VIII. and IX. are to be now learned. The beginning of Sect. X. will require particular attention, and the *Active Voice* of a *Verb* in *ω* must be gotten by heart. The *principal* of the following Rules should also be committed to memory. In Sect. XI. after reading the two first Rules, the Verbs *Εἰμι* and the *Passive Voice* of a *Verb* in *ω* must likewise be learned by heart, nor can the *principal* Rules in this Section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *Middle Voice*, and of the *Deponent Verb* in Sect. XII. will be very easy; the *principal* Rules, however, will here also require the same attention as in the preceding Sections; and the Learner, to try his knowledge of the Greek Verbs, may now attempt to draw out several *Schemes* or *Trees*, as in Sect. XII. 16, but must not be discouraged if he finds that at first he makes some considerable mistakes: To be perfect in the formation of the Greek Verbs requires long use and practice in the language, and greater readiness in the Rules for forming the Tenses than can reasonably be expected from a beginner. Sect. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading of two will suffice for the four following Sections. This brings us to the *Syntax*, Sect. XXI. in which the Learner should commit to memory the *principal* Rules, especially Rule 3, 12, 19, 32, 36, 42, and 49. And the *General Observations* in Sect. XXII. will, I hope, well repay his careful and repeated perusal: But the XXIII<sup>d</sup> Sect. *Of Dialects* is designed for his *future* instruction. And now he may without further preparation proceed to the *Grammatical Praxis* in Sect. XXIV. and should endeavour by the References to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master of every word in it*, except only the *contracted* Nouns and Verbs, the Verbs in *μ*, and the *Anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first Chapter of St. John, he may, with the assistance of the *English Translation*, go on to the \* second, and following Chapters, still taking care to account *grammatically* for every word in the manner of the *Praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the Examples of the *contracted Substantives*, Sect. III. of the *contracted* and *irregular Adjectives*, Sect. VII. of the *contracted Verbs*, and those in *μ* in Sect. XIII. XIV. and XV. I would also particularly recommend to him, for six or seven months *at least*, to write down the Greek words (especially the *Primitives*) that occur and their English interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a Master, to read the New Testament in the † language wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real Doctrines* of Christ and his Apostles, in the words not of a *fallible*, though truly excellent, *Translation*, but in those of the *infallible*, because inspired *ORIGINAL*.

\* *Haele's* edition of the Greek Testament, in which the *Primitive Roots* of the Greek words are printed in the margin, seems the best for the use of a *Beginner*.

† [I would here be understood to speak of the *language* of the New Testament in general, without dogmatically deciding that the Gospel of St. Matthew was originally written in *Greek*; on which subject the Reader may do well to compare Dr. Lardner's History of the Apostles and Evangelists, Chap. V. with Dr. George Campbell's Preface to St. Matthew's Gospel.]



Α

# T A B L E

O F

## LIGATURES O R ABBREVIATIONS

### E X P L A I N E D.

|       |       |       |       |      |      |
|-------|-------|-------|-------|------|------|
| αλ    | αλ    | μ     | μεν   | π    | ταις |
| αλλ   | αλλ   | μεν   | μεν   | παι  | ταιν |
| αν    | αν    | μενος | μενος | την  | την  |
| απο   | απο   | μεθ   | μεθ   | της  | της  |
| αρ    | αρ    | μετα  | μετα  | το   | το   |
| γδ    | γαρ   | ος    | ος    | το   | το   |
| γεν   | γεν   | ου    | ου    | τον  | τον  |
| γρ    | γρ    | ουκ   | ουκ   | τον  | τον  |
| δε    | δε    | ουτος | ουτος | του  | του  |
| δια   | δια   | παρα  | παρα  | τη   | τη   |
| ει    | ει    | περι  | περι  | τω   | τω   |
| ειναι | ειναι | ρα    | ρα    | των  | των  |
| εκ    | εκ    | ρι    | ρι    | υ    | υ    |
| ελ    | ελ    | σαν   | σαν   | υι   | υι   |
| εν    | εν    | σθ    | σθ    | υν   | υν   |
| επι   | επι   | σθαι  | σθαι  | υπ   | υπ   |
| εσι   | εσι   | σπ    | σπ    | υπερ | υπερ |
| ευ    | ευ    | σσ    | σσ    | υπο  | υπο  |
| η     | η     | σσαν  | σσαν  | υς   | υς   |
| ημ    | ημ    | σι    | σι    | χαι  | χαι  |
| και   | και   | σχ    | σχ    | χαι  | χαι  |
| και   | και   | ται   | ται   | χαι  | χαι  |
| κατα  | κατα  |       |       | χαι  | χαι  |
| μαρ   | μαρ   |       |       | χαι  | χαι  |

# A PLAIN AND EASY GREEK GRAMMAR, &c.

## SECTION I.

*Of the LETTERS and READING.*

1. **T**HE Letters in Greek are twenty-four, of which the following Table shews,

| <i>The Names,</i> | <i>Capitals,</i> | <i>Small,</i>   | <i>Sound, or Power.</i>     |
|-------------------|------------------|-----------------|-----------------------------|
| Alpha             | A                | α               | a                           |
| Beta              | B                | β, β            | b                           |
| Gamma             | Γ                | γ, γ            | g hard, as in <i>good</i>   |
| Delta             | Δ                | δ, δ            | d                           |
| Epsilon           | E                | ε               | e short                     |
| Zeta              | Z                | ζ, ζ            | z                           |
| Eta               | H                | η               | ee, or e long               |
| Theta             | Θ                | θ, θ            | th                          |
| Iota              | I                | ι               | i                           |
| Kappa             | K                | κ               | k                           |
| Lambda            | Λ                | λ               | l                           |
| Mu                | M                | μ               | m                           |
| Nu                | N                | ν               | n                           |
| Ki                | Ξ                | ξ               | x                           |
| Omicron           | O                | ο               | o short                     |
| Pi                | Π Γ.             | π, π            | p                           |
| Rho               | P                | ρ, ρ, ρ         | r                           |
| Sigma             | Σ, C             | σ, σ, σ (final) | s                           |
| Tau               | T                | τ, τ            | t                           |
| Upsilon           | Υ                | υ               | u                           |
| Phi               | Φ                | φ               | ph                          |
| Chi               | X                | χ               | ch hard, as in <i>chord</i> |
| Psi               | Ψ                | ψ               | ps                          |
| Omega             | Ω                | ω               | o long                      |

2. *Writing*

2. *Writing over the letters several times is the best way of making them familiar to the Learner, who should also, as he is going through the Grammar, continually exercise himself in reading.*
3. Γ before γ, κ, ξ, and χ, is sounded like π, as in ἀγγελος *angelos*, ἀγκάλῃ *ancalee*, λυγξ *lunx*, εγγχος *enchos*.
4. Τ before ι is pronounced like the Eng. *wh*, thus υἱος pronounce *whios*. Comp. Rule 11. below.
5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are *vowels*, the remaining seventeen are *consonants*.
6. The *vowels*, in respect to quantity or time in pronouncing, are divided into *long*, η, ω; *short*, ε, ο; *doubtful* α, ι, υ.
7. *Diphthongs* (Διφθοῖς, i. e. *double sounds*) are formed of two vowels joined together, and in Greek may be reckoned twelve; six proper, αι, αυ, ει, ευ, οι, ου; and six improper, φ, η, φ, ηυ, υι, ωυ; the little stroke under α, η, ω, standing for *Iota*, and being called *Iota subscripted*, or *subscript*.
8. The *Consonants* are divided into nine mutes, π, β, φ; κ, γ, χ; τ, δ, θ; four liquids, λ, μ, ν, ρ; σ, and three double letters, ζ made of δς, or σδ; ξ made of γς, κς, or χς; and ψ, of πς, ες, or φς.
9. The nine *Mutes* are divided into *tenues*, or *smooth*, π, κ, τ; *mediae*, or *intermediate*, β, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, β, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for β or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.
10. If in a word one *Mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as τετυπται, for τετυφται, *he was smitten*; ἐβδομος, for ἐπτομος, *the seventh*; ερυφην, for ερυθην, *I was smitten*.
11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. a *rough breathing*, ('), as ὁρος pronounce *horos*, or with a *smooth* one ('), as ὅρος pronounce *oros*.
12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was \* anciently written H, † then Λ, and for expedition ('); whence the other side of the letter, ς, in quick writing ('), was taken to denote the *smooth breathing*.
13. Almost all words beginning with υ or † ρ are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough breathing*, as ἐρρωσω pronounce *errhoso*, πορρωω *porrho*.
14. As the little marks over words called *Accents* are by no means necessary, either for the pronouncing (so far, I mean, as we moderns can pronounce it) or understanding of the Greek language, I shall only observe concerning them, that the *Acute* (') marks the *elevation of the voice* in a syllable, the *Grave* (˘) the *depression of it*, and the *Circumflex* (ˆ) first the *elevation of the voice*, then the *depression of it*, in the same syllable, and is therefore placed only on *long syllables*.
15. A *Dieresis* (¨) divides diphthongs, and shews that the vowels are to be sounded separate; as αὔριος, pronounce *a-urios*.
16. A *Diastole* (,) distinguishes one word from another; thus το, re and the is distinguished from το, re *them*.

\* See the *Lexicon* under this letter α.

† See *Mansucon's Palaeographia Græca*, p. 33, 375, 278.

‡ Thus many words used by our Saxon ancestors begin with *hr*, as *hracete* *ragged*, *hheap* *raw*, *hneod* *a veed*, &c.

17. An *Apostrophe* (') is the mark of the vowels *a, e, i, o*, or more rarely of the diphthongs *ai, oi*, being rejected at the end of a word, when the word following begins with a vowel, as *αλλ' εγω* for *αλλα εγω*; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into it's correspondent *aspirate* or *rough* one (comp. above 11.), as *αφ' ημων* for *απο ημων*, *νυχθ' ελην* for *νυκτα ελην*. Comp. above 10.
18. *N* is frequently added to words ending in *s* or *i*, if the next word begins with a vowel, to prevent the concurrence of two vowels, as *εικοσιν ανδρες* for *εικοσι ανδρες* *twenty men*, *τυλίσσιν αυτον* for *τυλίσσι αυτον* *they beat him*, *εδωκεν αυτω* for *εδωκε αυτω* *he gave to him*.
19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus *ω* in *ωισω* is *pure*, in *τυψω*, *impure*.
20. The manner in which most Greek books were formerly printed makes it necessary to add *A Table of the most usual ABBREVIATIONS or LIGATURES*, which see fronting page 1.
21. As to the Greek *Punctuation*, that language, in its present form, has four *marks* or *stops*, the full stop and comma as in English, a dot placed towards the upper part of the word, and serving both for a colon and a semicolon, as *λογος* and the mark of interrogation resembling our semicolon, as *λογος*;
22. The Greeks express their *Numbers* either by their *small letters* with a dash over them, thus, *ι*, or by their *capitals*. To express Numbers by their *small letters* they divide their alphabet, which, with the addition of the three *Εισογμα, ε βαυ, ι πορωα*, and *Θ σαρσι*, consists of twenty-seven letters, into three classes: the letters of the first class, from *α* to *ϑ*, denote *Units*; of the second, from *ι* to *ι*, *Tens*; of the third, from *ρ* to *ϑ*, *Hundreds*. *Thousands* are expressed in the same order by adding a dot under the letters; thus *α* is 1000.

| Units | Tens | Hundreds  | Thousands |        |
|-------|------|-----------|-----------|--------|
| α'    | 1    | 10 ρ'     | 100 α     | 1000   |
| β'    | 2    | 20 σ'     | 200 β     | 2000   |
| γ'    | 3 λ' | 30 τ'     | 300 γ     | 3000   |
| δ'    | 4 μ' | 40 υ'     | 400 δ     | 4000   |
| ε'    | 5 ν' | 50 φ'     | 500 ε     | 5000   |
| ς'    | 6 ξ' | 60 ψ'     | 600 ς     | 10000  |
| ζ'    | 7 δ' | 70 ω'     | 700 ζ     | 20000  |
| η'    | 8 κ' | 80 α'     | 800 η     | 100000 |
| θ'    | 9 ι' | 90 θ', π' | 900 θ     | 200000 |

They join them thus, *ια*, 11; *ιβ*, 12; *ιγ*, 13; &c. *κε*, 22; *λγ*, 33; *μδ*, 44; &c. *ρς*, 101; *σιδ*, 211; *τκς*, 322; &c. *αριά*, 1111; *αχξς*, 1660; *αψξη*, 1768; &c. In denoting their numbers by *capitals* the Greeks use six letters, *I, ια* or *μια*, 1; *II, Π*, *Pentis*, 5; *Δ*, *Δεκα*, 10; *Η*, *Ηεκατον*, 100; *Χ*, *Χιλια*, 1000; *Μ*, *Μυρια*, 10000. Two of these letters placed together signify the *Sum* of the Numbers; thus *II* is 2, *ΠIII* 8, *ΔΔ* 20: And when the letter *II* (5) incloses any one of these, it denotes that it is to be *multiplied* by 5, or raises it to 5 times it's own value; thus *ΔI* is 50, *ΠII* 300, *ΞI* 5000, *ΜI* 50,000; and 1768 may be thus expressed, *ΧIΗΞΗΔIΔΠIII*.

## SECTION II.

*Of WORDS, and first of the ARTICLE.*

1. **WORDS** are in Greek usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*
2. Of which the first five are declined, the last three undeclined.
3. A word is said to be *declined* when it changes it's ending, and to be *undeclined*, when it does not.
4. The *Article, Noun, Pronoun, and Participle*, are declined by *Number, Case, and Gender.*
5. *Numbers* are two, the *Singular*, which speaks of *one*, as *λογος a*, i. e. *one, word*; and the *Plural*, which speaks of *more than one*, as *λογος words.*
6. To these the Greeks have added a third *Number*, called the *Dual*, which speaks of *two only*, as *λογω two words*: But this *Number* is not much used in the profane writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *Dual*, either Noun or Verb; and therefore *Observe*, once for all, *that though in the following examples, both of Nouns and Verbs, the Dual Number is printed, yet it may greatly contribute to the ease and progress of the Learner entirely to omit it in declining.*
7. A *Case* is a variation of the termination or ending, denoting certain particles, *of, to, &c.*
8. The *Cases* are five in each number, *Nominative, Genitive, Dative, Accusative, and Vocative.*
9. \* “ Things are frequently considered with relation to the distinction of *Sex* or *Gender*, as being *Male* or *Female*, or *neither* the one nor the other. Hence”
10. “ *Substantives* are of the *Masculine*, or *Feminine*, or *Neuter*, that is *Neither, Gender.*”
11. “ The English language, with singular propriety, following nature alone, applies the distinction of *Masculine* and *Feminine* only to the names of animals, all the rest (except in a figurative style) are *Neuter.*” But
12. In Greek, very many *Nouns*, which have no reference to *Sex*, are *Masculine* or *Feminine.*
13. The Mark of the *Masculine Gender* is *δ*, of the *Feminine* *η*, and of the *Neuter* *ο*. To this the Grammarians have given the name of *Αρθρον*, or *Article*, which properly denotes a *joint in the body*, because of the particular connection it has with the *Nouns*. And before we come to the declining of *Nouns*, it will be necessary to be quite perfect in

\* Bishop Lowth's Introduction to English Grammar, p. 27, 28, 2d edit.

14. The manner of declining the *Article*  $\delta$ ,  $\eta$ ,  $\tau\omicron$ , *the* or *a*.

| Singular.  |            | Dual.   |            | Plural.   |            |
|--|------------|---|------------|---|------------|
| Masc.  | Fem. Neut. | Masc.   | Fem. Neut. | Masc.   | Fem. Neut. |
| Nom. $\delta$ , $\eta$ , $\tau\omicron$ , <i>the</i> or <i>a</i>   |            | N. A. $\tau\omega$ , $\tau\alpha$ , $\tau\omega$ , <i>the</i><br>$\tau\omega\omega$                 |            | N. $\delta\iota$ , $\alpha\iota$ , $\tau\alpha$ , <i>the</i>  |            |
| Gen. $\tau\omicron\upsilon$ , $\tau\eta\varsigma$ , $\tau\omicron\upsilon$ , <i>of the</i><br>or <i>of a</i> |            | G. D. $\tau\omicron\iota\nu$ , $\tau\alpha\iota\nu$ , $\tau\omicron\iota\nu$ ,<br><i>of the two</i> |            | G. $\tau\omega\nu$ , $\tau\omega\nu$ , $\tau\omega\nu$ , <i>of</i><br><i>the</i>                                      |            |
| Dat. $\tau\eta$ , $\tau\eta$ , $\tau\eta$ , <i>to the</i><br>or <i>to a</i>                                  |            |   |            | D. $\tau\omicron\iota\varsigma$ , $\tau\alpha\iota\varsigma$ , $\tau\omicron\iota\varsigma$ , <i>to</i><br><i>the</i> |            |
| Acc. $\tau\omicron\nu$ , $\tau\alpha\nu$ , $\tau\omicron$ , <i>the</i> or <i>a</i>                           |            |   |            | A. $\tau\omicron\upsilon\varsigma$ , $\tau\alpha\varsigma$ , $\tau\alpha$ , <i>the</i>                                |            |

15. The article has no Vocative, but the Interjection  $\omega$  supplies the defect of this Case in all Numbers, as *O* does sometimes both in Latin and English.

16. N. N. In declining the Article, and in all the following Declensions of Substantives, the Learner should repeat the Greek words, first with, and then without, the English; and should always, in declining, name the Number and Case, thus; Singular, Nominative  $\delta$ ,  $\eta$ ,  $\tau\omicron$ , *the* or *a*; Genitive  $\tau\omicron\upsilon$ ,  $\tau\eta\varsigma$ ,  $\tau\omicron\upsilon$ , *of the* or *of a*; Dat.  $\tau\eta$ ,  $\tau\eta$ ,  $\tau\eta$ , *to the* or *to a*, &c. Plur. Nom.  $\delta\iota$ ,  $\alpha\iota$ ,  $\tau\alpha$ , Gen.  $\tau\omega\nu$ ,  $\tau\omega\nu$ ,  $\tau\omega\nu$ , Dat.  $\tau\omicron\iota\varsigma$ , &c.

### SECTION III.

#### *Of NOUNS SUBSTANTIVE, and their Declensions.*

1. **NOUNS** or *Names* are of two kinds, *Substantive* and *Adjective*.
2. A *Noun Substantive* is the name of a *substance* or thing, as  $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$  *a man*,  $\pi\omicron\lambda\omicron\varsigma$  *war*,  $\kappa\alpha\lambda\lambda\omicron\varsigma$  *beauty*.
3. There are in Greek *three Declensions*, or ways of declining Substantives. Comp. Sect. II. Rule 3.
4. Of which the two first have an equal number of syllables in all Numbers and Cases, and are therefore called \* *parisyllabic*; but the last increases in the † oblique Cases, and so is called ‡ *imparisyllabic*.

#### *Of the first Declension.*

5. The *first Declension* of Substantives takes, in general, the termination of the *Feminine Article*, and hath in the Nominative four terminations,  $\eta$  and  $\alpha$  feminine,  $\eta\varsigma$  and  $\alpha\varsigma$  masculine, as  $\eta$ ,  $\tau\iota\mu\eta$ ,  $\eta$  *Mourā*;  $\delta$  *Αγχινης*,  $\delta$  *Αινιας*.

\* From the Latin *par equal* and *syllaba a syllable*.

† All the Cases except the Nominative are by Grammarians called *oblique* because they *deviate* or *depart* from the Nominative.

‡ From the Latin *impar unequal*, and *syllaba a syllable*.



6. Ἡ Τιμή *the or an honour* is thus declined :

| Singular.                           | Dual.  | Plural.                           |
|-------------------------------------|--|-----------------------------------|
| N. ἡ Τιμή, <i>the or an honour</i>  | N. A. V. τὰ Τιμή-αι, <i>the two honours</i>    | N. αἱ Τιμή-αι, <i>the honours</i> |
| G. τῆς Τιμῆ-ς, <i>of the or an—</i> | G. D. ταῖν Τιμή-αιν, <i>of the two honours</i> | G. τῶν Τιμή-ων, <i>of the—</i>    |
| D. τῇ Τιμή-ῃ, <i>to the or an—</i>  |  | D. ταῖς Τιμή-αις, <i>to the—</i>  |
| A. τὴν Τιμή-ην, <i>the or an—</i>   |  | A. τὰς Τιμή-ας, <i>the—</i>       |
| V. ὦ Τιμή-η, <i>O honour</i>        |  | V. ὦ Τιμή-αι, <i>O honours</i>    |

7. The Nouns that end in α, ης, and ας, differ but little from those in η, and are thus declined :

Sing. N. ἡ Μοῦσα, *a Muse*, G. τῆς Μοῦσης, D. τῇ Μοῦσῃ, A. τὴν Μοῦσαν, V. ὦ Μοῦσα,  
Sing. N. ὁ Ἀγχισijs, *Anchises*, G. τοῦ Ἀγχισιοῦ, D. τῷ Ἀγχισίῳ, A. τὸν Ἀγχισίον,  
V. ὦ Ἀγχισίῳ.

Sing. N. ὁ Αἰνείας, *Æneas*, G. τοῦ Αἰνείου, D. τῷ Αἰνείῳ, A. τὸν Αἰνείαν, V. ὦ Αἰνεία.  
In the Dual and Plural they are all declined like Τιμή.

8. Nouns ending in δα, θα, ρα, and α *pure* (see Sect. I. 19.) make their Genitive in ας, and Dative in α, as Ἀθὰ, Μαρθὰ, ἡμέρὰ, φίλια, and so do Nouns in α contracted of αα, as μνα from μναα.

9. Nouns in ας and ης reject ε in their Vocative.

10. But Nouns ending in της, and those denoting countries and nations, Poetic Nouns in ωης, and the Compounds of μέτρω *to measure*, πωλῶ *to sell*, and τρίζω *to beat*, make their Vocative in α; thus, κριτῆς, Περσῆς (*a Persian*), κυνωπῆς, γεωμετρῆς, βιβλιοπωλῆς, παιδοτρικῆς, have the Vocatives κριτὰ, Περσὰ, &c.

11. Nouns in στης have either η or α in the Vocative, as ληστῆς, Voc. ὦ ληστῇ or ληστὰ.

12. Some Nouns in ας make α in the Genitive, especially proper names, as Βορρὰς, Θωμάς, Κηφὰς, Δασκὰς G. Βορρὰ, Θωμὰ, Κηφὰ, Δασκὰ.

13. *Contraction* is the drawing of two final syllables into one: And there are contracted Nouns of every declension. In this the general rule of contraction is to cut off the vowel before the termination throughout all the Cases, thus, N. ἡ γαλῆ, γαλῆ (*a weasel*), G. τῆς γαλῆς, γαλῆς, D. τῇ γαλῇ, γαλῇ, A. τὴν γαλῆν, γαλῆν, V. ὦ γαλῆ, γαλῆ; N. ἡ μνα, μνα (*a pound*), G. τῆς μνας, μνας, D. τῇ μνᾷ, μνᾷ, A. τὴν μναᾶν, μναᾶν. But αα is contracted into η, as N. Ἑρμῆας, —ης, (*Mercury*), D. Ἑρμῆα, —ν, A. Ἑρμῆαν, —ν, unless ρ or a vowel immediately precedes, and then the contraction is in α, as σπῆα, α, *wool*. Οη is contracted into η, as (fem.) ἀπλῆ, ἀπλῆ, *simple*.

### Of the second Declension.

14. The *second Declension* takes, in general, the termination of the *masculine or neuter Article*, and hath in the Nominative two terminations, ος masculine and feminine, and ον *neuter*, as ὁ λόγος *a word*, ἡ ὁδὸς *a way*, τὸ ξύλον *wood*.

15. Ὁ Λόγος *the or a word* is thus declined :

| Singular.                            | Dual.                                      | Plural.                        |
|--------------------------------------|--|--------------------------------|
| N. ὁ Λόγ-ος <i>the or a word</i>     | N. A. V. τὸ Λόγ-ω <i>the two words</i>     | N. οἱ Λόγ-αι <i>the words</i>  |
| G. τοῦ Λόγ-ου <i>of the or of a—</i> | G. D. τοῖν Λόγ-οιν <i>of the two words</i> | G. τῶν Λόγ-ων <i>of the—</i>   |
| D. τῷ Λόγ-ῳ <i>to the or to a—</i>   |  | D. τοῖς Λόγ-οις <i>to the—</i> |
| A. τὸν Λόγ-ον <i>the or a word</i>   |  | A. τοὺς Λόγ-ους <i>the—</i>    |
| V. ὦ Λόγ-ε <i>O word</i>             |  | V. ὦ Λόγ-οι <i>O words</i>     |

16. The

16. The Neuter *ξυλον* is declined in like manner; only observe that the Nominative, Accusative, and Vocative of neuter Nouns are always alike, and in the plural these Cases, both in the second and third Declension, end in *α*, thus,

Sing. N. A. V. *το ξυλον*, G. *του ξυλου*, D. *τω ξυλω*.

Dual. N. A. V. *τω ξυλω*, G. D. *τοιιν ξυλοιιν*.

Plural. N. A. V. *τα ξυλα*, G. *των ξυλων*, D. *τοις ξυλοις*.

17. The \**Attics* have a peculiar manner of forming some Nouns of this declension by changing the last Vowel or Diphthong into *ω*, *οι* into *ω*, and *α* long or *αι*, before the termination, into *ς*, as from *δ ναος* a temple, *ναως*, from *το ανωγαμον* an upper chamber *ανωγων*: And as the *Attics* in all other Nouns have the Vocative like the Nominative, so in these Nouns also, thus,

Sing. N. V. *δ νεως*, G. *τε νεω*, D. *τω νεφ*, A. *τον νεων*.

Dual. N. A. V. *τω νεω*, G. D. *τοιιν νεων*.

Plural. N. V. *δι νεω*, G. *των νεων*, D. *τοις νεφς*, A. *τες νεως*.

Sing. N. A. V. *το ανωγων*, G. *τε ανωγω*, D. *τω ανωγωφ*.

Dual. N. A. V. *τω ανωγω*, G. D. *τοιιν ανωγων*.

Plural. N. A. V. *τα ανωγω*, G. *των ανωγων*, D. *τοις ανωγωφς*.

18. Some of these *Attic* Nouns form the Accusative singular in *ω* instead of *ων*, as *ως* the morning, Acc. *ω*.

19. There is one Noun in *ως* of the neuter Gender, *το χρεως* a debt.

20. Contractions in this declension are made thus, *ε* and *ο* before *ω* or a diphthong are dropped; *εο* and *οο* are contracted into *ου*; and *εα* into *α*. Thus *δ αδελφιδες* a sister's son:

Sing. N. *δ αδελφιδ-ες*, —*ς*, G. *τε* —*εω*, —*ω*, D. *τω* —*εφ*, —*φ*, A. *τον* —*εον*, *εν*, &c.

Dual. N. A. V. *τω αδελφιδεω*, —*ω*, G. D. *τοιιν αδελφιδειν*, —*ειν*.

Plur. N. *δι αδελφιδ-ει*, —*οι*, G. *των* —*ειων*, —*ων*, &c.

Sing. N. A. V. *το οσεν*, *οσεν*, a bone, G. *τε οσα*, *οσα*, D. *τω οσαφ*, *οσφ*.

Dual. N. A. V. *τω οσεω*, *οσω*, G. D. *τοιιν οσειν*, *οσειν*.

Plur. N. A. V. *τα οσα*, *οσα*, G. *των οσεων*, *οσων*, D. *τοις οσεις*, *οσοις*.

Sing. N. *δ νοος*, *νος*, the mind, G. *τε νοσ*, *νο*, D. *τω νοφ*, *νοφ*, A. *τον νοον*, *νον*.

Dual. N. A. V. *τω νοω*, *νω*, G. D. *τοιιν νοειν*, *νοειν*.

Plur. N. V. *οι νοοι*, *νοι*, G. *των νοων*, *νων*, D. *τοις νοοις*, *νοις*, A. *τες νοες*, *νος*.

### Of the third Declension.

21. The *third* Declension is *imparisyllabic*, and hath in the Nominative nine terminations. *α*, *ι*, *υ*, neuter; *ω* feminine; and *ν*, *ξ*, *ρ*, *ς*, *ψ* of all Genders.

\* There are three principal Dialects of the Greek language, the *Attic*, *Ionic*, and *Doric*. See Sect. XXIII.

Ὁ Δελφιν a dolphin is thus declined :

| Singular.                               | Dual.                 | Plural.                             |
|---|-----------------------|-------------------------------------|
| N. ὁ Δελφιν the or a dolphin            | N. A. V. τὼ Δελφιν-ε  | N. οἱ Δελφιν-ες the dolphins        |
| G. τοῦ Δελφιν-ος of the or of a dolphin | G. D. τοῖν Δελφιν-οιν | G. τῶν Δελφιν-ων of the dolphins    |
| D. τῷ Δελφιν-ι to the or to a dolphin   | G. D. τοῖν Δελφιν-οιν | D. τοῖς Δελφιν-σι to the dolphins   |
| A. τὸν Δελφιν-α the or a dolphin.       | G. D. τοῖν Δελφιν-οιν | A. τοὺς Δελφιν-ας the dolphins      |
| V. ὦ Δελφιν O dolphin                   |                       | V. ὦ Δελφιν-ες O the —or O dolphins |

22. The Neuter τὸ σῶμα a body is thus declined. Comp. Rule 16.

Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σωματι.

Dual. N. A. V. τὼ σωματί, G. D. τοῖν σωματοῖν.

Plur. N. A. V. τὰ σώματα, G. τῶν σωματων, D. τοῖς σωμασι.

### Of the Genitive singular.

23. To know the Genitive singular of this third Declension observe that generally α in the Nom. makes in the Gen. ατος; ι makes ιτος, or ιος; υ, υος, or υος; ω, οος; ν and ρ make ος, or ρος; σ makes ος, ρος, δος, θος, νος, or ῖλος; ος neut. εος; ξ makes γος, κος, χος, or κλος; and ψ, ςος, πος, or ρος. But here Use is the best master.

24. Sometimes ω in the Nom. is changed into ο in the Genitive, and η into ε, as δ πατριων a saw, G. πατριονος; ὁ Αἰθρη the Ether, G. Αἰθρηος.

25. Some Nouns in ηρ, ερος, lose ε by Syncope in the Gen. and Dat. sing. as ὁ πατήρ a father, G. πατρός, D. πατρί, but Acc. πατέρα. So ἡ μήτηρ a mother, G. μητρος, &c. ὁ γαστήρ a belly, G. γαστρος, &c. Acc. γαστέρα. But ἡ Δημήτηρ the Goddess Ceres, and ἡ θυγατήρ a daughter, drop ε in all the \* oblique cases. ἄνθρωπος a man takes δ for ε cut off, as G. ἄνθρωπος, D. ἀνθρί, A. ἀνδρα, N. Plur. ἀνδρες, &c. ἄρην a lamb has Gen. ἀρνός, κυων a dog, Gen. κυνός.

### Of the Accusative singular.

26. The Accusative singular usually ends in α: But Nouns in ις, υς, αυς, and ες, which have ος pure in the Genitive, change ε of the Nominative into ν in the Accusative, as N. ὄφις a serpent, G. οφιος, A. ὄφιν; N. βόλρυς a bunch of grapes, G. βολρυος, A. βολρυν; N. ναὺς a ship, G. ναος, A. ναυν; N. βας an ox, G. βοος, A. βεν †. But Barytones, i. e. Nouns not accented on the last syllable, which have ος impure in the Genitive, make in their Accusative both α and ν, as N. ἐρις contention, G. ἐριδος, A. ἐριδα and ἐριν; N. κορυς a helmet, G. κορυδος, A. κορυδα and κορυν. Πῆξ a foot, in the Accusative has only ποδα, but it's Compounds have both α and ν, as πολυπες, many footed, πολυποδα and πολυπεν, &c. So κλεις a key, has in the Accusative both κλειδα and κλειν; παῖς a boy, παιδα and παῖν; χάρις, G. χαριλος, when signifying favour has only χαριν, when a Goddess χαριλα.

\* See Note (†) on Rule 4.

† But the Poets very commonly use ἀντρος, ἀντρι, ἀντρα, ἀντρις, &c. as likewise πατρυος, πατρυι, &c.

‡ The Poets, however, have βοτρυα, ντα, βουα.

Of

*Of the Vocative singular.*

27. The *Vocative singular* is generally like the *Nominative*, and always so in \* *Participles* of this third Declension: But sometimes it differs

1. By changing the long Vowel of the *Nominative* into a short one, as *Nom.* ὁ *τρυφὴν* tender. *Voc.* ὦ τρυφὴν; *Nom.* ὁ *πατήρ*. *Voc.* ὦ πατήρ.

2. By casting off the final *ς* of the *Nom.* from Nouns in *εὺς* and *υς*, and *Barytones* in *ις* and *υς*, as *N.* βασιλεὺς a king, *V.* ὦ βασιλεῶ; *N.* βεῦς, *V.* ὦ βεῦ; *N.* οφίς, *V.* ὦ οφί; *N.* νηλεὺς a stranger, *V.* ὦ νηλεῦ; *N.* παῖς, *V.* ὦ παῖ. So *N.* ἀναξ a king, *V.* ὦ ἀνα. But ὁ *πῦξ* a foot, ὁ *ὄδης* a tooth, have in the *Vocative* ὦ *πῦς*, ὦ *ὄδης*.

3. By changing *ς* of the *Nom.* into *ν*, or *εις* into *εν*, as *N.* ὁ Πολυδάμας *Polydamas*, *V.* ὦ Πολυδάμαν; *N.* ὁ *τάλας* miserable, *V.* ὦ *τάλαν*; *N.* ὁ *χαρίεις* agreeable, *V.* ὦ *χαρίεν*.

4. Nouns in *ω* have the *Vocative* like the *Dative*, as *Λητώ* Latona, *Dat.* and *Voc.* Ἀθήναι.

5. Proper Names change the long Vowel of the *Nom.* into it's short one, as *N.* Ἀπόλλων, *Voc.* Ἀπόλλον; *Nom.* Σικεραῖος, *Voc.* Σικεραῖος.

*Of the Dative Plural.*

28. The *Dative Plural* is formed

1. From the *Dative singular*, by taking *σ* before *ι*, and rejecting *δ*, *θ*, *ν*, and *τ*, as *D. sing.* βοτρυί, *D. plur.* βοτρυσί; λαμπάδι, λαμπασί; ὀρνίθι, ὀρνισί; δελφίνι, δελφισί; σωματί, σωμασί.

2. From the *Nom. sing.* by adding *ι* to Nouns ending in *ξ*, *ψ*, or *ς* after a diphthong, as *N.* κεραξ, *D. plur.* † κεραξί; *N.* Ἀραψ, *D. plur.* † Ἀραψί; *N.* βασιλεὺς, *D. plur.* βασιλευσί. But *κτεῖς*, *G.* κτενός, a comb, makes *κτεσί*; *πῦς*, *G.* ποδός, a foot, *ποσί*; and *οὐς*, *G.* ὠτός, an ear, *ωσί*.

3. The *Dative singular* *ῖνι* is in the *Dative plural* changed into *μισί*, *οῖνι* into *ουσί*, as from *τιθῖνι* *τιθῖσι*, from *λιονῖ* *λιουσί*.

4. Nouns in *ηρ*, *G.* ἑρός, by syncope *ρός*, make the *Dative plural* in *ασί*, as from *πατήρ* *πατρασί*. So *αἰὼν* has *αἰνασί*, *ῥῖος*, a son *ῥῖασί*, but *γαστήρ* *γαστηρσί*, *σωτήρ* *σωτηρσί*.

5. The Poets often form the *Dative plural* from the *Dative singular*, by changing *ι* into *σι* or *εσι*, as *D. sing.* ἥρωι to a hero, *D. plur.* ἥρωσι or ἥρωεσι.

29. Contractions in this Declension are of two kinds. The first in the *Nominative*, as well as in all the other cases, without changing the natural terminations, as in the two first Declensions. Thus *N.* ὁ *λαῖς*, *λας*, a stone, *G.* *λαῖος*, *λαός*, &c. *η* *δαῖς*, *δας*, a torch, *G.* *δαῖδος*, *δαδός*, &c. *N.* τὸ *εἶαρ*, *ηρ*, spring, *G.* *εἶρος*, *ηρός*, &c. *N.* ὁ *τιμῆς*, *τιμῆς* honourable, *G.* *τιμῆανός*, *τιμῆνός*, &c. *N.* ὁ *πλάκων*, *πλάκων*, a cake, *G.* *πλάκωνός*, *πλάκωνός*, &c. But

30. The second sort of Contractions have no place in the *Nominative*, but change the natural terminations of some of the other cases. Observe therefore

31. I. The Rules of Contraction.

1. All these Nouns before contraction are declined according to the example *Δελφίν*; but

2. When contracted, to avoid the concurrence of vowels, the *Genitives singular* change

\* See the Participles Active under the Examples, Sect. X. 11.

† As to the two *Datives* *κεραξί* and *Αραψί*, this rule coincides with that immediately preceding; for *κεραξ* makes in the *Dative sing.* *κεραξι*, and so in the *Dative plur.* it would, according to that rule, have *κεραξισι*, of which *κεραξί* is only a different expression. So *Αραψ*, *Dat. sing.* *Αραψι*, and *Dat. plur.* *Αραψισι* or *Αραψι*. Comp. Sect. I. Rule 8.

their

their *ao* or *aw* into *ω*; *aoi* into *φ*; *oo* into *ου*; and likewise the *eo* into *ου*, *ew* plur. into *ω*, *eoi* dual into *οι*, if they come from Nouns in *ης*, *ης*, or *ος*.

3. Datives singular always contract *αι* into *η*, *ει* into *αι*, *ι* into *ι*, *οι* into *οι*.

4. Nominatives, Accusatives, and Vocatives contract *as* and *aa*, and *sa* after *ρ* into *α*, *sa* from *ης* pure into *α* or *η* (as *ὕγιης*, Acc. *ὕγια* and *ὕγη*), *sa* impure into *η*; also *se* from *ης*, *ης*, or *ος* into *η*; *ses*, *sas* into *αις*; *ia* into *ι*, and *ias* into *ις*; *ves*, *vas* into *εις*; *es*, *oas* into *εις*; *oa* into *ω*.

N. B. Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted Nouns. We observe then

## 32. II. The Cases to be contracted.

1. Nouns in *ης*, *ος*, and *ις* are contracted in all cases that can admit of contraction. And note, that some Nouns in *ης* are masculine, others feminine, Nouns in *ος* and *ις* neuter only.

Ὁ Δημοσθένης *Demosthenes* is thus declined and contracted :

Sing. N. ὁ Δημοσθεν-ης, G. —τος, ους, D. —ν, ι, A. —τα, η, V. —ες.

Dual. N. A. V. Δημοσθεν-εις, η, G. D. —τοι, οιν.

Plur. N. V. Δημοσθενεις, εις, G. των, ων, D. —σι, A. —τας, εις.

Neuters in *ις* and *ος* are thus declined.

Sing. N. A. V. το τελ-ος (*an end*), G. —τος, ους, D. —ν, ι.

Dual. N. A. V. τελ-αι, η, G. —τοι, οιν.

Plur. N. A. V. τελ-αι, η, G. —των, ων, D. —σι.

Note, the compounds of *κλος* are doubly contracted, as N. ὁ Ἑρακλ-ης, ης, G. —τος, ους, and *ος*, *ης*, &c. but Voc. Ἑρακλ-ας, —αις. Some proper names in *ης* form the Accusative in *ην*, as *Ἀριστοφάνης*, Acc. *Ἀριστοφάνην*.

This is usually called the *first Declension of contracted Nouns*.

2. Nouns in *ις* and *ι* are contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural; *ις* is masculine or feminine, *ι* neuter.

Sing. N. ὁ οφίς (*a serpent*), G. —τος, D. ι, ι, A. —ν, V. —ι.

Dual. N. A. V. οφίς, G. D. —τοι.

Plur. N. V. οφίς, —ις, G. —των, D. —σι, A. —τας, εις.

Neuters in *ι*, as *σινγῆς* *mustard*, are declined in the same manner, only the Nom. Acc. and Voc. sing. are alike (comp. Rule 16.), and the Nom. Acc. and Voc. plur. are formed —αι —ι.

This Declension in *ις* is properly *Ionian*, as appears from it's being used by *Herodotus*, who wrote in that dialect. The *Attic* form, which is used by the Writers of the N. T. is as follows :

Sing. N. ὁ οφ-ις, G. —ως, D. —ι, ι, A. —ν, V. —ι.

Dual. N. A. V. οφ-αις, G. D. —των.

Plur. N. V. οφ-αις, —αις, G. των, D. —σι, Acc. —τας, εις.

Thus also are declined ἡ δύναμις *power*, ἡ πόλις *a city*, &c.

This is usually called the *second Declension of contracted Nouns*.

3. Nouns in *ους*, *υς*, and *υ*, (G. *οις*) are likewise contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural, as

Sing.

Sing. N. ὁ βασιλ-εὺς (*a king*), G. —ως, *Attic* —ως, D. —ῷ, ω, A. —εα, V. —ε.

Dual. N. A. V. βασιλ-ε, G. D. —εῖν.

Plur. N. V. βασιλ-εις, —εις, G. —ων, D. —ουσι, A. εας, εις.

So ὁ πηχυς (*a cubit*), G. —εος, *Att.* εως; but A. —ον, V. —ου, and Dat. plur. πηχυέσι. So the neut. τὸ αἶον *a city*, only remember that the Nom. Acc. and Voc. sing. are alike, and that the Nom. Acc. and Voc. plur. are formed in —εα, η.

This is called the *third* Declension of contracted Nouns.

4. These Nouns following contract only in the Nom. Acc. and Voc. plur. namely those which end 1.) in υς, G. υος, as ὁ βοτρ-υς, G. —υος, N. V. plur. βοτρ-υος, υς, A. —εας, υς. So ὁ σάχυς *an ear of corn*, ὁ ἰχθυς *a fish*, ἡ ἀρκυς *a net*, ἡ ὄρυς *an oak*; 2.) in ας, G. αος, as ἡ ναὺς *a ship*, G. ναος, N. V. plur. νας, ναὺς, A. ναας, ναὺς; 3.) in ες, G. οος, as ὁ & ἡ βας *an ox*, G. βοος, N. V. plur. βοες, βας, A. βοας, βας.

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λογος of the second Declension, as ἡ λεχ-ω *a woman in child-bed*.

Sing. N. ἡ λεχ-ω, G. —οος, ους, D. —οῖ, οἱ, A. —εα, ω, V. —οι.

There are but two Nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*. Nouns thus declined are *feminine only*.

This is usually called the *fourth* Declension of contracted Nouns.

6. Nouns neuter in ας *pure* and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κερ-ας, (*a horn*) G. —ατος, αος, ως, D. —ατι, αῖ, α.

Dual. N. A. V. κερ-ατι, αι, α, G. D. —ατοι, αοι, ων.

Plur. N. A. V. κερ-ατα, αα, α, G. —ατων, αων, ων, D. —ασι.

So τὸ κρεας, κρης, *flesh*.

This is usually called the *fifth* Declension of contracted Nouns.

### 33. In all the Declensions of Substantives

1. The Nominative, Accusative and Vocative dual are always alike; so the Genitive and Dative dual.

2. In the plural the Nominative and Vocative are always alike; and the Genitive always ends in ων.

3. In every Number the Nominative, Accusative, and Vocative of neuter Nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in *Attic* Nouns of the second Declension in ων. See above Rule 16.

34. N. B. Here let the Learner, before he proceeds, write down with the Article, through all the Numbers and Cases, and commit to memory, several other examples of Nouns of each Declension, besides those above given.

Ὀργή *anger*, πρῦμα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατραπῆς *a viceroy*, κριτῆς *a judge*, οἰνοπολῆς *a winner*, may be very proper examples of the *first* Declension;

Ἡ ὁδός *a way*, τὸ τεκνόν *a child*; of the *second*;

And of the *third*, ὁ μῆν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. —κτος, *the night*, ἡ φλεψ, G. —ετος, *a vein*, μέλι *honey*, νάπυ, G. υος *mustard*, νομή *a design*;

And for the *Contracts* in this Declension ἡ τριηρης *a galley*, τὸ ἵππομαχος *the Hippomachus*, ὁ Περικλῆς *Pericles*, ἡ δύναμις *power*, both according to the *Ionic* and *Attic* form, ὁ βραβεύς *an umpire*, ἡ γράυς, γράες, *an old woman*, ἡ φειδω *parsimony*, τὸ κρεας *flesh*.

## SECT. IV.

*Of the GENDER of Nouns Substantive.*

1. **T**HE Gender of Greek Nouns is known either by their *signification* or by their *termination*.

*I. By their SIGNIFICATION.*

2. Nouns signifying *males, winds, and rivers* are generally *masculine*.
3. Nouns signifying *females, countries, islands, cities, trees, and plants* are for the most part *feminine*.
4. Nouns referring to both sexes are *common*, as *ὁ καὶ ἡ παρθένος* a virgin.

*II. By their TERMINATION.*

5. In the *first* Declension Nouns in *η* and *α* are *feminine*, in *ης* and *ας* *masculine* (as in Sect. III. 5.)
6. In the *second* Declension Nouns in *ος* (and *ως*) are *masculine*, and sometimes *feminine* or *common*.
7. Nouns in *ον* are *neuter*, whatever they signify, as *το κορασιον* a damsel, *το θυγατριον* a little daughter.
8. Nouns of the *third* Declension in *ν, ξ, ρ, ψ, ας*—*ανλος, ης, εις, ευς, ες, ως*, are generally *masculine*; in *ω, ιν, γξ, της*—*τητος, ις, υς, αις, αυς, ας*—*αδος*, generally *feminine*; in *α, ι, υ, αρ, ορ, ας*—*ατος* are almost always *neuter*.

## SECT. V.

*Of HETEROCLITES, or irregular Nouns.*

1. **HETEROCLITES** (so called from *ἑτερος κλιτος* otherwise declined) are such Nouns as differ from the common way of declining, by being either *defective, variant, or redundant*.
2. *Defectives in Number* are either singular only, as generally proper Names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or plural only, as the Feasts of the Gods, thus, *τα Διονυσια* the Feast of Bacchus; some Names of Cities, as *αἱ Ἀθηναι* Athens, *τα Ἱεροσόλυμα* Jerusalem.
3. *Defectives in Case* are
  1. *Aptotes* (from *α* neg. and *πλωσις* a case), which have but *one ending for every case*, as the Names of Letters, *αλφα, βητα*, &c. foreign Names, *Δαβιδ, Ισραηλ*, Names of Numbers from four to a hundred, as *πεντε, εξ*, &c. and some Substantives neuter, as *το χρεων* fate, *δεμας* the body, *ὕπαρ* a vision, &c.
  2. *Monoptotes* (from *μονος* a single, and *πλωσις* case), which are used but in *one case*, as *ἡ χρεω* necessity (Homer, II. x. lin. 172.) *ἡ οὖς* a house, *ὡ' ταν* ho, such an one! *ho you, Sir!* *αἱ Κατακλιθες* the Fates.

3. *Diptotes*

3. *Diptotes* (from *δις* twice, and *πίσις* a case), which have but two cases, as *δ λυς* a lion, A. *τον λυν*; so the Dual *ἀμφω*, G. and D. *ἀμφοιν*, both.
4. *Triptotes* (from *τρίς* thrice, and *πίσις* a case), which have but three cases, as *δ μαρτυς* a witness, A. *μαρτυν*, D. plur. *μαρτυσι*. So the blessed Name *δ Ἰησους* Jesus, as to termination, N. *δ Ἰησους*, G. D. V. *Ἰησῃ*, A. *Ἰησυν*.
4. *Variants in Gender* are masculine in the singular, and masc. and neut. in the plural, as Sing. N. *δ δεσμος* a chain; Plur. *οἱ δεσμοι* and *τα δεσμα*. So *διφες*, *κυκλος*, &c. But Sing. *ἡ κλευθος* a path; Plur. *τα κλευθα*. Sing. *δ και ἡ Τάρταρος* Tartarus; Plur. *τα Ταρταρα*.
5. *Variants in Case*, as *το γονυ* the knee, *το δορυ* a spear, G. —*ατος*; *το ὕδωρ* water, Gen. *ὕδατος*; *ἡ γυνή* a woman, Gen. *γυναικος*, &c. Voc. *γυναι*, as if from *γυναιξ*. But these irregularities may be best learnt by *USE*.  
*Ἡ ναυς* a ship, in prose, is thus declined: Sing. *ἡ ναυς*, G. *ναως*, D. *νηϊ*, A. *ναυν*; Plur. N. *νηες*, G. *νεων*, D. *ναυσι*, A. *ναυς*.
6. *Redundants* form their oblique cases in a two-fold manner. Thus some Nouns in *ς* are declined after both the second and third Declension, as *δ νους* the mind, G. *νς* and *νοος*, D. *νφ* and *νοϊ*. So *χρως*, &c. Some Nouns in *ως* of the Attic form are declined also according to the third, as *δ γελως* laughter, G. *γελω* and *γελωτος*; *δ καλως* a cable, G. *καλω* and *καλωτος*. Some Nouns in *ης* are declined after the first and third, as *δ Θαλης* Thales, G. *Θαλς* and *Θαλτος*. *Ὁ Μωσης* Moses, Mat. viii. 4, hath Dat. *Μωσῃ*, Mat. xvii. 4. Acc. *Μωσῃν*, Acts vi. 11, and also G. *Μωσσεως*, Mat. xxiii. 2. D. *Μωσει*, Mark ix. 4. A. *Μωσεια*, Luke xvi. 29, as if from *Μωσσεως*. So from *Μωϋσης*, Acts vi. 14, we have not only Acc. *Μωϋσῃν*, Acts vii. 35, but also G. *Μωϋσαιως*, Acts xv. 1, and D. *Μωϋσαι*, 2 Tim. iii. 9, as if from *Μωϋσεως*. Some Nouns have a double Genitive, &c. of the same declension, *ἡ τριγυς*, a tigress, G. —*δος* and —*ιος*; *ἡ δεξις* right, G. —*δος* and —*ιος*. *Ὁ Ζευς* Jupiter is thus declined: G. *Ζητος* or *Διος*, D. *Ζηι* or *Διϊ*, A. *Ζηνα* or *Δια*, V, *ω Ζεῦ*. The truth is, *Διος*, *Διϊ*, *Δια* are from Nom. *Δις*; *Ζητος*, —*ι*, —*να* from Nom. *Ζη* or *Ζα*.

## SECT. VI.

*Of Nouns COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, and COMPOUNDS.*

1. **COGNATE** Nouns are of various sorts; for

1. From most Adjectives may be deduced *Masculines* in *ων*, *Feminines* in *ης*, *ια*, *ωνη*, and *Neuters* in *ιον*; as from *φιλος*, *η*, *ον*, come *Φιλων* (a proper name) and *φιλητης*, *φιλια*, *φιλασωνη*, and *το φιλιον* love, friendship.
2. From the Dative plural of the third Declension in *οι* are formed *feminines* in *ια*; as from *γερον* an old man, Dat. plur. *γεροισι*, comes *γεροισια* a senate.
3. From Adjectives in *ης* come *feminines* in *ισια*; as from *αληθης* true, *αληθισια* truth.
4. From Substantives are made Adjectives in *ατος*, *ατος*, and *ιος*, as *δρυμαιος*, *αργαλιος*, *δρακινος*, from *δρυμος*, *αλιος* (or *σπον*), *δρακων*.
2. *Feminine Substantives* from *Masculines* of the first Declensions in *ης* end in *ις*, *τρια*, or *τρεις*, as *ἡ προφητις* a prophetess, *ἡ ποιητρια* a poetess, *ἡ αυλητρις* a minstrelless, from *δ προφητης*, *δ ποιητης*, *δ αυλητης*. From *Masculines* of the second they end in *α*, *ωνη*, or *αινα*, as *Θα* a goddess, *δελη* a female slave, *ιατρωνη* a female physician, *λυκαινα* a she-wolf, from



from their Masculines *Θεός, δαίλος, αἶσρος, λυκός*. From Masculines of the third they often end in *αῖνα, ασσα, ια*, as *λαίνα* a lioness, *ανασσα* a queen, *ιερεῖα* a priestess, from *ὁ λαῶν* a lion, *ὁ ἀναξ* a king, *ὁ ἱερεὺς* a priest.

3. *Patronymics* (from *παῖρος ὄνυμα*, the name of a father) are names which the Poets give to persons from their fathers or ancestors, thus *Πηλεΐδης* is the son of *Peleus*, *Αἰραΐδης* the son of *Atræus*, *Ἡρακλειδης* a descendant of *Hercules*.

1. *Masculine Patronymics* end in *αδης, ιδης, οριαδης*; for from primitive proper Names of the first Declension in *ας* or *ης*, or of the second in *ιος*, come *Patronymics* in *αδης*, as *Αἰνι-αδης*, *Ἰπποτ-αδης*, *Ἡλι-αδης*, from *Αἰνι-ας*, *Ἰπποτ-ης*, *Ἡλι-ος*. 2. From the second in *ος* impure, or from the Genitive of the third, in *ιδης*, as *Αἰακ-ιδης*, *Νέστορ-ιδης*, from *Αἰακ-ος*, *Νέστορ-ος*, —*ος*\*. But when the penultima (i. e. the last syllable but one) of any Genitive is long, the last syllable may be changed into *ιαδης*, as *Αἰχισ-ιαδης*, *Αἰακ-ιαδης*, from *Αἰχισ-ης*, \*; *Αἰας*, *αἰος*. So from *Πηλεως*, *εος*, *Ionic* —*ης*, comes *Πηλε-ιδης*, by crasis *Πηλειδης*, and *Ionic* *Πηλη-ιαδης*.

2. *Feminine Patronymics* end in *ας, ις, ης, ινη, or ωνη*; for 1. From *Masculine Patronymics* in *αδης* and *ιδης*, by leaving out *δης*, come *ας* and *ις*, as *Ἡλιας* and *Καδμης*, from *Ἡλιαδης* and *Καδμιδης*; but the Poets often insert *η*, as *Καδμηίς*, *Βρισηίς*, *Χρυσήίς*. 2. *Feminine Patronymics* from primitive Nouns of the second and third Declension with the last syllable † impure, end in *ινη*, with the last syllable pure in *ωνη*; as *Αδραστ-ινη*, *Νηρ-ινη*, from *Αδραστ-ος*, *Νηρ-ος*; and *Ακρισι-ωνη*, *Ἡλι-ωνη*, from *Ακρισι-ος*, *Ἡλι-ων*. Note, *Patronymics* in *δης* and *νη* are of the first Declension, but in *ων*, *ας*, and *ις* of the third.

4. *Gentiles*, or the Names of *Townsmen*, end generally in *της, αιος, ιος, ινος*, or *εως*; as *Σπαρτιάτης*, *Αθηναίος*, *βαρυλωνίος*, *Ῥηγίνος*, *Αλεξανδρεως*, from the Cities, *Σπάρτη*, *Ἀθῆναι*, *Βαρυλῶν*, *Ῥηγίον*, *Ἀλεξανδρεία*. *Feminines* end often in *σσα*, as *Κρησσα*, *Κιλισσα*, from *Κρήνη*, *Κίλικια*; and sometimes in *ια*, from *Masculines* in *ιος*, as *Ἀθηναία*, &c.

5. *Possessives*, or *Adjectives* expressing *Possession* or *Relation*, are derived both from proper Names and Appellatives, and end in *εος, ιος, ειος, κος, νος*, or *ωδης*; as *Ἐκτορεος*, *πατριῶς*, *Αχιλλεῖος*, *μασικός*, *ανθρωπίνος*, *λιθαδης*, from *Ἔκτωρ*, *πατήρ*, *Ἀχιλλεύς*, *μάσα*, *ἀνθρώπος*, *λίθος*.

6. *Amplificatives* increase the signification, and end in *ος, ιας*, or *ων*, as *αρνίος* a full-grown lamb, from *αρς* a lamb; *παῖδος* a great boy, a lad, from *παῖς* a boy; *παργωνίας* a man with a great beard, from *παργων* a beard; *στομίας* one with a large mouth, from *στόμα* a mouth; *χειλῶν* blubber-lipped, from *χείλος* a lip.

7. *Diminutives* are derived both from proper Names and from Appellatives. 1. *Masculines* generally end in *ων, αξ, σκος, λος, υς*, as *μωρίων* a little fool, from *μωρός*, *λιθαξ* a little stone, from *λίθος*, *ἀνθρωπίσκος* a little man, a mannikin, from *ἀνθρώπος*, *ερῶνυλος* a little love, from *ερώς*, —*ωλος*, *Διονυς*, Diminut. of *Διονυσίος* *Dionysius*.

2. *Feminines* end in *ις, σκη, νη*, as *κρήνις* a little fountain, from *κρήνη*, *παιδίσκη* a little maid, from *παῖς*, *παιδος*, *πολιχνη* a little city, from *πολις*.

3. *Neuters* in *ιον*, *θυγατρίον* a little daughter, from *θυγάτηρ*, —*ρος*.

8. *Verbals* are deduced, 1. from the active present of *Verbs*, as *νικῶ* a victory, from *νικᾶω* to conquer, *εἶδος* a form, from *εἶδω* to see: 2dly, from the 2d Aor. as *φυγῆ* flight from *φευγον*, 2 Aor. of *φευγω* to flee; *παθός* suffering from *παθον*, 2 Aor. of obsolete *παθω* to suffer: 3dly, from the Perfect Middle, as *λόγος* a word from *λελογα*, Perf. Mid. of *λεγω* to speak; *τροφή* food from *τρέφα*, Perf. Mid. of *τρέφω* to nourish: 4thly, from the three Persons singular of the Perfect Passive, which end in *μαι, σαι, and ται*, as *γράμμα* a letter, *γραμμή* a line from *γεγραμμαι*, 1 Pers. Perf. Pass. of *γραφω* to write; *ψαλμός* a psalm, from *ἐψαλμαι*, 1 Pers. Perf. Pass. of *ψάλλω* to sing to music; *κρίσις* judgement from *ἐκρίσται*, 2 Pers. Perf. Pass. of *κρίνω* to judge; *δοκιμασία* proof from *δοκιμασται*, 2 Pers. Perf. Pass. of *δοκιμάζω* to prove; *ποιητής* a poet, *Χριστός*,

\* *Ionic* *Patronymics* end in *ων*, as from *Κρῆνος* *Κρῆνους*; *Doric* *Patronymics* in *δης*, as from *Κρῆων* *Κρῆωνδης*.

† See Sect. I. 19.

*Christ (anointed), χαράμις a character, ῥήτωρ an orator, κθαρίστος the art of playing on the harp, ὀρχηστρα the orchestra, and ὀρχηστρίς a dancer, κοιμητήριον a cemetery, ἀρότρον a plough, and Adjectives in τος, as λεπίς, from the respective third Persons Perf. Pass. πεποιήται, κεχρίσται, κεχαράκται, ἐρρήται, κκθαρίσται, ὀρχηστῆται, κκοιμητήται, ἠρώται, λελεκῆται.*

9. The Greeks delight in *Compounds*. Sometimes they form these of two Nominatives, leaving out such letters as would seem harsh, as *ναυμαχία a sea fight*, from *ναῦς a ship*, and *μάχη a fight*; sometimes of a Genitive and Nominative, as *ναυστοκίας a dock*, literally *a ship's house*, *ναῦς, οἶκος*; sometimes of a Dative (or, as some call it, an Ablative) and a Nominative, as *ορεσίτροφος nourished or bred in the mountains*, from Dat. Plur. *ορεσὶ in the mountains*, and *τροφος nourished*; sometimes of a Noun and Verb, as *νυνεχὴς wise, discreet*, from *νυν* (Acc. of *νῦν*) *mind, understanding*, and *εἶχω to have*; sometimes of Numerals joined to other Nouns, as *τετράπους a four-footed creature, a quadruped*, from *τετράς* (neut. — *πα*) *four*, and *πούς a foot*; *ἐκατονταρχος a centurion*, from *ἐκατόν a hundred*, and *αρχος a commander*; sometimes of several particles added together, as *διονειν, ἐνωσθησόντων, &c.*
- N. B. This Section is inserted in conformity to the method of that excellent Grammarian Mr. Holmes; though, after all, most of the observations contained in it will be best learned by USE, and by diligently consulting a good Lexicon.

## SECT. VII.

### Of ADJECTIVES and their DECLENSIONS.

1. **A** NOUN *Adjective*, or \* more properly an *Adjective*, so called because *adjectitious*, or added to a Substantive, denotes some *quality* of the Substantive to which it is joined; so in the expressions *ἀγαθός, ἀνδρῶς a good man*, *καλή γυνή a fair woman*, *μέγας οἶκος a great house*, the words *good, fair, and great* are adjectives.
2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

#### Of Adjectives of three Terminations.

3. Adjectives of *three* terminations end in *ος, υς, ως, ας, υς, ως*, and are declined after the manner of Substantives according to their termination. Thus,
4. Adjectives of three terminations in *ος* (as *καλός fair, ἀγαθός good*, and Participles in *νός*) are declined like Substantives of the second and first Declension, that is,

\* See Ep. Louth's Introduction to English Grammar, p. 40. note [1.]

Masc. OZ like the 2d Fem. H like the 1st Neut. ON like the 2d, as

| Singular.          |    |    | Dual.            |    |    | Plural.             |    |    |
|--------------------|----|----|------------------|----|----|---------------------|----|----|
| M.                 | F. | N. | M.               | F. | N. | M.                  | F. | N. |
| N. Καλ-ος, —η, —ον |    |    | N. A. V.         |    |    | N. —οι, —αι, —α     |    |    |
| G. —ου, —ης, —ου   |    |    | —ω, —α, —ω       |    |    | G. —ων, —ων, —ων    |    |    |
| D. —φ, —η, —φ      |    |    | G. D.            |    |    | D. —οις, —αις, —οις |    |    |
| A. —ον, —ην, —ον   |    |    |                  |    |    | A. —ους, —ας, —α    |    |    |
| V. —ε, —η, —ον     |    |    | —οιν, —αιν, —οιν |    |    | V. —οι, —αι, —α     |    |    |

5. But Adjectives ending in *ος* pure or *ρος* make the Nom. Fem. in *α*, Gen. in *ας*, Dat. in *ε*, &c. (Comp. Sect. III. 8.) as Sing. N. ἀγ-ιος and ἀνθρ-πος, *α*, *ον*, G. *ς*, *ας*, *ς*, D. *φ*, *ε*, *φ*, A. *ον*, *αν*, *ον*, V. *ε*, *α*, *ον*: Except some contracted ones (of which presently) and numerals in *οος*, as ογδο-ος *eighth*, which make *η* in the Fem.
6. Contracted Adjectives in *ος* are declined like contracted Substantives of the second and first declension, as Sing. N. χρυσ-ος, *ς*; *ση*, *η*; *σον*, *ον*; G. *εσ*, *ς*; *σης*, *ης*; *σε*, *ς*; D. *εφ*, *φ*; *ση*, *η*; *εφ*, *φ*; A. *σον*, *ον*; *σην*, *ην*; *σον*, *ον*, &c. Sing. N. αργυρ-ος, *ς*; *σα*, *α*; *σον*, *ον*; G. *εσ*, *ς*; *σας*, *ας*, &c. Sing. N. απλος, *ς*; *ση*, *η*; *σον*, *ον*; G. *εσ*, *ς*; *σης*, *ης*; *σε*, *ς*; D. *εφ*, *φ*; *ση*, *η*; *εφ*, *φ*; A. *σον*, *ον*; *σην*, *ην*; *σον*, *ον*, &c.
7. Άλλος, αλλη, αλλο, forms it's Neut. Sing. in *ο*, but is in all other respects declined like καλος. (Comp. Sect. IX. Rule 8.)
8. Adjectives of three terminations in *υς*, *ων*, *ας*, *εις*, *ως*, are declined like Substantives of the third and first Declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,  
M. *της* like the 3d, F. *εια* like the 1st, N. *τ* like the 3d, as ἡδυ-  
*sweet*.

| Singular.            |    |    | Dual.                |    |    | Plural.                  |    |    |
|----------------------|----|----|----------------------|----|----|--------------------------|----|----|
| M.                   | F. | N. | M.                   | F. | N. | M.                       | F. | N. |
| N. Ἠδ-υς, —εια, —υ   |    |    | N. A. V.             |    |    | N. —εις, εις, —εiai, —εα |    |    |
| G. —τος, —ειας, —τος |    |    | —ει, —εια, —ει       |    |    | G. —ων, —ειων, —ων       |    |    |
| D. —ει, —ει, —ει     |    |    | G. D.                |    |    | D. —εσι, —ειας, —εσι     |    |    |
| A. —ον, —εαν, —υ     |    |    |                      |    |    | A. —εας εις, —ειας, —εα  |    |    |
| V. —υ, —εια, —υ      |    |    | —εοιν, —ειαιν, —εοιν |    |    | V. —εις εις, —εiai, —εα  |    |    |

M. ΩΝ like the 3d, F. ΟΥΣΑ like the 1st, N. ΟΝ like the 3d, as *εων willing*, and Participles in *ων*.

Sing. N. Εκων, ουσα, *ον*, G. οντος, ουσης, οντος, &c.

M. ΑΣ like the 3d, F. ΑΣΑ like the 1st, N. ΑΝ like the 3d, as *πας all*, and Participles in *ας*.

Sing. N. Πας, πασα, παν, G. παντος, πασης, παντος, &c.

Particip. N. Τυψας, ασα, αν, G. αντος, ασης, αντος, &c.

Two Adjectives in *ας* are thus declined: —ας, αινα, αν, G. —ανος, αινης, ανος, &c. namely, *μολ-ας black*, *ταλ-ας miserable*.

M. ΕΙΣ like the 3d, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3d, as *χαρις gracious*.

Sing. N. Χαρι-εις, εσσα, υ, G. εντος, εσης, εντος, &c.

Note,

Note, *οις, οισσα, ον*, are contracted into *οις, οισσα, ον*, as *μηλιτο-οις, ος* (*honeyed*); *οισσα, οισα; ον, ον, &c. ηις, ηισσα, ηον*, into *ης, ηισσα, ην*, as *τιμη-οις, ης* (*honourable*); *ηισσα, ηισα: ηον, ην*: (Comp. Sect. III. 29.) And observe further that Participles in *οις* form their Feminine in *οισα*, as *τυφθαις beaten, οισα, εν, G. εντος αισης εντος*.

M. ΩΣ like the 3d, F. ΤΙΑ like the 1st, N. ΟΣ like the 3d, as Participle *τετυφως having beaten*.

Sing. N. *τετυφ-ως, υια, ος, G. ολος, υιας, ολος, &c.*

9. The Adjectives *πολυς much* and *μεγας great* have their Neut. sing. *πολυ* and *μεγα* and their Accus. Masc. *πολυν* and *μεγαν* but borrow \* all the rest from the old words *πολλος* and *μεγαλος*, thus, Sing. N. *πολυς, πολλη, πολυ, G. πολλος, πολλης, πολλος, &c.* Sing. N. *μεγας, μεγαλη, μεγα, G. μεγαλος, μεγαλης, μεγαλος, &c.* N. B. The Learner should here write out, through all the Cases and Numbers, those of the above Examples which are designedly left imperfect.

### Of the Adjectives of two Terminations.

10. Adjectives of *two* terminations end in *ος, ως, ας, ης, ις, ους, υς, ην, ον*; and are declined after the manner of Substantives, according to their termination.
11. Thus those in *ος* and the *Attics* in *ως* are declined like the *second* Declension, all the others like the *third*.

### EXAMPLES.

|          | Masc. and Fem.     | Neut.                          |
|----------|--------------------|--------------------------------|
| Sing. N. | ὁ και ἡ ενδοξ-ος,  | και το ενδοξ-ον                |
|          | ὁ και ἡ ευχ-ως,    | και το ευχ-ων ( <i>Attic</i> ) |
|          | ὁ και ἡ αιων-ας,   | και το αιων-αν                 |
|          | ὁ και ἡ αληθ-ης,   | και το αληθ-ες                 |
|          | ὁ και ἡ ευχαρ-ις,  | και το ευχαρ-ι                 |
|          | ὁ και ἡ διπ-ους,   | και το διπ-ουν                 |
|          | ὁ και ἡ αδακρ-υς,  | και το αδακρ-υ                 |
|          | ὁ και ἡ αρρ-ην,    | και το αρρ-εν                  |
|          | ὁ και ἡ ευδαιμ-ων, | και το ευδαιμ-ον.              |

12. These adjectives make their Genitives respectively in *υ, ω, αντος, εος, υς, ιλος, οδος, υος, σπος, ενος*, as Substantives of the like terminations.
13. Most derivative and compound Adjectives in *ος* are thus declined with *two* terminations, and thus the *Attics* decline all Adjectives in *ος*. Some Adjectives are declined both with *two* and with *three* terminations, as *αιων-ος, α, ον*, and *ὁ και ἡ αιωνι-ος, και το —ον; τυρ-ην, τινα, εν, and ὁ και ἡ τυρην, και το τυρεν*.
14. N. B. The Learner, in declining the above Adjectives, should repeat the proper Articles with every Case, as Sing. N. *ὁ και ἡ ενδοξος, και το ενδοξον. G. τω και της και τω ενδοξε, D. τω και τη και τω ενδοξε, A. τον και την και το ενδοξον, &c.* Sing. N. *ὁ και ἡ αληθης, και το αληθες, G. τω και της και τω αληθ-εος, υς, D. τω και τη και τω αληθ-ει, ει, A. τον και την αληθ-εα, η, και το αληθες, V. Masc. and Fem. ω αληθης, Neut. ω αληθες. Comp. Sect. III. 32.*

\* The Poets often use *G. πολος, D. πολῶ, Plur. N. πολεις, G. πολων, D. πολωνι, A. πολωνε, also πολ-λος, η, ον, like καλος*.

Of Adjectives of one Termination.

15. Adjectives of *one* termination end in ξ, υ, ε, ρ, ψ, and are declined after the manner of Substantives, according to *their termination*, but \*are scarcely used in the neuter Gender.

Sing. N. ὁ καὶ ἡ ἀρπαξ, G. γος, *ravenous*  
 τριγλῶχ-ιν, G. ινος, *three-pointed*  
 πολυδείρ-ας, G. αδος, *many-topt*  
 τρισμακάρ, G. αρος, *thrice-happy*  
 αἰθ-ουψ, G. σπος, *swarthy*.

16. Decline ἀρπαξ thus, and so the rest: Sing. N. ὁ καὶ ἡ ἀρπαξ, G. του καὶ της ἀρπαγος, D. τῷ καὶ τῇ ἀρπαγί, A. τὸν καὶ τὴν ἀρπαγα, V. ὡ ἀρπαξ. Dual. N. A. V. τῷ καὶ τῇ ἀρπαγι, G. D. τοῖν καὶ ταῖν ἀρπαγοῖν. Plur. N. οἱ καὶ αἱ ἀρπαγες, G. των ἀρπαγων, D. τοῖς καὶ ταῖς ἀρπαξι, A. τοὺς καὶ τὰς ἀρπαγας, V. ὡ ἀρπαγες.

17. The Numerals *εις one, δυο two, τρεις three, τεσσαρες, four*, are declined as follows:

Sing. N. *εις*, *μία*, *ἓν*, G. *ἑνος*, *μίας*, *ἑνος*, D. *ἐνί*, *μιά*, *ἐνί*, A. *ἑνα*, *μίαν*, *ἓν*. So its compounds *μῆδεις* and *οὐδεις no one*, &c. N. *μῆδεις*, *μῆδεμια*, *μῆδεν*, G. *μῆδενος*, *μῆδεμίας*, *μῆδενος*, &c.

Dual. † N. A. V. *δυο*, G. D. *δυσὶν* and *δυσὶν*, D. *δυσὶ* *Poetic*. But *δυο* is used for all Genders and Cases except the Dative.

Plural N. οἱ καὶ αἱ *τρεις*, καὶ τὰ *τρια*, G. *τρίων*, D. *τρίσι*, A. *τοὺς καὶ τὰς τρεις*, καὶ τὰ *τρια*.

Plural, N. οἱ καὶ αἱ *τεσσαρες*, καὶ τὰ *τεσσαρα*, G. *τεσσαρων*, D. *τεσσαρσι*, A. *τοὺς καὶ τὰς τεσσαρας*, καὶ τὰ *τεσσαρα*.

## SECT. VIII.

### Of the COMPARISON of Adjectives, &c.

1. **A**DJECTIVES in Greek, as in English, have three *Degrees* of *Comparison*, the *Positive*, as *great*; the *Comparative*, as *greater* or *more great*, of two; the *Superlative*, as *greatest*, or *most great*, of many.
2. Adjectives in *ος*, after a † *long* syllable, form their Comparative and Superlative by changing *ος* into *οτιος*, and *οταος*, as Pos. *εὐδοξος* *noble*, Compar. *εὐδοξοτιος* *nobler*, Super. *εὐδοξοταος* *noblest*; after a ‡ *short*

\* See *Port-Royal Greek Grammar* by *Nugent*, p. 74, and *Holmer's*, p. 25.

† So Dual, N. A. V. *ἀμφω* both, G. D. *ἀμφοῖν*. Comp. Sect. V. 3. 5.

‡ The last syllable but one that has a *long* vowel (see Sect. I. 6.) or a diphthong in it is always *long*, as *μῆδεις*, *γῶσιος*; so if it has a short or doubtful vowel before two consonants or a double one, as *στυγος*, *εὐδοξος*; but if it has a short vowel before a single consonant, the syllable is *short*, as *οἶος*. The doubtful vowels, *α*, *ι*, *υ*, before another vowel are generally short, but before a consonant often long.

syllable,

syllable, into *ωτιρος* and *ωταλος*, as Pos. *σοφος* *wise*, Compar. *σοφώτερος* *wiser*, Super. *σοφωτάτος* *wisest*. But if the preceding syllable be *doubtful*, the Comparative and Superlative are formed either in *αίρος* and *οταλος*, or in *ωτιρος* and *ωταλος*, as *ισος* *equal*, Compar. and Super. *ισώτερος* and *ισοτάτος*, or *ισώτερος* and *ισωτάτος*.

3. Adjectives in *εις*, to form the Comparative and Superlative, change that syllable into *ισίρος* and *ιστάτος*; in *ις*, *αρ*, and *ους*, take *τιρος* and *ταλος*; in *ης*, *υς*, and *ας*, add to their Neuters *τιρος* and *ταλος*; in *ων* and *ων* add to their Nominatives plural *τιρος* and *ταλος*; in *ξ* change *ος* of their Genitive singular into *ιστιρος* and *ιστάτος*.

## EXAMPLES.

| In <i>εις</i> , | Posit.                        | Compar.          | Superl.         |
|-----------------|-------------------------------|------------------|-----------------|
| <i>Καρις</i>    | <i>Καρις</i>                  | <i>εστέρος</i> , | <i>εστατός</i>  |
| <i>ις</i> ,     | <i>Γασρίς</i>                 | <i>τέρος</i> ,   | <i>τάλος</i>    |
| <i>αρ</i> ,     | <i>Μακάρ</i>                  |                  |                 |
| <i>ες</i> ,     | * <i>Ἀπλῆς</i>                |                  |                 |
| <i>ης</i> ,     | <i>Ευσταδ-ης</i> , <i>εις</i> | <i>τερος</i> ,   | <i>ταλος</i>    |
| <i>υς</i> ,     | <i>Ευρ-υς</i> , <i>υ</i>      |                  |                 |
| <i>ας</i> ,     | <i>Μελ-ας</i> , <i>αν</i>     |                  |                 |
| <i>ην</i> ,     | <i>Τερ-ην</i> , <i>ενες</i> , | <i>τύρος</i> ,   | <i>τάλος</i>    |
| <i>ων</i> ,     | <i>Προφρ-ων</i> , <i>ονες</i> |                  |                 |
| <i>ξ</i> ,      | <i>Βλα ξ</i> , <i>κ-ος</i>    | <i>ισίτερος</i>  | <i>ισιτάτος</i> |

4. Adjectives in *υς* often change that ending into *ιων* and *ισλος*, as Post. *ευρ-υς*, Compar. *ευριων*, Super. *ευρισλος*.

5. Likewise some in *ος* are irregular; thus *αισχυρος*, *αισχυρων*, *αισχυρίστος*; *καλος*, *καλων*, *καλλιστος*; *οικίρος*, *οικίρων*, *οικτιστος*; *ραδιος*, *ραίων*, *ραϊστος*, or *ράων*, *ραστος*; *φιλος*, *φιλιων* and *φιλερος*, *φιλιστος* and *φιλτάτος*.

6. These are more irregular.

| Positive.                           | Comparative.  | Superlative.  |
|-------------------------------------|---|---|
| <i>Άσθεος</i> or <i>σεθλος</i> good | <i>αμεινων</i> better<br><i>αριων</i><br><i>βελιων</i> and <i>βελτερος</i><br><i>κρειντων</i> and <i>κρεισσων</i><br><i>λωτων</i> | <i>αθανατος</i> best<br><i>αριστος</i><br><i>βελτιστος</i><br><i>κρατιστος</i><br><i>λωστος</i> |
| <i>Κακος</i> bad                    | <i>κακώτερος</i> and <i>κακιων</i> worse<br><i>χειρων</i> and <i>χρειων</i>   | <i>κακιστος</i> worst<br><i>χειριστος</i>   |
| <i>Μεγας</i> great                  | <i>μειων</i> greater  | <i>μειστος</i>  |
| <i>Μικρος</i> small                 | <i>μικροτερος</i> and <i>μειων</i> smaller  |   |
| <i>Ελαχυσ</i> small                 | <i>ελασσων</i> , <i>τήλων</i> , and <i>ψσων</i> }<br>smaller.   | <i>ελαχιστος</i> and <i>ήχιστος</i> smallest  |
| <i>Πολυς</i> many                   | <i>πλειων</i> more  | <i>πλειστος</i> most  |
| <i>Ολιγος</i> little                | <i>ολιγώτερος</i> and <i>ολιγων</i> less  | <i>ολιγιστος</i> least.   |

But the truth is, these irregular Comparatives and Superlatives really belong to, and may be better derived from, other words than from the Positives here assigned; thus *αμεινων* from *α* intensive, and *μενω* to remain, endure; *αριων* better, † more valiant in war, from *Αρης*, Mars, the heathen God of war; so *αριστος*. *Βελιων*, and *βελτιστος*,

\* Yet from *δουλος*, *υς*, we have Comparat. Neut. *δουλοτην*, Mat. xxiii. 15.

† In this sense of military excellence *αμειων* and *αριστος* are generally used in Homer.

from

- from βελομαι to desire, or from \* βελος a dart; κρείστων (for κραίων) and κρατιστος from † κραίς strong; λῶϊων and λῶσις from λῶ to will, wish; χειρῶς from ‡ χεὶρ the hand, either as denoting one who gains his living by his hand, or (ironically) who is inferiour in hands or power. (Comp. Rule 10. below.) Ἡττων (whence ἡμιστος) may very probably be derived from the Heb. נָתַן to be broken; and μείων smaller, less, perhaps from the Heb. מָנַח to restrain (whence also Latin minuo, minor, minus, less, and Eng. minish, diminish, minor, minority, &c.) Μείων is, as it were, for μέγιων; so ελασσων for ελακίων, πλειων and πλεισις, for πολων and πολισις, unless we would rather refer them to πλεος or πλειος full.
7. Some adjectives in ος cast away ο or ω in their Compar. and Super. as γεραίος, γεραιέρος, γεραιτάλος. So παλαιός, σκολαιός, Σερείος, δεξιός.
8. The Attics compare many Adjectives in ος by αἰτέρος and αἰτάλος, as ἰδιός, ἰδιαίτερος, ἰδιαίτάλος. So ἡσυχός, ἰσός, μέσος, πλησιός, σφίος, &c. and many by εἰτέρος and εἰτάλος, as αἰδοίος, αἰδοειτέρος, αἰδοιστάλος. So γεναιός, σπυδαίος, ἀνιηρός, &c. Some with both, as ασμενός, ασμεναιτέρος and ασμενεστάλος, &c. A few by ἰσιτέρος and ἰσταίος, as λαλός, λαλσιτέρος, λαλισταίος, by syncope λαλίστος.
9. Sometimes Comparatives and Superlatives are compared again, as from Compar. χειρῶν worse, χειροτέρος much worse; from ελαχιστός least, § ελαχιστοτέρος less than the least.
10. Comparatives and Superlatives are formed from other words besides Adjectives, as 1st. From Substantives, κέρδος gain, κερδιων, κερδιστός; κudos glory, κυδιων, κυδιστός; βασιλεύς a king, βασιλευτέρος, βασιλευτάλος.
- 2dly. From Pronouns, αὐτός he, αυτοτάλος, he himself, ipsissimus, Plaut.
- 3dly. From Verbs, φέρω to carry, elate, φερτέρος, φερτάλος and φερίστος, more and most excellent.
- 4thly. From Participles, ἐρρωμένος strengthened, ἐρρωμενετέρος, ἐρρωμενεστάλος.
- 5thly. From many Adverbs, ἀνω upwards, ἀνωτέρος, ἀνωτάλος; ἐσω within, ἐσωτέρος, ἐσωτάλος; ἐγγύς near, ἐγγυτέρος and ἐγγιων, ἐγγυτάλος and ἐγγιστός; πέρα beyond, περαιτέρος, περαιτάλος.
- 6thly. From Prepositions, ὑπὲρ above, ὑπερτέρος, υπερτάλος; πρὸ before, προτέρος, προτάλος and πρωτός.
11. Comparatives and Superlatives are generally declined like other Adjectives; but Comparatives in ων, especially irregular ones, thus, Sing. N. ὁ καὶ ἡ πλει-ων, καὶ το-ον, G. -ονος, D. -ονι, A. -ονα, οα, ω, καὶ το-ον, V. ον, Dual. N. A. V. -ονε, G. D. -ονοιν, Plur. N. V. -οιες, οες, ους, καὶ τα-ονα, οα, ω, G. -ονων, D. -οσι, A. -ονας, οας, ους, καὶ τα-ονα, οα, ω. So μεζών, κρεττών, &c.

## SECT. IX.

## Of PRONOUNS.

1. **A PRONOUN** is so called because it stands Pro nomine, for, or instead of, a Noun.
2. Pronouns may be distinguished into *Personal* or *Primitive*, *Possessive*, *Demonstrative*, *Relative*, and *Compound*.

\* See Lexicon in Βαλίων.

† Used by Homer, II. xvi. lin. 181. II. xxiv. lin. 345. Odys. v. lin. 49, 148.

‡ See Scapula's and Damm's Lexicons.

§ See Lexicon on this word.

3. The *personal* or *primitive Pronouns* are three, *εγώ* I, Plur. *ἡμεῖς* we, of the *first* Person; *σύ* thou, Plur. *ὑμεῖς* ye, of the *second*; *ὁ* he or she, Plur. *οἱ* they, of the *third*; which are thus declined:

| Singular.                         | Dual.                          | Plural.                |
|-----------------------------------|--------------------------------|------------------------|
| N. <i>Εγώ</i> I                   | N. A. <i>ὡί, υῖ, we or us</i>  | N. <i>ἡμεῖς</i> we     |
| G. <i>μοῦ</i> or <i>μου</i> of me | <i>two.</i>                    | G. <i>ἡμῶν</i> of us   |
| D. <i>μοί</i> or <i>μοι</i> to me | G. D. <i>ὡῖν, υῖν</i> of or to | D. <i>ἡμῖν</i> to us   |
| A. <i>μέ</i> or <i>με</i> me.     | <i>us two.</i>                 | A. <i>ἡμᾶς</i> us.     |
| N. <i>Σὺ</i> thou                 | N. A. <i>σῶί, σῶ, ye or</i>    | N. <i>ὑμεῖς</i> ye     |
| G. <i>σου</i> of thee             | <i>you two</i>                 | G. <i>ὑμῶν</i> of you  |
| D. <i>σοι</i> to thee             | G. D. <i>σῶιν, σῶν</i> of or   | D. <i>ὑμῖν</i> to you  |
| A. <i>σὺ</i> thee.                | <i>to you two.</i>             | A. <i>ὑμᾶς</i> you.    |
| N. Wanting                        | N. A. <i>σῶι, σῶ</i> they      | N. <i>σεῖς</i> they    |
| G. <i>ὧ</i> of him or her         | <i>two.</i>                    | G. <i>σῶν</i> of them  |
| D. <i>ὧ</i> to him                | G. D. <i>σῶιν, σῶν</i> of them | D. <i>σῶσι</i> to them |
| A. <i>ὧ</i> him.                  | <i>two.</i>                    | A. <i>σῶας</i> them.   |

4. The *possessive Pronouns* are derived from the *Primitives*, as *ἐμός* my from *ἐμε*, Gen. of *εγώ*; *ἡμέτερος* our, from *ἡμεῖς* we; *σός* thy, from *σύ* or *σε*; *ὕμετερος* your, from *ὑμεῖς* ye or you; *ὅς* his, from *ὁ*. So *ναῦτερος* our, of two, from *νωί*; *σφαῖτερος* your, of two, from *σῶί*; *σφαῖτερος* their, from *σῶις* they. All these are declined as other Adjectives of the like form, as Sing. N. *ἐμός, ἐμή, ἐμόν*, &c. Sing. N. *ἡμέτερος, α, ον*, &c.
5. The *demonstrative Pronouns* are *ὁυτος* this, the same, and *αὐτος* that, he. *ὅυτος* is thus declined:

| Singular.                        |    |    | Dual.                            |    |    | Plural.                             |    |    |
|----------------------------------|----|----|----------------------------------|----|----|-------------------------------------|----|----|
| M.                               | F. | N. | M.                               | F. | N. | M.                                  | F. | N. |
| N. <i>ὅυτος, αὐτή, τοῦτο</i>     |    |    | N. A. <i>τοῦτω, ταῦτα, τοῦτω</i> |    |    | N. <i>ὅυτοι, αὐταί, ταῦτα</i>       |    |    |
| G. <i>τοῦτου, ταύτης, τοῦτου</i> |    |    | G. D. <i>τοῦτων</i>              |    |    | G. <i>τούτων</i>                    |    |    |
| D. <i>τούτω, ταύτη, τούτῳ</i>    |    |    |                                  |    |    | D. <i>τούτοις, ταύταις, τούτοις</i> |    |    |
| A. <i>τούτον, ταύτην, τοῦτο</i>  |    |    |                                  |    |    | A. <i>τούτους, ταύτας, ταῦτα</i>    |    |    |

6. In like manner are declined the *Compounds* *τοι-ετός* such, *τος-ετός* so much, *τηλικ-ετός* so great, as N. *τηλικετός, τηλικ-αὐτή, τηλικ-ετός*, G. *τηλικ-ετός, τηλικ-αὐτῆς, τηλικ-εῖα*, &c. But the *Attics* form the Neuter of these in *ον*.
7. *Εκείνος* is declined like the relative Pronoun *ὅς*, ending the Neuter sing. in *ον*: Sing. N. *εκείνος, εκείνη, εκείνο*.
8. The *relative Pronouns* are *ὅς, ἡ, ὅ, who, which*, and *αὐτός* αὐτή, αὐτό, he, she, it. *ὅς* is thus declined:

| Singular.            |    |    | Dual.                      |    |    | Plural.                 |    |    |
|----------------------|----|----|----------------------------|----|----|-------------------------|----|----|
| M.                   | F. | N. | M.                         | F. | N. | M.                      | F. | N. |
| N. <i>ὅς, ἡ, ὅ</i>   |    |    | N. A. <i>ὅ, αἶ, ὅ</i>      |    |    | N. <i>οἱ, αἱ, τα</i>    |    |    |
| G. <i>οῦ, ἧς, οὔ</i> |    |    | G. D. <i>οῖν, αῖν, οῖν</i> |    |    | G. <i>ῶν</i>            |    |    |
| D. <i>ὧ, ἧ, ὧ</i>    |    |    |                            |    |    | D. <i>οἷς, αἷς, οἷς</i> |    |    |
| A. <i>ὧν, ᾧ, ὅ</i>   |    |    |                            |    |    | A. <i>οὓς, αῖς, αἶ</i>  |    |    |

*Αὐτός* is declined in the same manner, forming the Neut. sing. in *ον*.

## 9. The



9. The *compound* pronouns *ἐμ-αὐτὸς myself*, *σε-αὐτὸς thyself*, have only the singular, but *ἐαὐτὸς himself* both the singular and plural. All of them want the Nominative and Vocative: Sing. G. *ἐμαυτ-α, ἡς, α*, D. *ἐμαυτ-ω, η, ω*, A. *ἐμαυτ-ον, ην, ο*. So *σεαὐτὸς* and *ἐαὐτὸς*; but this last in the plural, G. *ἐαυτ-ων*, D. *ἐαυτ-οις, αις, οις*, A. *ἐαυτ-εσ, ας, α*.
10. To the above must be added the *indefinite* Pronoun *δεια a certain person or thing*, and the *indefinite or interrogative* *τις any one*, also, *who, what*?
11. *Δεια* is generally undeclined, but it is sometimes declined thus: Sing. N. *ὁ, ἡ, το, δεια*, G. *δεινος or δειναλος*, D. *δεινι or δειναλι*, A. *δεια*.
12. *Τις* is thus declined:

| Singular.       |           | Dual.                                    | Plural.          |              |
|-----------------|-----------|--|------------------|--------------|
| M. F.           | N.        |  | M. F.            | N.           |
| N. <i>τις,</i>  | <i>τι</i> | N. A. <i>τινι</i><br>G. D. <i>τινοιν</i> | N. <i>τινες,</i> | <i>τινα</i>  |
| G. <i>τινος</i> |           |  | G. <i>τινων</i>  |              |
| D. <i>τινι</i>  |           |  | D. <i>τισι</i>   |              |
| A. <i>τινα,</i> | <i>τι</i> |  | A. <i>τινας,</i> | <i>τινα.</i> |

13. The *Compound* *ὅστις who, whosoever*, is declined like *ὅς* and *τις*, thus, Sing. N. *ὅστις, ἡτις, ὁ, τι*, G. *ὅστινος, ἡστίνομος, ὅστινος*, D. *ὅστινι, ἡστίνι, ὅστινι*, A. *ὅστινα, ἡστίνα, ὁ, τι*, &c. The *Attics* for the G. and D. sing. of *ὅστις* use *ὅς* and *ὅτῳ*, and for the G. plural *ὅτων*.

## SECT. X.

## Of VERBS, and first of VERBS IN Ω.

- \* 1. "**A** Verb is a word which signifies *to do, to suffer, or to be.*" Hence
2. "There are three kinds of Verbs, *Active, Passive, and Neuter.*"
3. "A verb *active* expresses an action, and necessarily implies an agent, and an object acted upon; as, *to love, I love Thomas:*" *to beat, I beat John.*
4. "A verb *passive* expresses a passion or a suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon; as *to be loved, Thomas is loved by me;*" *John is beaten by me.*
5. "So when the agent takes the lead in the sentence the Verb is *active*, and is followed by the object; when the object takes the lead the Verb is *passive*, and is followed by the agent."
6. "A Verb *neuter* expresses being or a state or condition of being; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both; as *I am, I sleep, I walk.*"
7. Verbs in Greek are declined by *Persons, Numbers, Tenses, Moods, Voices, and Conjugations.*
8. "By the designation of *Person* a Verb corresponds with the several *Personal Pronouns*, by that of *Number* it corresponds with the *Number* of the *Noun* or *Pronoun* it belongs to, whether singular, dual, or plural; of *Tense* or *Time*, it represents the action, passion, or being, as *present, past, or future*, whether imperfectly or perfectly, that is, whether passing in such time, or then finished; of *Mood* or *Mode*, it expresses the

\* In the beginning of this section I am greatly indebted to Bp. Lowth's *Introduction to English Grammar*, p. 43, 44, 45, 46, 3d edit.

various manner of the action, passion, or being;" of *Voices*, it denotes *action*, *passion*, or *both*. Comp. above 2, &c.

9. Greek Verbs then have

1. *Three Persons*; first, second, and third.
2. *Three Numbers*; Singular, Dual, and Plural.
3. *Eight Tenses, or Times*; the *Present*, as *τυνλω* I smite, or am now smiting; the *Imperfect*, as *ετυνλεν* I did smite, or was then smiting; the *Preter-perfect*, as *τετυνηκα* I smote, or have smitten; the *Preter-plu-perfect*, as *ατετυνηκα* I had then smitten; the *first and second Aorists*, which are so called (*αοριστοι*) because *indefinite* as to time, but generally denoting the *past*, as *ελυπα*, *ελυπον*, I smote; the *first and second Futures*, *τυνλω*, *τυνω*, I shall smite hereafter; and in the passive, the *Paulo-post-future*, which expresses somewhat *imminent*, or *to be performed shortly*, as *τετυνησμαι*, I shall be presently smitten\*.
4. *Five Moods*; the *Indicative*, or declaring Mood, as *τυνλω* I smite; the *Imperative*, or bidding, as *τυντα* smite thou; the *Optative*, or wishing mood, as *εις τυνλοιμι* I wish, I smite; the *Subjunctive*, i. e. subjoined or put after a Conjunction, as *αν τυνλω* if I smite; and lastly the *Infinitive* mood, which is *indefinite* as to Person and Number, as *τυναι* to smite, and has very much the nature of a Noun, for which it is frequently used in Greek.
5. *Three Voices*; the *Active*, as *τυνλω* I smite; the *Passive*, as *τυνησμαι* I am smitten (see Rule 3. and 4. above); and *Middle*; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as *τυνημαι* I smite myself†.
10. There are two *Conjugations*, or different ways of declining different Verbs; those of the *first Conjugation* end in *ω*, as *τυνλω* I smite, *τιμαω* I honour; of the second, in *ι*, as *ιστημι* I place.
11. Here follows the *Conjugation*, or method of declining the *active Voice* of a Verb in *ω*, which the Learner must diligently commit to memory, repeating every Person in each Tense, first with the English (except in the Optative and Subjunctive Moods) as *τυνλω* I smite, *τυνλεις* thou smitest, *τυνλει* he smiteth; Plur. *τυνημεν* we smite, *τυνησθε* ye smite, *τυνησθαι* they smite; and then without, as *τυνλω*, *τυνλεις*, *τυνλει*, &c.

## ACTIVE VOICE.

Pres.

1st Fut.

Perf.

Τυνλω,

τυνω,

τετυνηα.

| Persons               | Singular.             |  | Dual.                  |  | Plural.                |  |
|-----------------------|-----------------------|--|------------------------|--|------------------------|--|
|                       | 1st I, 2d thou, 3d he |  | 2d ye two, 3d they two |  | 1st we, 2d ye, 3d they |  |
| Pres. I smite,        | Τυνλ-ω, εις, ει.      |  | ειλον, ειλον.          |  | ομεν, εις, ουσι.       |  |
| Imperf. I did smite,  | Ετυνλ-εις, εις, ει.   |  | ειλον, ειην.           |  | ομεν, εις, ου.         |  |
| 1 Fut. I will smite,  | Τυνω-ω, εις, ει.      |  | ειλον, ειλον.          |  | ομεν, εις, ουσι.       |  |
| 1 Aor. I smote,       | Ελυπ-α, ας, ει.       |  | ειλον, ειην.           |  | αμεν, εις, αν.         |  |
| Perf. I have smitten, | Τετυνη-α, ας, ει.     |  | ειλον, ειλον.          |  | αμεν, εις, ασι.        |  |
| Plup. I had smitten,  | Ετετυνη-ειν, εις, ει. |  | ειλον, ειην.           |  | ειμεν, εις, εισιν.     |  |
| 2 Aor. I smote,       | Ελυπ-ον, ας, ει.      |  | ειλον, ειην.           |  | ομεν, εις, ου.         |  |
| 2 Fut. I shall smite, | Τυνω-ω, εις, ει.      |  | ειλον, ειλον.          |  | ουμεν, εις, ουσι.      |  |

\* This Tense, however, is very frequently, if not generally, in the Greek writers, *simply future*.

† See Dr. Clark's Note on *Homer*, Il. iii. lin. 141, but especially *Lud. Kuster, De varo Usu Verborum Medicorum*.

## IMPERATIVE MOOD.

|                                 |            |                        |                      |                       |
|---------------------------------|------------|------------------------|----------------------|-----------------------|
| Pr. 2d Pers. <i>Smite thou,</i> | Τυπῆ-ε,    | } <i>ερω, let him,</i> | <i>ειλον, ελεον.</i> | <i>ειτε, ειλωσαν.</i> |
| Perf. and Plup.                 | Τετυφ-ε-ς, |                        |                      |                       |
| 2 Aor.                          | Τυπ-ε,     |                        |                      |                       |
| 1 Aor.                          | Τυψ-ον,    |                        |                      |                       |
|                                 |            | <i>αλω,</i>            | <i>αλεον, αλων.</i>  | <i>αλε, αλωσαν.</i>   |

OPTATIVE MOOD, *ειθε I wish.*

|                        |                        |              |                      |                           |
|------------------------|------------------------|--------------|----------------------|---------------------------|
| Pr. and Imp.           | Τυπῆ-οιμι,             | } <i>οι.</i> | <i>οιλον, οιλην.</i> | <i>οιμεν, οιτε, οιεν.</i> |
| 1 Fut.                 | Τυψ-οιμι,              |              |                      |                           |
| Perf. and Plup.        | Τετυφ-οιμι <i>οις,</i> |              |                      |                           |
| 2 Aor.                 | Τυπ-οιμι,              |              |                      |                           |
| 2 Fut.                 | *Τυπ-οιμι,             | } <i>αι.</i> | <i>αιλον, αιλην.</i> | <i>αιμεν, αιτε, αιεν.</i> |
| 1 Aor.                 | Τυψ-αιμι, <i>αις,</i>  |              |                      |                           |
| 1 Aor. † <i>Æolic.</i> | Τυψει-α, <i>ας,</i>    |              |                      |                           |
|                        |                        |              |                      |                           |
|                        |                        | <i>ε.</i>    | <i>αλον, αλην.</i>   | <i>αμεν, ατε, αν.</i>     |

SUBJUNCTIVE MOOD, *εαν if.*

|                     |          |              |                    |                        |
|---------------------|----------|--------------|--------------------|------------------------|
| Pr. and Imp.        | Τυπῆ-ω,  | } <i>ης,</i> | <i>ηλον, ηλην.</i> | <i>ωμεν, ητε, ωσι.</i> |
| † 1 Fut. and 1 Aor. | Τυψ-ω,   |              |                    |                        |
| 2 Fut. and 2 Aor.   | Τυπ-ω,   |              |                    |                        |
| Perf. and Plup.     | Τετυφ-ω, |              |                    |                        |

## INFINITIVE MOOD.

|                 |                |                           |
|-----------------|----------------|---------------------------|
| Pr. and Imperf. | Τυπῆ-ειν.      | } <i>To smite.</i>        |
| 1 Fut.          | Τυψ-ειν.       |                           |
| 2 Fut.          | Τυπ-ειν.       |                           |
| 1 Aor.          | Τυψ <i>αι.</i> |                           |
| Perf. and Plup. | Τετυφ-εναι.    | } <i>To have smitten.</i> |
| 2 Aor.          | Τυπ-ειν.       |                           |

## PARTICIPLES.

|                 |           |                      |                        |
|-----------------|-----------|----------------------|------------------------|
| Pr. and Imp.    | Τυπῆ-ων,  | } <i>ουσα, ον.</i>   | { <i>Smiling.</i>      |
| 1 Fut.          | Τυψ-ειν,  |                      |                        |
| 2 Aor.          | Τυπ-ων,   |                      |                        |
| 1 Aor.          | Τυψ-ας,   |                      |                        |
| Perf. and Plup. | Τετυφ-ως, | <i>ασα, αν.</i>      | <i>Having smitten.</i> |
| 2 Fut.          | Τυπ-ων,   | <i>υια, ος.</i>      | <i>Having smitten.</i> |
| { Gen.          | ανῖος,    | <i>ουσα, ουν.</i>    | <i>About to smite.</i> |
|                 | ανῖος,    | <i>ουσης, ανῖος.</i> |                        |

12. *Participles* are a kind of *verbal Adjectives*, and are so called because they *participate* of the nature both of an Adjective and of a Verb, being declined (comp. Sect. VII. 8.) and joined with Substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. Sect. XXI. 55.

\* The Grammarians distinguish the 2 Fut. from the 2 Aor. by putting a circumflex over α in the former, as τυφέμι, τυφῆς, &c. except in the 3d Pers. dual.

† This *Æolic* 1st Aorist, as the Grammarians call it, is much used by the *Attics* in the second and third Pers. sing. and in the third Person plural.

‡ Some Grammarians have said, that the Subjunctive mood of Verbs has no *first Future*. But they are mistaken. For, Mark xiii. 11, *ημεν λαλησητε*; John xvii. 2. Rev. xiii. 16, *ημεν δουση*; Eph. vi. 3, *ημεν ωση*; 1 Cor. ix. 18, *ημεν θησω*; Mat. xxvi. 17, *ετοιμασωμεν*. So in the Middle Voice, Acts xxi. 24, *ημεν ξυνοισωμεν*; Luke xxii. 30, *ημεν καθισθησθι*; Luke xxiv. 49, *ημεν ενδυσθησθι*. In the Passive, 1 Cor. xiii. 3, *ημεν καυτησωμεν*; 1 Pet. iii. 1, *ημεν περιδεσθησονται*; Mat. v. 25, *μηποτε—δωθησθι*.

of

*Of the FORMATION of the TENSES in the ACTIVE Voice, and first of the PRESENT TENSE and CHARACTERISTIC Letter.*

13. The *Present Tense* active is the *Theme* (το θεμα) or foundation of all the rest.
14. The *Characteristic Letter* is that which immediately precedes the termination, as γ in λεγ-α, λεγ-αις.
15. But when two consonants πλ, κλ, or μν precede the termination, the former of these is the *Characteristic*, as π in τυπ-ω, μ in τιμ-ω.
16. The *Present, First Future, and Perfect* are the *three principal Tenses*, whence the other Tenses respectively are derived or formed; and in these three Tenses the *Characteristic Letter* is varied in a four-fold manner, whence there are *four classes of Characteristics*.
17. The *Characteristics*.

1. Of the first class or \*labials are in the Present π, β, φ, πλ,
  2. Of the second class or \*palatines are in the Present κ, γ, σσ, τλ,
  3. Of the third class or \*dentals are in the Present τ, δ, θ, ζ, α *pure*.
  4. Of the fourth class or liquids are in the Present λ, μ, ν, ρ, μν, to which *Characteristics* are added ω circumflexed in the first Future, and αα in the Perfect, but μω is changed into μηκα, and νω into κα.
- |   |  |  |  |
|---|--|--|--|
| $\left\{ \begin{array}{l} \text{which in the} \\ \text{1st Fut. are} \\ \text{changed into} \end{array} \right\}$ | $\left\{ \begin{array}{c} \psi \\ \tau \\ \sigma \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{in the Per-} \\ \text{fect into} \end{array} \right\}$ | $\left\{ \begin{array}{c} \phi \\ \chi \\ \kappa \end{array} \right\}$ |
|---|--|--|--|

*Of the Imperfect Tense, and the Augment.*

18. The *Imperfect* is formed from the *Present* by changing α into ω, and prefixing the augment, as τυπ-ω, στυπ-ων.
19. The augment is of two kinds, *Syllabic* and *Temporal*.

*Of the Syllabic Augment.*

20. The *Syllabic Augment* is ε prefixed to a Tense when the Verb begins with a consonant; for then ε is prefixed to the Imperfect, Pluperfect, and to the 1st and 2d Aorist of the Indicative, but not of the other Moods†.
21. If the Verb begins with ρ the ρ is doubled after ε, as ριπ-ω, ερριπ-ων.

\* See Sect. I. 9.

† See the above example of τυπ-ω.

22. The *Attics* prefix *s* to Verbs beginning with *e* or *ω*, and preserve the breathing of the Theme, as *ὄραω*, *ἰωραον*.  
 23. The *Attics* also change the *syllabic* augment into the *temporal*, as from *μαλλω*, *εμαλλον*, *Attic* *ημαλλον*.

### Of the Temporal Augment.

24. The \*Temporal Augment is *η* or *ω* prefixed to a Tense instead of a *changeable* vowel or diphthong.  
 25. The changeable vowels and diphthongs are *α*, *ι*, *ο*; *αι*, *αυ*, *οι*; *α* and *ι* are changed into *η*, *ο* into *ω*; and the *ι* of the *diphthongs* is *subscribed*; as *ακουω*, *πκουον*; *ηρωω*, *ηρωον*; *αυτιω*, *αυτιον*; *αιρω*, *ηρον*; *αυξανω*, *αυξανον*; *οικιζω*, *οικιζον*.  
 26. If a Verb begins with an unchangeable vowel or diphthong, that is, with *η*, *ι*, *υ*, *ω*, *ει*, *ευ*, *υι*, the same will be the beginning of all the Tenses, as *ηχέω*, *ηχέον*; *ευθύνω*, *ευθύνον*, &c.  
 27. Yet the *Attics* change *ευ* into *ηυ*, as *αυδω* to *sleep*, Imperf. *Attic* *ηυδον*.

### EXCEPTIONS.

28. Four Verbs beginning with *α* have no augment, *αω* to *breathe*, *αον*; *αῶω* to *hear*, *αῶον*; *αἵθεσσω* to *be unaccustomed*, *αἵθεσσον*; and *αἰδιζομαι* to *be tired*, *αἰδιζομην*.  
 29. Some Verbs beginning with *s* take *ι* after it for the augment, as *εχω* to *have*, *ειχον*. So *ἔλω*, *ἔλκω*, *ἔρπω*, *ἔστηκω*, *ἔσθιαω*, *εαω*, *ἔω*, *ερυω*, *εθίζω*, *εργαζομαι*, *ἔλισσω*. So *επω*, *ειπον*, which last preserves the augment throughout all the Moods.  
 30. E before *ε* is not changed, but the *ο* is changed into *ω*, as *ἐοράζω*, *ἐωράζον*.  
 31. Some Verbs beginning with *οι* have no augment, particularly those derived from *οινος* wine, *οικονος* a bird, *οιαξ* a helm.

### Of the Augment of Compounds.

32. Compound Verbs have the augment in the middle if they begin with a Preposition, or with *δυς* and *ω* before a changeable vowel or diphthong, as *καταγνωσκω* to *condemn*, *κατεγνωσκον*; *εγκαταλειπω* to *for-sake*, *ηγκαταλειπον*; *δυσπιστιω* to *disbelieve*, *δυσπιστιον*; *απεργίζω*, *απεργιζον*.  
 33. (Except a few in which the Preposition does not change the sense of the word, as *καθευδω* to *sleep*, *καθευδον*; or where the simple Verb is out of use, as *αἰλιζελεω* to *intercede*, *ηἰλιζολεον*.)  
 34. All other Compounds have the augment in the beginning, as *φιλοσοφίω* to *philosophize*, *φιλοσοφειν*; *αυτομολίω* to *desert*, *ηυτομολειν*; *δμοφρονέω* to *agree*, *ομοφρονειν*; *αφρονίω* to *be unwise*, *ηφρονειν*; *δυστυχίω* to *be unfortunate*, *δυστυχεον*.  
 35. Some are augmented both in the beginning and in the middle, as *ενοχλέω* to *disturb*, *ηνοχλεω*; *ανορθόω* to *correct*, *ηνωρθοον*; and a few either in the beginning or the middle, as *ανοίγω* to *open*, 1 Aor. *ενοιξα*, and (*Attic*) *ανεωξα*.  
 36. Prepositions in composition with a Verb beginning with a Vowel † lose their final vowel, as *παράκω*, *παρρησιον* (except *παρι*, *προ*, and sometimes *αμφι*, and *επι*); and

\* So called because it lengthens the time (tempus, —oris) of pronouncing the syllable.

† Comp. Sect. I. 17.

if the Verb begins with an aspirate breathing, the prepositions change their last tenuis into it's corresponding aspirate, as in *ἀφαιρεω* compounded of *ἀπο* and *αἵρω*, *ἀφιστήμι* of *ἐπι* and *ιστήμι*.

37. Compounds with *εκ* change it into *εξ* before the augment, as *εκφερω*, *εξεφερον*; Compounds with *εν* and *συν*, which either change or cast off *ν*, receive the *ν* again before the augment, as *αλλειπω*, *ανελειπον*; *εμειλαω*, *ανεμειλεπον*; *συρβαπλω*, *συνερβαπλον*; *συστρεφω*, *συνεστρεφον*; *συζηλω*, *συνεζηλεον*.

### *Of the first Future.*

38. The first Future is formed from the Present by changing the characteristics of the first class into  $\psi$  as *τυπλω*, \* *τυψω*;  
of the second into  $\xi$ , as *λεγω*, \* *λεξω*;  
of the third into  $\sigma$ , as *πειθω*, \* *πεισω*;  
and by adding to the characteristics of the fourth class  $\omega$  circumflexed, as *νιμω*, *νιμῶ*. (Comp. above 17. 4.)
39. Some Verbs ending in *σω* or *τιω* form their 1st Fut. in *σω*, as *αγρωσσω*, *αγρωσσω*; and many in *ζω*, in *ξω*, as *αιαζω*, *αιαξω*; and some of these latter in *γξω*, as *κλαζω* to *clang*, *κλαγξω*.
40. † The penultima of the 1st Fut. is commonly long, except in the fourth class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as *τεμνω*, *τεμῶ*; or the second vowel of a diphthong, as *φαινω*, *φαιῶ*; or by using a doubtful vowel *short*, as *κρινω*, *κρινῶ*.
41. Four first Futures change the *breathing* of the Present, as *δρεξω* from *τρεχω* to *run*; *δρεψω* from *τρεφω* to *nourish*; *δυνω* from *τυφω* to *smoke*; *ἐξω* from *εχω* to *have*. The three last are thus distinguished from the 1st Futures of *τρεπω* to *turn*, of *τυπλω* to *smite*, and from the Adverb *εξω* *without*, respectively.
42. *Καυω* or *καυω* to *burn*, *κλαυω* or *κλαω* to *weep*, change in the 1st Fut. *ι* into *υ*, as *καυσω*, *κλαυσω*.

### *Of the first Aorist.*

43. The first Aorist is formed from the first Future by changing  $\omega$  into  $\alpha$ , and prefixing the augment, as *τυψω*, *ἔλυφα*; *οικισω*, *ἔοικα*.
44. The penultima of the first Aorist is commonly long; and therefore in Verbs with the fourth class of characteristics  $\alpha$  of the first Future is changed into †  $\eta$ , as *ψαλῶ*, *ἔψηλα*;  $\epsilon$  into  $\upsilon$ , as *σπερῶ*, *ἔσπειρα*; and a doubtful vowel is used *long*, as *κρινῶ*, *ἔκρινα*.
45. A few first Aorists do not preserve the characteristic of the first Future, as *ἐθηκε* *I placed*, *ἐδωκα* *I gave*, *ἔηκα* *I sent*, *εἶπα* *I said*, *ἔνεκα* *I brought*, *ἐκηκα* *I burnt*.

\* The first Futures of the two first classes may not improperly be considered as always formed in *σω*, for  $\psi\omega$  is equivalent to *φσω*, *βσω*, or *φσω*; and  $\xi\omega$  to *κσω*, *γσω*, or *χσω*. (Comp. Sect. I. 8.) And observe that Verbs of the third class in *τω*, *ω*, and *σω* reject their characteristic before  $\sigma$  for the sake of *avoid*. Comp. Sect. III. 28. 1.

† i. e. The last syllable but one.

‡ And if the Verb had  $\iota$  in the Present, which was lost in the first Future, that letter subscribed as *φατω*, *παρῶ* *φατω*; and sometimes  $\alpha$  is preserved *long*, as *κινῶμαι*, *κινῶμαι*, *κινῶμαι*.

*Of the Preter-perfect.*

46. The Preter-perfect is formed from the first Future by changing  
 in the first class of characteristics  $\psi\omega$  into  $\phi\alpha$ ,  
 in the second,  $\xi\omega$  into  $\chi\alpha$ ,  
 in the third,  $\sigma\omega$  into  $\kappa\alpha$ ,  
 in the fourth,  $\omega$  into  $\kappa\alpha$ ,  
 but  $\mu\omega$  into  $\mu\eta\kappa\alpha$ , and  $\nu\omega$  into  $\kappa\alpha$ . And if the Verb begins with a single consonant, or \* with a mute before a liquid, the first letter of the theme must be repeated before the augment, as  $\tau\upsilon\psi\omega$ ,  $\tau\epsilon\tau\upsilon\phi\alpha$ ;  $\gamma\rho\alpha\psi\omega$ ,  $\gamma\epsilon\gamma\rho\alpha\phi\alpha$ : But a † *tenuis* is prefixed instead of an *aspirate*, as  $\theta\upsilon\sigma\omega$ ,  $\tau\epsilon\theta\eta\kappa\alpha$ : And to a double consonant, namely,  $\zeta$ ,  $\xi$ ,  $\psi$ , or to any other two consonants but a mute followed by a liquid, ‡ only  $\epsilon$  is prefixed, as  $\psi\alpha\lambda\omega$ ,  $\epsilon\psi\alpha\lambda\kappa\alpha$ ;  $\sigma\kappa\alpha\psi\omega$ ,  $\epsilon\sigma\kappa\alpha\phi\alpha$ . If  $\epsilon$  begins the Verb, it is doubled with  $\epsilon$ , as  $\epsilon\iota\psi\omega$ ,  $\epsilon\epsilon\iota\phi\alpha$ .
47. If the temporal augment have place, it is used in the Perfect and Plu-perfect throughout *all the Moods*.
48. Verbs of two syllables of the fourth class change  $\epsilon$  of the first Future into  $\alpha$ , as  $\sigma\iota\epsilon\lambda\lambda\omega$ ,  $\sigma\iota\epsilon\lambda\omega$ ,  $\epsilon\sigma\iota\alpha\lambda\kappa\alpha$ .
49. Verbs of two syllables in  $\epsilon\iota\omega$ ,  $\iota\omega$ , and  $\upsilon\omega$  cast away  $\nu$  of the Future from the Perfect, as  $\kappa\iota\epsilon\iota\omega$ ,  $\kappa\iota\epsilon\iota\omega$ ,  $\epsilon\kappa\iota\lambda\alpha$ ;  $\theta\upsilon\iota\omega$ ,  $\theta\upsilon\iota\omega$ ,  $\tau\epsilon\theta\upsilon\kappa\alpha$ . Others change ||  $\nu$  into  $\gamma$ , as  $\phi\alpha\iota\omega$ ,  $\phi\alpha\iota\omega$ ,  $\pi\alpha\phi\alpha\kappa\alpha$ ;  $\mu\omicron\lambda\upsilon\omega$ ,  $\mu\omicron\lambda\upsilon\omega$ ,  $\mu\epsilon\mu\omicron\lambda\upsilon\kappa\alpha$ .
50. Perfects in  $\eta\kappa\alpha$  often cast off the first vowel of the theme, as  $\kappa\alpha\mu\iota\omega$ ,  $\kappa\alpha\mu\iota\omega$ ,  $\kappa\epsilon\kappa\mu\eta\kappa\alpha$ , for  $\kappa\epsilon\kappa\alpha\mu\eta\kappa\alpha$ .

*Of the Preter-plu-perfect.*

51. The Preter-plu-perfect is formed from the Perfect by changing  $\alpha$  into  $\epsilon\iota$ , and prefixing  $\epsilon$  if the Perfect begins with a consonant, as  $\tau\epsilon\iota\upsilon\phi\alpha$ ,  $\epsilon\tau\epsilon\iota\upsilon\phi\epsilon\iota$ .

*Of the second Aorist.*

52. The second Aorist is formed from the Present by changing  $\omega$  into  $\epsilon\upsilon$ , and prefixing the augment, as  $\gamma\rho\alpha\phi\omega$ ,  $\epsilon\gamma\rho\alpha\phi\epsilon\upsilon$ .
53. The penultima of this Aorist is commonly short, and therefore 1st Verbs whose penultima is  $\xi$  long because  $\pi\iota$ ,  $\lambda\lambda$ ,  $\mu\upsilon$  precede  $\omega$ , cast away the latter consonant, as  $\tau\upsilon\pi\iota\omega$ ,  $\epsilon\iota\upsilon\pi\epsilon\upsilon$ ;  $\kappa\alpha\mu\iota\omega$ ,  $\epsilon\kappa\alpha\mu\epsilon\upsilon$ .
- 2dly. Verbs in  $\zeta\omega$ ,  $\sigma\sigma\omega$ , or  $\tau\iota\omega$ , if their first Future ends in  $\xi\omega$ , form

\* These Verbs have  $\epsilon$  prefixed to the Perfect, notwithstanding they begin with a mute before a liquid, as  $\gamma\iota\omega$  to know,  $\epsilon\gamma\omega\kappa\alpha$ ;  $\gamma\upsilon\gamma\iota\omega$  to make known,  $\epsilon\gamma\upsilon\gamma\omega\kappa\alpha$ ,  $\gamma\upsilon\gamma\iota\omega$  to watch,  $\epsilon\gamma\upsilon\gamma\omega\kappa\alpha$ .

† A *tenuis* is likewise used in any syllable of the Preter-perfect whenever an *aspirate* begins the next syllable, as  $\theta\alpha\psi\omega$  to bury,  $\epsilon\theta\alpha\psi\alpha$ ;  $\tau\epsilon\phi\omega$  to nourish,  $\epsilon\tau\epsilon\phi\alpha$ .

‡ These repeat the first consonant, although they do not begin with a mute and a liquid, namely,  $\pi\iota\sigma\chi\omega$  to be poor,  $\epsilon\pi\iota\sigma\chi\epsilon\upsilon$ ;  $\pi\iota\omega$  to fall,  $\epsilon\pi\iota\pi\epsilon\upsilon$ . To which add the Deponents (comp. Sect. XII.

15.  $\mu\iota\mu\eta\sigma\kappa\alpha\iota$  to remember,  $\mu\epsilon\mu\eta\sigma\kappa\alpha\iota$ ;  $\kappa\iota\sigma\kappa\alpha\iota$  to possess,  $\epsilon\kappa\kappa\eta\sigma\kappa\alpha\iota$ ; but we meet also with  $\epsilon\kappa\eta\sigma\kappa\alpha\iota$ .

|| That is, they in effect retain their  $\nu$ , for  $\gamma$  before  $\kappa$  is pronounced like  $\nu$ .

§ If a vowel comes before two consonants, the Grammarians call the syllable long by position.

their

their second Aorist in γον, as τατῖω, ταξω, ἰλαγον; if in ου, in δον, as φραζω, φρασυ, φραδον.

3dly. The vowels and diphthongs of the Present are changed thus, η, α, αι, αυ into α, as ληθω, ελαθον; τρωγω, ἔβραγον; φαινω, εφανον; παυω, επαιον. E is likewise changed into α, as τρεπω, ἔβραπον; except in ελεγον from λειγω, εβλεπον from βλεπω, εβλεγον from φλειγω. Eu is changed into υ, as φευγω, εφυγον; and ου into ο, as ακουω, ηκουον. Ei is changed into ι, as λειπω, ελιπον; but in the fourth class, Verbs of two syllables change ει into α, σπειρω, εσπαρον; of three, into ι, as σφειλω, σφελον.

54. The following Verbs have the penultima of their 2d Aorist long by necessity.

1st. Those of two syllables beginning with a vowel or diphthong, as επω, ειπον; ευρω, ευρον.

2dly. Those where several consonants (except as in Rule 53.) precede ω, as περω, επαρον; δερκω, εδακον.

3dly. Most contracted Verbs (of which hereafter) retain their vowels and diphthongs, as δεσσω, εδεπον.

55. These have their second Aorists irregular: βλαπῖω, εβλαδον; καλυπῖω, εκαλυδον; κρηπῖω, εκρουδον; βαπῖω, εβαφον; σκαπῖω, εσκαφον; ραπῖω, ερραφον; δαπῖω, εδαφον; δρεπῖω, εδρουφον; ριπῖω, ερριφον; πλεσσω, επλαγον and επληγον; σμυχω, εσμυγον; ψυγω, εψυγον.

### *Of the second Future.*

56. The second Future is formed from the second Aorist by changing ου into ω circumflexed, and rejecting the augment, as ελυπον, τυπω.

57. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

### *Table of the cognate or correspondent Tenses in the Active Voice.*

|          | Indicat.   | Imperat. | Optative  | Subjunct. | Infinit.  | Particp. |
|----------|------------|----------|-----------|-----------|-----------|----------|
| Pres.    | τυπῖω      | τυπε     | τυπῖοιμι  | τυπῖω     | τυπῖειν   | τυπῖων   |
| Imperf.  | ετυπῖον    |          |           |           |           |          |
| 1 Fut.   | τυψω       | τυψον    | τυψοιμι   | τυψω      | τυψειν    | τυψων    |
| 1 Aor.   | ετυψα      | τυψον    | τυψαιμι   | τυψω      | τυψαι     | τυψας    |
| Perf.    | τετυψα     | τετυψε   | τετυψοιμι | τετυψω    | τετυψεναι | τετυψως  |
| Pluperf. | ετετυψαιιν |          |           |           |           |          |
| 2 Aor.   | ελυπον     | τυπε     | τυποιμι   | τυποιμι   | τυπειν    | τυπων    |
| 2 Fut.   | τυπω       |          | τυποῖμι   |           | τυπεῖν    | τυπῶν    |

In the fourth class the 1st Fut. is circumflexed and varied like the 2d Fut.

1 Fut. σπερῶ | σπερᾶμι | σπερεῖν | σπερῶν.

N.B. The Learner should repeat the Table first in the order of the Tenses; thus, Indicative Mood, τυπῖω, ετυπῖον, τυψω, ετυψα, &c. and then in the order of the Moods, as Present Tense, τυπῖω, τυπε, τυπῖοιμι, &c.



## SECT. XI.

Of the *PASSIVE VOICE* of Verbs in *ω*, and first of the auxiliary Verb *εἰμι*.

1. **A** Sin English we have no passive Voice but what is made of the Participle passive joined to the auxiliary Verb *to be* throughout all it's variations, as *I am smitten, I was smitten, I have been smitten, &c.* so in Greek several forms in the passive are expressed by the Participle Perfect and the Verb *εἰμι to be*.
2. Here follows, therefore, the irregular Verb *Εἰμι to be*, declined throughout, which the Learner must repeat first with the English to each word, as Sing. *εἰμι I am, εἰς or εἰ thou art, εστί he is*; Plur. *εσμεν we are, εστέ ye are, εἰσι they are*; and then without the English, as Sing. *εἰμι, εἰς or εἰ, εστί, &c.* The succeeding example of the Passive Verb *τυπτομαι* must also be repeated in like manner.

## INDICATIVE MOOD.

| Persons.                 | Singular. |             |         | Dual.    |              |       | Plural. |       |        |
|--------------------------|-----------|-------------|---------|----------|--------------|-------|---------|-------|--------|
|                          | 1.        | 2.          | 3.      | 1.       | 2.           | 3.    | 1.      | 2.    | 3.     |
| Pres. <i>I am,</i>       | Εἰμι,     | εἰς, or εἰ, | εστί    | —        | εστον, εστον | εστον | εσμεν,  | εστέ, | εἰσι   |
| Imperf. <i>I was,</i>    | Ἦν,       | ἦς,         | ἦ or ἦν | —        | ἦτον, ἦτην   | ἦτην  | ἦμεν,   | ἦτε,  | ἦσαν   |
| Plup. <i>I had been,</i> | Ἦμεν,     | ἦσο,        | ἦτο     | ἦμεθον,  | ἦσθον,       | ἦσθην | ἦμεθα,  | ἦσθε, | ἦντο   |
| Fut. <i>I shall be,</i>  | Εσ-ομαι,  | ῆ,          | ἔσται   | οἰμεθον, | ἦσθον,       | ἦσθην | οἰμεθα, | ἔσθε, | ὄνται. |

## IMPERATIVE MOOD.

Pres. *Be thou,* Ἴσθ or εσθί or εσο, εστω | ——— εστον, εστων | ——— εστέ, εσώσων

OPTATIVE MOOD, εἴθε *I wish.*

Pres. and Perf. *I were,* Εἴην, εἴης, εἴν | ——— εἴητον, εἴητην, | εἴημεν, εἴητε, εἴησαν  
 Fut. *I may be hereafter,* Εσ-οιμην, οἶο, οἶτο | οἶμεθον, οἶσθον, οἶσθην, | οἶμεθα, οἶσθε, οἶντο

SUBJUNCTIVE MOOD, εἰν *if.*

Pr. and Perf. *I be,* Ω, ῆς, ῆ | ——— ῆτον, ῆτον, | ῶμεν, ῆτε, ῶσι  
 Fut. *I shall be,* Εσ-ωμαι, ῆ, ῆται | ῶμεθον, ῆσθον, ῆσθον, | ῶμεθα, ῆσθε, ὠνται

## INFINITIVE MOOD.

Pres. *Εἶναι to be.*

Fut. *Εσσεσθαι To be hereafter.*

## PARTICIPLES.

|                     | M.        | F.     | N.     |                          | M.            | F.  | N.  |
|---------------------|-----------|--------|--------|--------------------------|---------------|-----|-----|
| Pres. <i>Being,</i> | N. Ων,    | ουσα,  | ον.    | Fut. <i>About to be,</i> | N. Εσομεν-ος, | η,  | ον. |
|                     | G. Οντος, | ουσης, | οντος. |                          | G. ———ου,     | ης, | ου. |

3. All Verbs in *ω* are in the *Passive Voice* conjugated as the following example of *Τυπτομαι I am smitten.*

\* By a common syncope, *ισται.*

## PASSIVE VOICE.

Pres. Perf. 2d Aor.

Τυτλούμαι. τέλειμαι. ελευθέρην.

## INDICATIVE MOOD.

| Persons.             | Singular.    | Dual.   |       |      | Plural.         |
|----------------------|--------------|---------|-------|------|-----------------|
|                      |              | 1.      | 2.    | 3.   |                 |
| Pres. I am smitten,  | 1. Τυτλόμαι, | ομαδον, | σθον, | σθην | 2. σθες, ονται  |
| Imp. I was smitten,  | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην | 3. ονται        |
| Perf. I have been—   | Τελευ-μαι,   | ομαδον, | σθον, | σθην | τελευμενοι εσσι |
| Plup. I had been—    | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην | τελευμενοι ησαν |
| Paulo post Fut.      | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην |                 |
| I shall be—presently | Τελευ-μαι,   | ομαδον, | σθον, | σθην |                 |
| 1 Aor. { I was or    | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην |                 |
| 2 Aor. { have been—  | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην |                 |
| 1 Fut. { I shall or  | Τελευ-μαι,   | ομαδον, | σθον, | σθην |                 |
| 2 Fut. { will be—    | Ερυσθ-ομαι,  | ομαδον, | σθον, | σθην |                 |

## IMPERATIVE MOOD.

| Pr. and Imp. Be thou smitten,<br>Perf. and Plup. | Singular.  | Dual.   |       |      | Plural.      |
|--|------------|---------|-------|------|--------------|
|  |            | 1.      | 2.    | 3.   |              |
| Pr. and Imp. Be thou smitten,                    | Τυτλόμαι,  | ομαδον, | σθον, | σθην | σθες, σθωσαν |
| Perf. and Plup.                                  | Τελευ-μαι, | ομαδον, | σθον, | σθην | σθες, σθωσαν |
|  | Τυτλόμαι,  | ομαδον, | σθον, | σθην | σθες, σθωσαν |
|  | Τελευ-μαι, | ομαδον, | σθον, | σθην | σθες, σθωσαν |

\* Two Verbs, *τελευμαι* and *ελευθέρην*, make the 2d Person in *α*, *ελευθέρην* and *ελευθέρην*. So *ελευθέρην*, 1 Fut. of *ελευθέρην*, makes *ελευθέρην*.

OPTA.

## OPTATIVE MOOD, εἴθε, I wish.

|                              |             |   |        |      |                  |                |             |
|------------------------------|-------------|---|--------|------|------------------|----------------|-------------|
| Pr. and Imp. <i>I were</i> — | Τὸν-οἶμιεν, | } | οἶο,   | οἶο  | οἶμαθον, οἶσθον, | οἶσθον-οἶμαθα, | οἶσθε, οἶσθ |
| 1 Fut. <i>I may be</i> —     | Τὸν-οἶμιεν, |   |        |      |                  |                |             |
| 2 Fut. <i>I hereafter</i>    | Τὸν-οἶμιεν, |   |        |      |                  |                |             |
| Paulo post Fut.              | Τὸν-οἶμιεν, | } | οἶσθε, | οἶσθ | οἶσθον,          | οἶσθον-οἶμαθα, | οἶσθε, οἶσθ |
| <i>I may be—presently</i>    | Τὸν-οἶμιεν, |   |        |      |                  |                |             |
| 1 Aor. <i>I were or</i>      | Τὸν-οἶμιεν, |   |        |      |                  |                |             |
| 2 Aor. <i>I had been</i> —   | Τὸν-οἶμιεν, | } | οἶσθε, | οἶσθ | οἶσθον,          | οἶσθον-οἶμαθα, | οἶσθε, οἶσθ |
| Perf. and Plup.              | Τὸν-οἶμιεν, |   |        |      |                  |                |             |
| <i>I had been</i> —          | Τὸν-οἶμιεν, |   |        |      |                  |                |             |

## SUBJUNCTIVE MOOD, εἰ, if.

|                    |             |       |     |                 |               |           |
|--------------------|-------------|-------|-----|-----------------|---------------|-----------|
| Pr. and Imp. I be— | Τὸν-οἶμιεν, | ἦ,    | ἦ   | οἶμαθον, ἦσθον, | ἦσθον-οἶμαθα, | ἦσθε, ὦσθ |
| 1 Fut. I shall be— | Τὸν-οἶμιεν, | }     | }   | }               | }             | }         |
| 1 Aor. { I have    | Τὸν-οἶμιεν, |       |     |                 |               |           |
| 2 Aor. { been—     | Τὸν-οἶμιεν, |       |     |                 |               |           |
| Perf. and Plup.    | Τὸν-οἶμιεν, | ἦσθε, | ἦσθ | ἦσθον,          | ἦσθον-οἶμαθα, | ἦσθε, ὦσθ |
| I had been—        | Τὸν-οἶμιεν, | ἦσθε, | ἦσθ | ἦσθον,          | ἦσθον-οἶμαθα, | ἦσθε, ὦσθ |

## INFINITIVE MOOD.

|                 |            |                          |
|-----------------|------------|--------------------------|
| Pr. and Imp.    | Τὸν-οἶμιεν | To be smitten.           |
| Perf. and Plup. | Τὸν-οἶμιεν | To have been smitten.    |
| Paulo post Fut. | Τὸν-οἶμιεν | To be smitten presently. |
| 1 Aor.          | Τὸν-οἶμιεν | To have been smitten.    |
| 2 Aor.          | Τὸν-οἶμιεν | To have been smitten.    |
| 1 Fut.          | Τὸν-οἶμιεν | To be smitten hereafter. |
| 2 Fut.          | Τὸν-οἶμιεν | To be smitten hereafter. |

## PARTICIPLES.

|                 |            |                |                |               |
|-----------------|------------|----------------|----------------|---------------|
| Pr. and Imp.    | Τὸν-οἶμιεν | M.             | F.             | N.            |
| Perf. and Plup. | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |
| Paulo post Fut. | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |
| 1 Fut.          | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |
| 2 Fut.          | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |
| 1 Aor.          | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |
| 2 Aor.          | Τὸν-οἶμιεν | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα, | οἶσθον-οἶμαθα |

\* Or rather, being in, or a' smiting, i. e. now suffering under strokes; for being smitten implies having suffered. See an excellent Grammatical Essay in Gentlemen's Magazine for January 1775, p. 10, &c.

of

*Of the FORMATION of the TENSES in the PASSIVE VOICE.*

4. There are nine Tenses in the Passive Voice, of which the *three principal*, namely, the *Present*, the *Perfect*, and the *second Aorist*, are formed from the Active.

### *Of the Present.*

5. The Present Tense is formed from the Present active by changing *ω* into *ομαι*, as *τυπῶ*, *τυπῶμαι*.

### *Of the Imperfect.*

6. The imperfect is formed from the Present by changing  $\mu\alpha\iota$  into  $\mu\eta\eta$ , and prefixing the augment, as  $\tau\upsilon\pi\tau\acute{o}\mu\alpha\iota$ ,  $\tau\upsilon\pi\tau\acute{o}\mu\eta\eta$ ;  $\alpha\gamma\omega\mu\alpha\iota$ ,  $\alpha\gamma\omega\mu\eta\eta$ .

*Of the second Aorist.*

7. The second Aorist is formed from the second Aorist active by changing *ov* into *av*, as *ἴδων*, *ἴδαν*.

*Of the second Future.*

8. The second Future is formed from the third Person singular of the second Aorist by adding *σομαι*, and dropping the augment, as *ἔλθῃ, τυπήσομαι*.

*Of the Preter-perfect.*

9. The Perfect is formed from the Perfect active by changing, in the first class of Characteristics, φα { pure into μμαι, as τίϕα, τίϕιμμαι;  
 racteristics, φα { impure into μαι, as τίϕερα, τίϕεμαι;  
 in the second, χα { into γμαι, as λειχα, λειγμαι;  
 { after γ into μαι, ηλιγχα, ηलगμαι;  
 in the third, κα { into σμαι, as πιπικα, πιπισμαι;  
 { into μαι, when the penultima of the Perf. active  
 is long, and the Characteristic of the Present  
 is *pure*, as πιποικα, πιποιμαι;  
 in the fourth, κα, { into μαι, as ιψακα, ιψαλμαι: but πιφαγκα makes  
 { πιφαμμαι.

### EXCEPTIONS.

10. Except in the third class some Verbs in *ω pure*, which make the Perfect in *σμαι*, although the penultima of the Perfect active be *long*, as *ἤκουσμαι*, from *ἀκούω* to *hear*, *κρούσμαι* from *κρούω* to *knock*, *ἐπίσμαι* from *ἐπιάω* to *tempt*, *κτελέσμαι* from *κτελέω* to *order*, *κτελίσμαι* from *κτελίσω* to *shut*, *σσεισμαι* from *σειώ* to *shake*, *θνήσμαι* from *γινώω* to *know*, *θνήσμαι* from *θραύω* to *break*.

11. In the second and third class the penultima *eu* drops its *ε*, as in *παύγαι* from *παύγω* to *flee*, *κωχμαι* from *κωω*, *χεύσω* to *pour*.  
 12. From Verbs in *αινω* and *ωνω* the Attics form the Perfect passive in *σμαι*, as *παρασμαι* from *φαινω*, *μεμολυσμαι* from *μολυνω*.  
 13. In the first class Verbs of two syllables, which have *τρε* in the penultima, change *s* into *a*, as *στρεφω* to *turn about*, *εστρεφα*, *εστραμμαι*; *τρεπω*, *τειρεφα*, *τειραμμαι*; *τρεφω*, *τειρεφα*, *τειραμμαι*. Observe this last resumes the *θ* of the 1st. Fut. active to distinguish it from the Perfect pass. of *τρεπω*.

### Of the Persons of the Perfect.

14. The Persons of the Perfect are not in all Verbs formed as in *τελυμαι*, but variously in different Verbs, as follows:

In the first class,

The Characteristic of the Perf. act. is thus changed before *μαι*, *σαι*, and *ται*: for *τελυμαι*, *τελυσαι*, *τελυται* are used *τελυμαι*, *τελυσαι*, *τελυται*, &c. for *τειρεφμαι*, *τειρεφσαι*, *τειρεφται* are used *τειρεμαι*, *τειρεσαι*, *τειρεται*, from *τερπω*. (Comp. Sect. I. 10.)

In the second class,

For *—χμαι*, *—χσαι*, and *—χται* are put *—γμαι*, *—ξαι*, and *—ξται*, as *λελεγμαι*, *λελεξαι*, *λελεξται*, from *λεγω*.

In the third,

For *—ημαι*, *—ησαι*, and *—ηται* are put *—σμαι*, *—σαι*, and *—ται*, as *πεισμαι*, *πεισαι*, *πεισαι*, from *πειθω*.

In the fourth,

The Characteristic of the Perf. act. is altogether omitted, as in *εψαλμαι*, *εψαλσαι*, *εψαλται*, from *ψαλλω*; but *πεφαμμαι*, *πεφανσαι*, *πεφανται*.

### Of forming the Persons of the Dual and Plural Perfect.

15. *Μ* before *μαι* in the first class, *γ* before *μαι* in the second, and *σ* before *μαι* in the third, are preserved in the first person dual and\* plural, as in *τελυμε-θον* and *—θα* from *τελυμαι*; *λελεγμε-θον* and *—θα* from *λελεγμαι*; *πεισμε-θον* and *—θα* from *πεισμαι*.  
 16. In the second and third Person dual and in the second plural the *tenues* of the third Person singular are changed into their *aspirates*, as from *τελυται*, *τελυθον*, *τελυθι*; from *λελεξται*, *λελεξθον*, *λελεξθι*; from *πειφται*, *πειφθον*, *πειφθι*: But if the third Pers. sing. end in *ται pure*, then *σ* is inserted before *θον* and *θι*; thus from *νυμνται*, *νυμνησθον*, *νυμνησθι*.  
 17. The third Person Plural is formed from the 3d Person singular, if it end in *ται pure*, by inserting *ν* before *ται*, as from *καρται*, *καρνται*.

\* And where *γ* precedes the Characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from *ελεγω*, Perf. Pass. *ηλε-γμαι*, *—γξαι*, *—γξται*. Dual. *—γμεθον* *—γξθαι*, *—γξθον*. Plur. *—γμεθα*, *—γξθι*.

N. B. *It would be very proper for the Learner in this place to write out, according to the above Rules, the Perfect passive γεγραμμαι from γραφω, απελεγμαι from πλεωω, απελησμαι from πλεωω, εσπαρμαι from σπειρω, λελυμαι from λωω throughout all the Persons and Numbers.*

*Of the Preter-plu-perfect, and Moods of the Perfect.*

18. The plu-perfect is formed from the Perfect by changing *μαι* into *μην*, and prefixing *ε* if the Verb begin with a consonant, as *τετομμαι, ετελυμην*.
19. The Persons of the Plu-perfect are formed after the analogy of the Persons of the Perfect, preserving the terminations as in *ετελυμην*.
20. So as to the other Moods, the Perfect Imperative derives it's second Person sing. from the second Person sing. of the Indicative, as *τελυψαι, τελυψο*; *λελεξαι, λελεξο*; *κεκρισαι, κερρισο*; it's other Persons from the second Pers. plural, as *τελυφθε, τελυφθα*; *λελεχθε, λελεχθα*; *κεκρισθε, κερρισθα*. Whence also may be deduced the Perfect Infinitive, as *λελεχθαι, κερρισθαι*: The Perfect Optative and Subjunctive are most usually formed by the auxiliary *ειην* and *ω*: But sometimes the Optative is formed from the Indicative by changing *μαι* into *μην*, as *λελυμαι, λελυμενος ειην* and \* *λελυμην, σο, υλο, &c. α, ε, ο*, take *ι* before *μην*, as *εκλαμαι, εκλαιμην, αιω, αιλω, &c.* Sometimes the Perfect Subjunctive is formed by changing the vowel of the Indicative before *μαι* into *ω*, as *εκλαμαι, εκλωμαι*.

*Of the first Aorist.*

21. The first Aorist is formed from the third Person singular of the Perfect by changing *αι* into *ην*, and *tenues* into their *aspirates*, and dropping the prefixed consonant, if any, as *τετυπται, ελυφθην*; *αφυλται, αφυλθην*.
22. Verbs which in the Perfect had changed *ε* into *α*, resume their *ε* in the first Aorist; as *εστραμμαι, εστρεφθην*; and those which had cast away *ν* poetically take it again, as † *εκλυθην* for *εκλυθην* from *κλινω*.
23. Some first Aorists in the penultima have *τ* for *θ* of the Perfect, as *ελαφθην* *I was buried*, from *θαπνω, τεθαμμαι*; *ειρεφθην* *I was nourished*, from *τρεφω, τεθραμμαι*, to prevent the disagreeable concurrence of *aspirates*. Comp. pag. 28. Note †.
24. Some first Aorists assume *σ*, as *εμνησθην* from *μνησθαι*; and some reject it, as *εσθην* from *εσσωσθαι*; and some change *η* into *ε*, as *ευρεθην* from *ευρησθαι*.

*Of the first Future.*

25. The first Future is formed from the third Person sing. of the first Aorist by adding *σμαι*, and dropping the augment, as *ετυφθαι, τυφθισμαι*. (Comp. Rule 8. above.)

*Of the Paulo-post-future.*

26. The Paulo-post-future is formed from the second Pers. sing. of the Perfect by inserting *ομ* before *αι*, as *τελυψαι, τελυψομαι*; *απλεξαι, απλεξομαι*.

\* See more in *Port-Royal Grammar* by *Nugent*, p. 162.

† *Απελευσθην* in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed after the same analogy from *απεικτενω*.

27. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

*Table of the cognate or correspondent Tenses in the Passive Voice.*

|           | Indicat.   | Imper. | Optat.          | Subjunct.    | Infinit.    | Particip.    |
|-----------|------------|--------|-----------------|--------------|-------------|--------------|
| Pres.     | τυπλόμαι   | τυπλού | τυπλοίμην       | τυπλώμαι     | τυπλεσθαι   | τυπλομενος   |
| Imp.      | ετυπλομην  |        |                 |              |             |              |
| Perf.     | τελυμμαι   | τελυσο | τελυμμενος ειην | τελυμμενος ω | τελυρθαι    | τελυμμενος   |
| Plup.     | ετελυμμην  |        |                 |              |             |              |
| P.postFu. | τελυφομαι  |        | τελυφοίμην      |              | τελυψεσθαι  | τελυφομενος  |
| 1 Aor.    | εισφθην    | τυφθης | τυφθίην         | τυφθω        | τυφθηναι    | τυφθεις      |
| 1 Fut.    | τυφθησομαι |        | τυφθησοίμην     |              | τυφθησεσθαι | τυφθησομενος |
| 2 Aor.    | εισπηγην   | τυπηθι | τυπείην         | τυπήθι       | τυπηγαι     | τυπεις       |
| 2 Fut.    | τυπησομαι  |        | τυπησοίμην      |              | τυπησεσθαι  | τυπησομενος  |

28. N. B. The Learner should repeat this in the same manner as the similar Table in the Active Voice, Sect. X. 57.

## SECT. XII.

### *Of the MIDDLE VOICE of Verbs in Ω, and of the DEPONENT Verb.*

THE Tenses of the Middle Voice are declined after the form of the Active or Passive, according to their termination; thus Perf.

Mid. *τίλυτ-α* is declined like Perf. Act. *τίλυφ-α*, *ας*, *ι*, &c. and 1 Fut. Mid. *τυψ-ομαι* like Pass. Pres. *τυπλ-ομαι*, *η*, *μαι*, &c.

2. Here follows therefore

*A Table of the cognate or correspondent Tenses in the MIDDLE VOICE.*

|          | Indicat.  | Imper. | Optat.    | Subjunct. | Infinit.  | Particip.  |
|----------|-----------|--------|-----------|-----------|-----------|------------|
| Pres.    | Τυπλόμαι  | τυπλε  | τυπλοίμην | τυπλώμαι  | τυπλεσθαι | τυπλομενος |
| Imp.     | ετυπλομην |        |           |           |           |            |
| 1 Fut.   | τυψομαι   |        | τυψοίμην  |           | τυψεσθαι  | τυψομενος  |
| 1 Aor.   | ειψαμην   | τυψαι  | τυψαίμην  | τυψωμαι   | τυψασθαι  | τυψαμενος  |
| Perf.    | τελυπα    | τελυπε | τελυποιμι | τελυπω    | τελυπται  | τελυπως    |
| Pluperf. | ετελυπειν |        |           |           |           |            |
| 2 Aor.   | ειπτομην  | τυπε   | τυποίμην  | τυπωμαι   | τυπεσθαι  | τυπομενος  |
| 2 Fut.   | τυπουμαι  |        | τυποίμην  |           | τυπεισθαι | τυπαμενος  |

In the fourth class the 1st Fut. is varied like the 2d Fut.

1 Fut. *σπερῶμαι* | *σπεροίμην* | *σπερείσθαι* | *σπερμενος*.

3. N. B. The learner should here repeat all the Persons of every Tense, which he will easily do, if he is perfect in the Terminations of the Active and Passive Voices.

4. But the Terminations of the 1st Aorist, Indicative, Imperative, and Optative, and of the 2d Fut. being somewhat peculiar, may be learned thus :

Indic. 1 Aor. Sing. *Εψ-αμην*, *ω*, *αῶ*. Du. *αμειθον*, *ασθον*, *ασθην*. Pl. *αμειθα*, *ασθι*, *αινθι*.

Imper. 1 Aor. Sing. *Τυψ-αι*, *ασθω*. Du. *ασθον*, *ασθων*. Pl. *ασθι*, *ασθωσαν*.

Optat. 1 Aor. Sing. *Τυψ-αιμην*, *αιο*, *αιλο*. Du. *αιμειθον*, *αισθον*, *αισθην*.

Pl. *αιμειθα*, *αισθι*, *αινθι*.

2 Fut.

- 2 Fut. Indic. Sing. \* Τυπ-ῶμαι, ῆ, ῆσαι. Du. ὀνυμιθον, ῆισθον, ῆισθον.  
Pl. ονυμιθα, ῆσθε, ὀνυμίαι.

*Of the FORMATION of the TENSES in the MIDDLE VOICE.*

5. The *Present* and *Imperfect* are the same as the Present and Imperfect passive.

6. *The First Future*

is formed from the first Future active by changing *ω* into *ομαι*, as τυψω, τυψομαι; but in the fourth class into ὄνυμαι, as ψαλῶ, ψαλῶμαι.

7. *The First Aorist*

is formed from the first Aorist active by adding *μην*, as εἴψα, εἴψαμην.

8. *The Perfect Middle*

is formed from the Perfect active by taking the Characteristic of the second Aorist for its own, as τέτυθα, τέτυτα; so λελυα from λυω, πικρα from ακουω. (Comp. Sect. X. 53. 3.)

9. Perfects active in ηα cast off ηκ, as τέμνω, τέλειμνηκα, τέλομαι. (Comp. with Rule 11.)

10. The penultima of the Perfect middle is commonly the same as that of the Perfect active: But if the penultima of the Present have *α*, *αι*, or *ει*, they are changed thus in the Perfect Middle; *α* († sometimes) into *η*, as θάλλω, τεθῆλα; *αι* into *η*, as φαινω, πεφῆνα; *ει* into *οι*, as ποιεω, πεποιθα.

11. Verbs of two syllables, which have *ε* for their only vowel in the penultima of the 1 Fut. active, change *ε* into *ο* in the penultima of the Perfect middle, as λεγω, λελῶ, λελογα; σπείρω, σπέρω, εσπορα; πειμπω, πειμψω, πεπομπα.

12. *The Plu-perfect*

is formed from the Perfect by changing *α* into *ειν*, and prefixing *ε* if the Verb begins with a consonant, as τέτυτα, ετέτυκιν.

13. *The second Aorist*

is formed from the second Aorist active by changing *ον* into *ομην*, as εἴπεν, εἴπομην.

14. *The second Future*

is formed from the second Future active by changing *ω* into *ομαι*, as τυπῶ, τυποῶμαι.

*Of the DEPONENT Verb.*

15. A Deponent Verb hath generally an † active signification, but is declined in some Tenses after the passive, and in others after the middle form, as δαχομαι to receive.

\* These three Verbs, ἰδω, ποιω, φηγω, do not circumflex their second Future Middle, and are formed as φηγμαι, —ισαι, —ιται; Pl. —ομιθα, —εσθε, —οιαι; Infin. φαγισθαι, &c. Thus ἰδομαι is distinguished from ἰδομαι, 2 Fut. Mid. of ἰξω to sit; but observe it makes it's 2 Pers. sing. ἰδη, Att. ἰδμ.

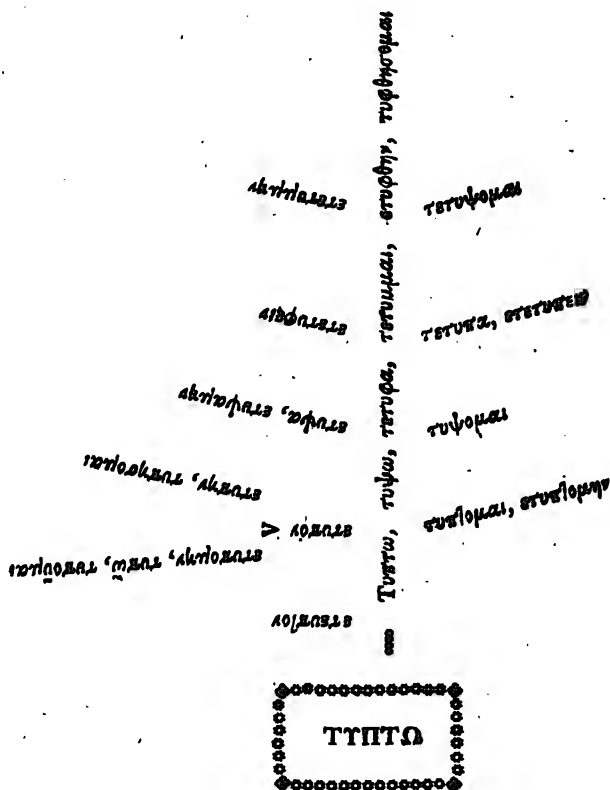
† The *α* generally remains, especially when this Preterite would otherwise be confounded with the 1 Aor. active, as ψαλλω, εψαλα, εψαλα, and not εψηλα, which is the 1 Aor. active." Port-Royal Grammar, p. 171.

‡ The 2d Aorist (as ἰδρχθην) in these Verbs has often a *Passive* sense.



|            | Pres. Δεχομαι, | 1 Fut. δεχομαι, |                 | Perf. διδουμαι. |             |              |
|------------|----------------|-----------------|-----------------|-----------------|-------------|--------------|
|            | Indicat.       | Imperat.        | Optative.       | Subjunct.       | Infinit.    | Particip.    |
| Pres.      | Δεχομαι        | δεχω            | δεχοιμην        | δεχωμαι         | δεχεσθαι    | δεχομενος    |
| Imperf.    | εδεχομην       |                 |                 |                 |             |              |
| 1 Fut.     | δεξομαι        |                 | δεξοιμην        | δεξωμαι         | δεξεσθαι    | δεξομενος    |
| 1 Aor.     | εδεξαμην       | δεξαι           | δεξαιμην        |                 | δεξασθαι    | δεξαμενος    |
| Perf.      | δεδεγμαι       | δεδεξο          | δεδεγμενος ειην | δεδεγμενος ω    | δεδεχθαι    | δεδεγμενος   |
| Pluperf.   | εδεδεγμην      |                 |                 |                 |             |              |
| P. p. Fut. | δεδεξομαι      |                 | δεδεξοιμην      |                 | δεδεξεσθαι  | δεδεξομενος  |
| 2 Aor.     | εδεχθην        | δεχθην          | δεχθειμην       | δεχθω           | δεχθηναι    | δεχθεις      |
| 2 Fut.     | δεχθισομαι     |                 | δεχθισοιμην     |                 | δεχθησεσθαι | δεχθησομενος |

16. The following Scheme or Tree will shew at one view how the Tenses of a Greek Verb are derived or branched off from the Theme or Root.



N. B. It will be a very useful exercise for the Learner to display other Verbs in the same manner, as of the first class, *τερπω λειω, γραφω*; of the second, *πλεω, λογω, βραχω, ορυσσω*, or *—τιω*; of the third, *ανυτω, σπενδω, πειδω, φραζω, τιω*; of the fourth, *ψαλλω, νειω, φαινω, σπειρω, τεμνω*.

17. In

17. In parsing a Greek verb or Participle, i. e. in deducing it grammatically from it's theme, the best and most natural way seems to be by naming those tenses and words *only*, which, according to the above Rules, and the preceding Tree, intervene between the theme and the word proposed, or which are necessary to account for it's form: For instance, if it be required to parse the Verb τυφθησεται, 3d Pers. sing. 1 Fut. passive Indic. of τυπῶ, let the Learner proceed thus; Τυπῶ, (1 Fut.) τυψω, (Perf.) τέψα, (Perf. Pass.) τέψομαι, —ψαι, —ται, (1 Aor.) εἰσφθῆν, (1 Fut.) τυφθησομαι, τυφθῆσῃ, τυφθησεται. Again, for τυπείλαι, 3 Pers. sing. 2 Fut. Indic. middle of τυπῶ; Τυπῶ, (2 Aor.) εἰσπον, (2 Fut.) τυπῶ, (2 Fut. Mid.) τυπῆμαι, τυπῇ, τυπείλαι. For ἐπεποιθεῖ, 3 Pers. sing. Pluperf. Indic. middle of πειθῶ, let him say, Πειθῶ, (1 Fut.) πεισω, (Perf.) πεπεικα, (2 Aor.) \* ἐπειθον (Perf. Mid.) πεπειθα, (Pluperf. Mid.) ἐπεποιθην, —εις, —σι. Once more, for ἀπείσλαμνος, Particip. Perf. Pass. Masc. Sing. Nominative Case from the compound Verb ἀποσείλω, let him name ἀποσείλω, (1 Fut.) ἀποσείλω, (Perf.) † ἀπέσβηνα, (Perf. Pass.) ἀπέσβημαι, (Particip.) ἀπέσβημενος.
18. For the manner in which *Verbal Nouns* are deduced from Verbs, see Sect. VI. 8.

## SECT. XIII.

*Of CONTRACTED Verbs.*

1. **V**ERBS ending in *aw*, *ew*, and *ow* are in the Present and Imperfect of all Moods most usually *contracted*; and hence arise the contracted or circumflexed Verbs; the first kind in *ῶ*, *ᾶς*, *ᾷ*, from Verbs in *aw*; the second in *ῷ*, *ῆς*, *ῇ*, from Verbs in *ew*; the third in *ῶ*, *ῆς*, *ῇ*, from Verbs in *ow*.
2. In these Verbs no Tenses but the Present and Imperfect are contracted, all their other Tenses being formed regularly like Verbs of the third class in *w pure*.
3. The *Rules of Contraction* are much the same as in Nouns (see Sect. III. 91): for
  1. In Verbs in *aw*, if *o* or *ω* follow *a*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*.
  2. In Verbs in *ew*, *e* is contracted into *υ*; *ε* into *ου*. But if a long vowel or a diphthong follows *e*, the contraction is made by dropping *e*.
  3. In Verbs in *ow*, if *o* or *η* follows *o*, the contraction is into *ω*; if *ε*, or *ο*, or *ου*, the contraction is into *ου*; if any other vowel or diphthong follow *o*, the contraction is into *οι*; except in the Infinitive, *ου* into *ου*, as χρῦσσειν, χρῦσῶν, and in the 2d Pers. Pres. Indic. Pass. χρῦσση, χρῦσῶ.
4. These Rules would of themselves enable the Learner to give the *contracted* form of these Verbs from the uncontracted, which latter is declined regularly, as in τυπῶ. It may, however, be proper to add

\* The second Aorist should here be named because it is necessary to account for the form, i. e. in the present instance, for the *Characteristic*, of the Perf. Mid. πεπειθα. See above 8.

† See Sect. X. 32, and 48.

**5. A TABLE of the CONTRACTED Verbs declined in their PRESENT and IMPERFECT TENSES, ACTIVE and PASSIVE.**

**ACTIVE VOICE.  
INDICATIVE MOOD.**

**Present Tense.**

|               | Singular. |        | Dual.     |      | Plural.                        |
|---------------|-----------|--------|-----------|------|--------------------------------|
| 1. Τιμ-αω, ω  | ασις-ας   | ασι-α  | ας-α      | αω-ω | ας-α αου-ω                     |
| 2. Φιλ-εω, ω  | εσις-εις  | εσι-ει | εε-ει, τω | τω   | εω-ω, μεν εε-ει, τε εου-ου, σι |
| 3. Χρυσ-οω, ω | οσις-οις  | οσι-οι | οι-οι     | οω-ω | οε-οι οου-ου                   |

**Imperfect Tense.**

|                   |         |       |           |           |           |           |         |
|-------------------|---------|-------|-----------|-----------|-----------|-----------|---------|
| 1. Ετιμ-αον, ων   | ας-ας   | ας-α  | ας-α      | ας-α      | ας-ω      | ας-α      | αον-ων  |
| 2. Εφιλ-εον, ουν  | εις-εις | ει-ει | ει-ει, τω | ει-ει, τω | εω-ω, μεν | ει-ει, τε | εον-ουν |
| 3. Εχρυσ-οον, ουν | οις-οις | οι-οι | οι-οι     | οι-οι     | οω-ω      | οι-οι     | οον-ουν |

**IMPERATIVE MOOD.**

**Present and Imperfect.**

|                | Singular. |           | Dual.     |           | Plural.      |
|----------------|-----------|-----------|-----------|-----------|--------------|
| 1. Τιμ-αε, α   | ας-α      | ας-α      | ας-α      | ας-α      | ας-α         |
| 2. Φιλ-εε, ει  | ει-ει, τω | ει-ει, τω | ει-ει, τω | ει-ει, τε | ει-ει, τωσαν |
| 3. Χρυσ-οε, ου | οι-οι     | οι-οι     | οι-οι     | οι-οι     | οι-οι        |

**OPTATIVE MOOD, εἴθε I wish.**

**Present and Imperfect.**

|                     | Singular. |         | Dual.       |              | Plural.      |             |             |
|---------------------|-----------|---------|-------------|--------------|--------------|-------------|-------------|
| 1. Τιμ-αιομι, φμι   | αιοις-ας  | αιοι-ω, | αιοι-ω,     | αιοι-ω,      | αιοι-ω,      | αιοι φ,     | αιοι-ω      |
| 2. Φιλ-ειμι, οιμι   | ειοις-εις | ειοι-οι | ειοι-οι, τω | ειοι-οι, μην | ειοι-οι, μεν | ειοι-οι, τε | ειοι-οι, σι |
| 3. Χρυσ-οοιμι, οιμι | οιοις-οις | οιοι-οι | οιοι-οι     | οιοι-οι      | οιοι-οι      | οιοι-οι     | οιοι-οι     |

**SUBJUNCTIVE MOOD, εἰν if.**

**Present and Imperfect.**

|               | Singular. |       | Dual.    |          | Plural.   |                   |
|---------------|-----------|-------|----------|----------|-----------|-------------------|
| 1. Τιμ-αω, ω  | ας-ας     | αη-α  | αη-α     | αε-α     | αω-ω      | αη-α αω-ω         |
| 2. Φιλ-εω, ω  | εις-εις   | εη-η  | εη-η, τω | εη-η, τω | εω-ω, μεν | εη-η, τε εω-ω, σι |
| 3. Χρυσ-οω, ω | οις-οις   | οη-οι | οη-ω     | οη-ω     | οω-ω      | οη-ω οω-ω         |

**INFINITIVE MOOD.**

Pres. and Imperf. 1. Τιμ-αειν, εν. 2. Φιλ-ειν, ειν. 3. Χρυσ-οειν, ουν.

**PARTICIPLE.**

|                 |            |         |        |               |              |               |
|-----------------|------------|---------|--------|---------------|--------------|---------------|
| 1. Τιμ-αων, ων  | αουσα-ουσα | αον-ων  | Gen. { | αοντος-ωντος  | αουσης-ουσης | αοντος-ωντος  |
| 2. Φιλ-εων, ων  | εουσα-ουσα | εον-ουν |        | εοντος-ουντος | εουσης-ουσης | εοντος-ουντος |
| 3. Χρυσ-οων, ων | οουσα-ουσα | οον-οον |        | οοντος-οοντος | οουσης-ουσης | οοντος-οοντος |

**PASSIVE**

# PASSIVE VOICE. INDICATIVE MOOD.

## Present Tense.

### Singular.

|                      |      |            |             |             |            |            |             |
|----------------------|------|------------|-------------|-------------|------------|------------|-------------|
| 1. Τιμ-αομαι, ω      | αη-α | αε-α       | αο-ω        | αε-α        | αο-ω       | αε-α       | αο-ω        |
| 2. Φιλ-εομαι, ε, μαι | εη-η | εε-ει, ται | εο-ε, μεθον | εε-ει, σθον | εο-ε, μεθα | εε-ει, σθς | εο-ου, νλας |
| 3. Χρυσ-οομαι, ε     | οη-ε | οε-ε       | οο-ε        | οε-ε        | οο-ε       | οο-ε       | οο-ε        |

### Dual.

### Plural.

## Imperfect Tense.

|                   |      |           |             |             |             |            |            |           |
|-------------------|------|-----------|-------------|-------------|-------------|------------|------------|-----------|
| 1. Ετιμ-αο-ω      | αε-ω | αε-α      | αο-ω        | αε-α        | αε-α        | αο-ω       | αε-α       | αο-ω      |
| 2. Εφιλ-εο-ε, μην | εε-ε | εε-ει, τε | εο-ε, μεθον | εε-ει, σθον | εε-ει, σθην | εο-ε, μεθα | εε-ει, σθς | εο-ε, νλο |
| 3. Εχρυσ-οο-ε     | οε-ε | οε-ε      | οε-ε        | οε-ε        | οε-ε        | οο-ε       | οε-ε       | οο-ε      |

# IMPERATIVE MOOD.

## Present and Imperfect.

### Singular.

### Dual.

### Plural.

|              |    |            |             |             |            |             |             |
|--------------|----|------------|-------------|-------------|------------|-------------|-------------|
| 1. Τιμ-αου   | ω  | αε-α       | αε-α        | αε-α        | αε-α       | αε-α        | αε-α        |
| 2. Φιλ-εου,  | ου | εε-ει, σθω | εε-ει, σθον | εε-ει, σθων | εε-ει, σθς | εε-ει, σθων | εε-ει, σθων |
| 3. Χρυσ-οου, | ου | οε-ε       | οε-ου       | οε-ου       | οε-ου      | οε-ου       | οε-ου       |

# OPTATIVE MOOD.

## Present and Imperfect.

### Singular.

### Dual.

### Plural.

|                    |           |            |               |              |              |              |             |
|--------------------|-----------|------------|---------------|--------------|--------------|--------------|-------------|
| 1. Τιμ-αοι-ω       | αοι-ω     | αοι-ω      | αοι-ω         | αοι-ω        | αοι-ω        | αοι-ω        | αοι-ω       |
| 2. Φιλ-αοι-ει, μην | αοι-ει, ε | αοι-ει, τε | αοι-ει, μεθον | αοι-ει, σθον | αοι-ει, σθην | αοι-ει, μεθα | αοι-ει, σθς |
| 3. Χρυσ-αοι-ει     | αοι-ει    | αοι-ει     | αοι-ει        | αοι-ει       | αοι-ει       | αοι-ει       | αοι-ει      |

## Perfect and Pluperfect.

|                       |  |                    |  |                |  |  |  |
|-----------------------|--|--------------------|--|----------------|--|--|--|
| 1. * Τετιμνη-μην      |  |                    |  |                |  |  |  |
| 2. Πτεφιλη-μην, ο, τε |  | μεθον, σθον, σθον, |  | μεθα, σθς, νλο |  |  |  |
| 3. Κεχρυσω-μην        |  |                    |  |                |  |  |  |

# SUBJUNCTIVE MOOD.

## Present and Imperfect.

### Singular.

### Dual.

### Plural.

|                  |       |           |            |            |            |           |            |
|------------------|-------|-----------|------------|------------|------------|-----------|------------|
| 1. Τιμ-αω ω      | αη-α  | αη-α      | αω-ω       | αη-α       | αω-ω       | αη-α      | αω-ω       |
| 2. Φιλ-εω-ω, μαι | εη-η  | εη-η, ται | εω-ω μεθον | εη-η, σθον | εω-ω, μεθα | εη-η, σθς | εω-ω, νλας |
| 3. Χρυσ-οω-ω     | οη-ει | οη-ω      | οω-ω       | οη-ω       | οω-ω       | οη-ω      | οω-ω       |

# INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-ασθαι-ασθαι. 2. Φιλ-εσθαι-εισθαι. 3. Χρυσ-εσθαι-υσθαι.

## PARTICIPLE.

1. Τιμ-αομενος-ω
  2. Φιλ-εομενος-ου
  3. Χρυσ-εομενος ου
- } μενος, μενη, μενον

The Middle Voice is contracted like the Passive, it having the same Present and Imperfect Tenses.

\* See Sect. XI. 20.

6. In contracted Verbs the vowel before *σω* in the 1st Fut. and before *κα* in the Perfect, is generally *long*, as *τιμᾶω*, *τιμήσω*, *τέλιμηκα*; *φιλέω*, *φιλήσω*, *πεφιλήκα*; *χρυσῶω*, *χρυσώσω*, *κεχρυσώκα*.

## EXCEPTIONS.

7. 1st. Verbs in *αω*, that have *σ*, *ι*, *λ*, or *ρ* *pure*, before *αω*, (and some others), form their first Future in *ασω* and Perfect in *ακα*, as *εἶω*, *εἴσω*, *διαίω*; so *κοπῶω*, *γελῶω*, *εἶω*.  
 2dly. Some Verbs in *εω* make *εσω* and *εκα*, as *αἰδῶω*, *ἀρῶω*, *ἐμῶω*, &c. and some of two syllables, in *εῶσω* and *εῶκα*, as *πνεῶω* to breathe, *πλῶω* to sail, *χῶω* to pour.  
 3dly. Some Verbs in *οω* make *οσω* and *οκα*, as *ἀρῶω* to plough, *ὀρῶω* to sweat, *ὀνῶω* to blame.  
 8. Contracted Verbs generally want the 2d Aor. 2 Fut. and Perfect middle. But  
 9. The second Aorist, when used, is formed from the Imperfect by casting away the vowel before *ον*, as *ἐτίμαον*, *ἐτίμων*; *ἐφιλεον*, *ἐφιλον*.

## A TABLE of CONTRACTED Verbs conjugated through the Tenses of the INDICATIVE.

| ACTIVE VOICE. |              | PASSIVE VOICE. |                 | MIDDLE VOICE. |                 |
|---------------|--------------|----------------|-----------------|---------------|-----------------|
| Pres.         | Τιμᾶω-ω      | Pres.          | Τιμαομαι-ομαι   | Pres.         | Τιμαομαι-ομαι   |
| Imperf.       | Ετίμαον-ων   | Imperf.        | Ετιμαομην-ωμην  | Imperf.       | Ετιμαομην-ωμην  |
| 1 Fut.        | Τιμήσω       | Perf.          | Τέτιμημαι       | 1 Fut.        | Τιμήσομαι       |
| 1 Aor.        | Ετίμησα      | Pluperf.       | Ετέτιμημην      | 1 Aor.        | Ετιμήσαμην      |
| Perf.         | Τέλιμηκα     | P. p. Fut.     | Τελιμήσομαι     | Perf.         | Τέτιμα          |
| Pluperf.      | Ετέτιμῃκειν  | 1 Aor.         | Ετιμήθην        | Pluperf.      | Ετέτιμειν       |
| 2 Aor.        | Ετίμων       | 1 Fut.         | Τιμήθισομαι     | 2 Aor.        | Ετιμομην        |
| 2 Fut.        | Τιμῶ         | 2 Aor.         | Βτιμην          | 2 Fut.        | Τιμούμαι        |
|               |              | 2 Fut.         | Τιμήσομαι       |               |                 |
| <hr/>         |              |                |                 |               |                 |
| Pres.         | Φιλέω-ω      | Pres.          | Φιλεομαι-ομαι   | Pres.         | Φιλεομαι-ομαι   |
| Imperf.       | Εφιλεον-ον   | Imperf.        | Εφιλεομην-ομην  | Imperf.       | Εφιλεομην-ομην  |
| 1 Fut.        | Φιλήσω       | Perf.          | Πεφιλήμαι       | 1 Fut.        | Φιλήσομαι       |
| 1 Aor.        | Εφίλησα      | Pluperf.       | Επεφίλημην      | 1 Aor.        | Εφίλησαμην      |
| Perf.         | Πεφιλήκα     | P. p. Fut.     | Πεφιλήσομαι     | Perf.         | Πεφιλα          |
| Pluperf.      | Επεφίληκα    | 1 Aor.         | Εφίληθην        | Pluperf.      | Επεφίλειν       |
| 2 Aor.        | Εφίλον       | 1 Fut.         | Φιλήθισομαι     | 2 Aor.        | Εφιλομην        |
| 2 Fut.        | Φιλῶ         | 2 Aor.         | Εφίλην          | 2 Fut.        | Φιλούμαι        |
|               |              | 2 Fut.         | Φιλήσομαι       |               |                 |
| <hr/>         |              |                |                 |               |                 |
| Pres.         | Χρυσῶω-ω     | Pres.          | Χρυσσομαι-ομαι  | Pres.         | Χρυσσομαι-ομαι  |
| Imperf.       | Εχρυσσον-ον  | Imperf.        | Εχρυσσομην-ομην | Imperf.       | Εχρυσσομην-ομην |
| 1 Fut.        | Χρυσώσω      | Perf.          | Κεχρυσώμαι      | 1 Fut.        | Χρυσώσομαι      |
| 1 Aor.        | Εχρυσώσα     | Pluperf.       | Εκεχρυσώμην     | 2 Aor.        | Εχρυσώσαμην     |
| Perf.         | Κεχρυσώκα    | P. p. Fut.     | Κεχρυσώσομαι    |               |                 |
| Pluperf.      | Εκεχρυσώκειν | 1 Aor.         | Εχρυσώθην       |               |                 |
|               |              | 1 Fut.         | Χρυσώθισομαι    |               |                 |

10. The other Moods are easily formed from the Indicative,  
 11. The formation of the Tenses is the same as in *τυπῶω* throughout all the Voices.

## SECT. XIV.

*Of the SECOND Conjugation, or of declining Verbs in μι.*

1. **T**HE Conjugation of Verbs in μι flows from the contracted Verbs in αω, εω, and ω.
2. These Verbs, though rarely used in the Present, Imperfect, and second Aorist, are however declined after a peculiar manner in those three Tenses, their other Tenses being formed nearly as Verbs in ω.

*Of the FORMATION of Verbs in μι, and of their Tenses.*

3. Verbs in μι are formed from the contracted Verbs in αω, εω, and ω, by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the Verb begins with a double or two Consonants, and then ι only is prefixed; thus,

ἵστημι *to set*, from στήω; (1 Fut.) στήσω, (Perf.) \*ἑστάχα.

τίθημι *to place*, from θέω; (1 Fut.) θήσω, (Perf.) τεθείχα.

δίδωμι *to give*, from δέω; (1 Fut.) δώσω, (Perf.) δέδωκα.

4. Some Verbs in μι have a letter inserted after the reduplication, as συμπλημι *to fill* from πλάω, πεμπρημι *to burn* from πρᾶω.
5. Some are without a reduplication, as φημι *to speak*, σβημι *to extinguish*, ἀλωμι *to take*.
6. Sometimes, though very rarely, ε is used in the reduplication instead of ι, as τεθνημι *to die*, from θναω.

7. *The Preter-imperfect Tense*

is formed from the Present, by changing μι into ην and prefixing the augment, unless the Verb begins with ι, as τίθημι, ἐτίθην; ἵστημι, ἰήην.

8. But observe that this Imperfect is not so often used as another formed, as it were, from ἰσάω, τίθειω, δίδωω, namely ἰσάων, ας, α; ἰθιθουν, εις, ει; ἐθιδουν, ους, ου. So likewise for the second person singular of the Imperative is used ἰσά, τίθει, δίδου.

9. *The Second Aorist*

is formed from the Imperfect, by rejecting the reduplication, as ἐτίθην, ἐθήν; ἰν, ἦν; but ι before two Consonants is changed into ε, as ἱστέν, ἐστέν.

10. *THE PRESENT PASSIVE*

is formed from the Present active, by changing μι into μαι, and the *long* vowel before μι into a *short* one, as ἵστημι, ἵσταμαι; τίθημι, τίθεμαι; δίδωμι, δίδομαι. Except αημαι, and some others.

11. *The Perfect Passive*

always has the Penultima *short*, except the *Bæotic* † τεθειμαι.

\* Sometimes ἱστέχα. See *Port-Royal Grammar*, by Nugent, p. 212.

† The penultima, however, of the first Aorist ἐτίθην is shortened.

12. Verbs in  $\mu$  have no second Future, Perfect middle, nor second Aorist Passive; and indeed so great is their Imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following,  $\iota\sigma\tau\eta\mu\iota$ ,  $\tau\iota\theta\eta\mu\iota$ ,  $\delta\iota\delta\omega\mu\iota$ , and  $\iota\eta\mu\iota$  to send.

13. A TABLE of Verbs in  $\mu$  declined in their PRESENT, IMPERFECT, and 2d AORIST Tenses, ACTIVE, PASSIVE, and MIDDLE.

### ACTIVE VOICE.

#### INDICATIVE MOOD.

|        | Singular.  | Dual.   | Plural.  |
|--------|--|---|--|
| Pres.  | 1. $\iota\sigma\tau\text{-}\eta\mu\iota$ , $\eta\varsigma$ , $\eta\sigma\iota$<br>2. $\tau\iota\theta\text{-}\eta\mu\iota$ , $\eta\varsigma$ , $\eta\sigma\iota$<br>3. $\Delta\iota\delta\text{-}\omega\mu\iota$ , $\omega\varsigma$ , $\omega\sigma\iota$ | $\alpha\text{-}$<br>$\varepsilon\text{-}$<br>$ο\text{-}$ } $\tau\omicron\nu$ , $\tau\omicron\nu$  | $\alpha\text{-}$<br>$\varepsilon\text{-}$<br>$ο\text{-}$ } $\mu\epsilon\nu$ , $\tau\epsilon$ { $\alpha\sigma\iota$<br>* $\varepsilon\iota\sigma\iota$<br>$\omicron\nu\sigma\iota$  |
| Imp.   | 1. $\iota\sigma\tau\text{-}\eta\nu$ , $\eta\varsigma$ , $\eta$<br>2. $\varepsilon\tau\iota\theta\text{-}\eta\nu$ , $\eta\varsigma$ , $\eta$<br>3. $\varepsilon\delta\iota\delta\text{-}\omega\nu$ , $\omega\varsigma$ , $\omega$                           | $\alpha\text{-}$<br>$\varepsilon\text{-}$<br>$ο\text{-}$ } $\tau\omicron\nu$ , $\tau\eta\nu$  | $\alpha\text{-}$<br>$\varepsilon\text{-}$<br>$ο\text{-}$ } $\mu\epsilon\nu$ , $\tau\epsilon$ , $\sigma\alpha\nu$   |
| 2 Aor. | 1. $\varepsilon\sigma\tau\text{-}\eta\nu$ , $\eta\varsigma$ , $\eta$<br>2. $\varepsilon\theta\text{-}\eta\nu$ , $\eta\varsigma$ , $\eta$<br>3. $\varepsilon\delta\text{-}\omega\nu$ , $\omega\varsigma$ , $\omega$   | $\eta\tau\omicron\nu$ , $\eta\tau\eta\nu$<br>$\varepsilon\tau\omicron\nu$ , $\varepsilon\tau\eta\nu$<br>$\omicron\tau\omicron\nu$ , $\omicron\tau\eta\nu$ | $\eta\mu\epsilon\nu$ , $\eta\tau\epsilon$ , $\eta\sigma\alpha\nu$<br>$\varepsilon\mu\epsilon\nu$ , $\varepsilon\tau\epsilon$ , $\varepsilon\sigma\alpha\nu$<br>$\omicron\mu\epsilon\nu$ , $\omicron\tau\epsilon$ , $\omicron\sigma\alpha\nu$ |

#### IMPERATIVE.

|        |   |   |  |
|--------|---|---|--|
| Pres.  | 1. $\iota\sigma\tau\text{-}\alpha\theta\iota$ , $\alpha\text{-}$                  | $\alpha\text{-}$  | $\alpha\text{-}$   |
| and    | 2. $\tau\iota\theta\text{-}\varepsilon\tau\iota$ , $\varepsilon\text{-}$          | $\varepsilon\text{-}$   | $\varepsilon\text{-}$  |
| Imp.   | 3. $\Delta\iota\delta\text{-}\omicron\theta\iota$ , $ο\text{-}$                   | $ο\text{-}$   | $ο\text{-}$  |
| 2 Aor. | 1. $\Sigma\tau\eta\text{-}\theta\iota$ , $\sigma\tau\eta\text{-}\tau\omega$ , &c. | 2. $\Theta\epsilon\varsigma$ , $\Sigma\tau\text{-}\tau\omega$ , &c. | 3. $\Delta\omicron\varsigma$ , $\delta\omicron\text{-}\tau\omega$ , &c. formed as the Present. |

#### OPTATIVE.

|        |  |   |   |
|--------|--|---|---|
| Pres.  | 1. $\iota\sigma\tau\alpha\iota$                              | $\alpha\text{-}$  | $\alpha\text{-}$  |
| and    | 2. $\tau\iota\theta\epsilon\iota$                            | $\eta\tau\omicron\nu$ , $\eta\tau\eta\nu$                       | $\eta\mu\epsilon\nu$ , $\eta\tau\epsilon$ , $\eta\sigma\alpha\nu$ , and $\alpha\iota\text{-}$ |
| Imp.   | 3. $\Delta\iota\delta\omicron\iota$                          |   | $\omicron\iota\text{-}$   |
| 2 Aor. | 1. $\Sigma\tau\alpha\iota$ $\eta\nu$ , $\eta\varsigma$ , &c. | 2. $\Theta\epsilon\iota\text{-}\eta\nu$ , $\eta\varsigma$ , &c. | 3. $\Delta\omicron\iota\text{-}\eta\nu$ , $\eta\varsigma$ , &c. formed as the Present.        |

#### SUBJUNCTIVE.

|        |   |                  |                  |
|--------|---|------------------|------------------|
| Pres.  | 1. $\iota\sigma\tau\text{-}\omega$ , $\alpha\varsigma$ , $\alpha$   | $\alpha\text{-}$ | $\alpha\text{-}$ |
| and    | 2. $\tau\iota\theta\text{-}\omega$ , $\eta\varsigma$ , $\eta$       | $\eta\text{-}$   | $\eta\text{-}$   |
| Imp.   | 3. $\Delta\iota\delta\text{-}\omega$ , $\omega\varsigma$ , $\omega$ | $\omega\text{-}$ | $\omega\text{-}$ |
|        | 1. $\Sigma\tau\text{-}\omega$ , $\eta\varsigma$ , $\eta$            | $\eta\text{-}$   | $\eta\text{-}$   |
| 2 Aor. | 2. $\Theta\text{-}\omega$ , $\eta\varsigma$ , $\eta$                | $\eta\text{-}$   | $\eta\text{-}$   |
|        | 3. $\Delta\text{-}\omega$ , $\omega\varsigma$ , $\omega$            | $\omega\text{-}$ | $\omega\text{-}$ |

\* Ionic or Poetic; in Ionic and Attic prose  $\tau\iota\theta\epsilon\alpha\sigma\iota$ .

INFI.

## INFINITIVE.

Pres. 1. ἴσθ-αναι. 2. Τιθ-εναι. 3. Διδ-οναι.  
2 Aor. 1. Στήν-αι. 2. Θειν-αι. 3. Δουρ-αι.

## PARTICIPLE.

|        | M.          | F.    | N. |      | M.        | F.     | N.     |
|--------|-------------|-------|----|------|-----------|--------|--------|
| Pres.  | 1. ἴστας,   | ασα,  | αν | Gen. | 1. ανλος, | ασης,  | ανλος, |
|        | 2. Τιθ-εις, | εισα, | εν |      | 2. ενλος, | εισης, | ενλος  |
|        | 3. Διδ-ους, | ουσα, | ον |      | 3. ονλος, | ουσας, | ονλος  |
| 2 Aor. | 1. Στ-ας,   | ασα,  | αν |      |           |        |        |
|        | 2. Θ-εις,   | εισα, | εν |      |           |        |        |
|        | 3. Δ-ους,   | ουσα, | ον |      |           |        |        |

## PASSIVE VOICE.

## INDICATIVE MOOD.

|       |              |               |                   |                  |
|-------|--------------|---------------|-------------------|------------------|
| Pres. | 1. ἴσθ-α- }  | μαι, σαι, ται | μεθον, σθον, σθον | μεθα, σθες, νται |
|       | 2. Τιθ-ε- }  |               |                   |                  |
|       | 3. Διδ-ο- }  |               |                   |                  |
| Imp.  | 1. ἴσθ-α- }  | μην, σο, το   | μεθον, σθον, σθην | μεθα, σθες, ντε  |
|       | 2. Ετιθ-ε- } |               |                   |                  |
|       | 3. Εδιδ-ο- } |               |                   |                  |

## IMPERATIVE.

|                      |             |         |            |            |
|----------------------|-------------|---------|------------|------------|
| Pres.<br>and<br>Imp. | 1. ἴσθ-α- } | σο, σθω | σθον, σθων | σθε σθωσαν |
|                      | 2. Τιθ-ε- } |         |            |            |
|                      | 3. Διδ-ο- } |         |            |            |

## OPTATIVE.

|                      |              |  |                   |                 |
|----------------------|--------------|--|-------------------|-----------------|
| Pres.<br>and<br>Imp. | 1. ἴσθ-αι- } | μην, ο, το                             | μεθον, σθον, σθην | μεθα, σθες, ντε |
|                      | 2. Τιθ-ει- } |  |                   |                 |
|                      | 3. Διδ-οι- } |  |                   |                 |
| Perf.                | 1. Ἐστ-αι- } | μην, ο, το, &c. formed as the Present. |                   |                 |
|                      | 2. Τεθ-ει- } |  |                   |                 |
|                      | 3. Δεδ-οι- } |  |                   |                 |

## SUBJUNCTIVE.

|               |   |  |   |
|---------------|---|--|---|
| Pres. 1. ἴσθ- | $\left. \begin{array}{l} \alpha, \alpha- \\ \gamma, \gamma- \\ \omega, \omega- \end{array} \right\} \tau α ι$ | $\left. \begin{array}{l} \alpha- \\ \eta- \\ \omega- \end{array} \right\} σ θ ο ν, σ θ ο ν,$ | $\left. \begin{array}{l} \alpha- \\ \eta- \\ \omega- \end{array} \right\} σ θ ε ς, ω ν τ α ι$ |
| and 2. Τιθ-   |   |  |   |
| Imp. 3. Διδ-  |   |  |   |
| Perf. 1. Ἐστ- | $\left. \begin{array}{l} \omega μ α ι, \text{ \&c. } \end{array} \right\}$                                    | formed as the Present.   |   |
| 2. Τεθ-       |   |  |   |
| 3. Δεδ-       |   |  |   |



## INFINITIVE.

1. ἴσθ-ασθαι  
Pres. 2. Τιθ-εσθαι  
3. Διδ-εσθαι

## PARTICIPLE.

1. ἴσθ-αμενος,  
Pres. 2. Τιθ-εμενος,  
3. Διδ-ομενος } μεν, ον

## MIDDLE VOICE.

N. B. The Present and Imperfect of all Moods are the same as in the Passive.

## INDICATIVE MOOD.

2 Aor.  $\left. \begin{array}{l} \text{Ἔστ-α-} \\ \text{Ἔδ-ε-} \\ \text{Ἔδ-ο-} \end{array} \right\} \begin{array}{l} \text{μην,} \\ \text{σο,} \\ \text{το} \end{array} \left| \begin{array}{l} \text{μεθον,} \\ \text{σθον,} \\ \text{σθην} \end{array} \right| \begin{array}{l} \text{μεθα,} \\ \text{σθε,} \\ \text{ντο} \end{array}$

## IMPERATIVE.

2 Aor.  $\left. \begin{array}{l} \text{Στα-} \\ \text{Θε-} \\ \text{Δο-} \end{array} \right\} \begin{array}{l} \text{σο,} \\ \text{σθω,} \end{array} \left| \begin{array}{l} \text{σθον,} \\ \text{σθων} \end{array} \right| \text{σθε, σθωσαν}$

## OPTATIVE.

2 Aor.  $\left. \begin{array}{l} \text{Σται-} \\ * \text{Θει-} \\ \text{Δοι-} \end{array} \right\} \begin{array}{l} \text{μην,} \\ \text{ο,} \\ \text{το} \end{array} \left| \begin{array}{l} \text{μεθον,} \\ \text{σθον,} \\ \text{σθην} \end{array} \right| \begin{array}{l} \text{μεθα,} \\ \text{σθε,} \\ \text{ντο} \end{array}$

## SUBJUNCTIVE.

2 Aor.  $\left. \begin{array}{l} \text{Στ-} \\ \text{Θ-} \\ \text{Δ-} \end{array} \right\} \begin{array}{l} \text{ωμαι,} \\ \text{α, α-} \\ \text{η, η-} \\ \text{ω, ω-} \end{array} \right\} \begin{array}{l} \text{ται} \\ \text{ωμεθον,} \\ \text{η-} \\ \text{ω-} \end{array} \left| \begin{array}{l} \text{σθον,} \\ \text{σθον} \end{array} \right| \begin{array}{l} \text{ωμεθα,} \\ \text{α-} \\ \text{η-} \\ \text{ω-} \end{array} \right\} \begin{array}{l} \text{σθε,} \\ \text{ωνται} \end{array}$

## INFINITIVE.

$\left. \begin{array}{l} \text{Στα-} \\ \text{2 Aor. Θε-} \\ \text{Δο-} \end{array} \right\} \text{σθαι}$

## PARTICIPLE.

M. F. N.  
2 Aor.  $\left. \begin{array}{l} \text{Στα-} \\ \text{Θε-} \\ \text{Δο-} \end{array} \right\} \begin{array}{l} \text{μενος,} \\ \text{μενη,} \\ \text{μενον} \end{array}$

*A TABLE of the Verbs in μι conjugated through the Tenses of the Indicative Mood.*

## ACTIVE VOICE.

Pres. ἴστημι  
Imp. ἴστην  
1 Fut. ἴστησω  
1 Aor. ἔστησα  
Perf. ἔστανα  
Plup. ἔστασιν  
1 Aor. ἔστην

## PASSIVE VOICE.

Pres. ἵσταμαι  
Imp. ἵσταμην  
Perf. ἑσταμαι  
Plup. ἑσταμην  
1 Aor. ἑσταθην  
1 Fut. ἑστασομαι  
P. p. Fut. ἑστασομαι

## MIDDLE VOICE.

Pres. ἵσθαι  
Imp. ἵσταμην  
1 Fut. ἵστασομαι  
1 Aor. ἑσθαι  
2 Aor. ἑσθαι

\* And θη-μην, -οις, &c.

ACTIVE

| ACTIVE VOICE. |          | PASSIVE VOICE. |            | MIDDLE VOICE. |          |
|---------------|----------|----------------|------------|---------------|----------|
| Pres.         | Τίθωμι   | Pres.          | Τίθεμαι    | Pres.         | Τίθεμαι  |
| Imp.          | Ετίθην   | Imp.           | Ελθέμεην   | Imp.          | Ελθέμεην |
| 1 Fut.        | Θήσω     | Perf.          | Τέθειμαι   | 1 Fut.        | Θήσομαι  |
| 1 Aor.        | * Εθήκα  | Plup.          | Ελθέμευην  | 1 Aor.        | Εθήκαμην |
| Perf.         | Τέθεικα  | 1 Aor.         | Ελθην      | 2 Aor.        | Εθήμην   |
| Plup.         | Ετέθεικα | 2 Fut.         | Τέθησομαι  |               |          |
| 2 Aor.        | Εθήν     | P. p. Fut.     | Τέθεισομαι |               |          |

---

|        |         |            |           |        |           |
|--------|---------|------------|-----------|--------|-----------|
| Pres.  | Δίδωμι  | Pres.      | Δίδομαι   | Pres.  | Δίδομαι   |
| Imp.   | Εδίδων  | Imp.       | Εδιδόμεην | Imp.   | Εδιδόμεην |
| 1 Fut. | Δώσω    | Perf.      | Δέδομαι   | 1 Fut. | Δώσομαι   |
| 1 Aor. | * Εδωκα | Plup.      | Εδέδομην  | 1 Aor. | Εδωκαμην  |
| Perf.  | Δέδωκα  | 1 Aor.     | Εδοθην    | 2 Aor. | Εδομην    |
| Plup.  | Εδέδωκα | 1 Fut.     | Δοθήσομαι |        |           |
| 2 Aor. | Εδων    | P. p. Fut. | Δέδοσομαι |        |           |

## SECT. XV.

*Of IRREGULAR Verbs in μι.*

- V**ERBS in *μι* are by many Grammarians made the fourth Conjugation of Verbs in *μι*; but it is thought best to distinguish them from the preceding, because
- These Verbs neither form the Present from a contracted Verb, nor prefix a Reduplication; they have no 2d Aorist active (except those of two Syllables), no Optative nor Subjunctive Mood, and generally no Middle Voice.
- They are made of Verbs in *ω*, by changing *ω* into *μι*, as *δεικνυμι* from *δεικνυω*. Their *Characteristic* is *υ* before *μι*. Their *peculiar Tenses* are the Present and Imperfect; the rest they form from their *primitive* or *original* Verb, as *δύμι* from *δύω*, *δεικνυμι* (not from *δεικνυω*, but) from the obsolete *δεικω*.

*Δεικνυμι* (from *δεικω*). 1 Fut. *δείξω*. Perf. *δεδειχα*, to shew.

## INDICATIVE of the ACTIVE Voice.

|       |                    |            |                  |
|-------|--------------------|------------|------------------|
| Pres. | Δεικν-υμι, υς, υσι | υτον, υτον | υμεν, υτε, υσι   |
| Imp.  | Εδεικ-υν, υς, υ    | υτον, υλην | υμεν, υτε, υσαν. |

## IMPERATIVE.

Δεικν-υθι, υτω, &c.

## INFINITIVE.

Δεικνυσαι,

## PARTICIPLE.

Δεικνυς, υσα, υν.

## INDICATIVE of the ACTIVE Voice.

|       |                        |                      |                    |
|-------|------------------------|----------------------|--------------------|
| Pres. | Δεικν-υμαι, υσαι, υλαι | υμεθον, υσθον, υσθον | υμεθα, υσθε, υλναι |
| Imp.  | Εδεικν-υμεην, υσο, υλο | υμεθον, υσθον, υσθην | υμεθα, υσθε, υλο   |

## IMPERATIVE.

Δεικν-υσο, υσθω, &c.

## INFINITIVE.

Δεικνυσθαι,

## PARTICIPLE.

Δεικνυμενος.

\* The first Aorist active, *έθηκα* and *έδωκα*, (whence 1 Aor. Mid. *έθηκαμην* and *έδωκαμην*) are irregular, (see Sect. X. 45.) and not declined beyond the Indicative.

## 4. Here follow

*TABLES for conjugating the most usual Irregular Verbs in μι.*

1. For Εἰμι to be, see Sect. XI. 2.

2. Εἰμι, from εἰω, Poetic εἰω, to go.

## INDICATIVE MOOD.

|   |        |       |        |       |        |
|---|--------|-------|--------|-------|--------|
| Pres. Εἰμι, εἰς or εἰ, εἰσι   | ἴλον,  | ἴτον  | ἴμεν,  | ἴτε,  | εἰσιν. |
| Imp. Εἰν, εἰς, εἰ   | ἴλον,  | ἴτην  | ἴμεν,  | ἴτε,  | ἴσαν   |
| 2 Aor. ἴον, ἴς, ἴε  | ἴelon, | ἴετην | ἴομεν, | ἴετε, | ἴον.   |
| 1 Aor. Εἰσα : 3 plur. εἰσάν, Attic ἦσαν   Plup. εἰκαιν, &c. Attic ἦκειν, ἦκεις, ἦκει, &c. |        |       |        |       |        |

## IMPERATIVE.

|         |               |      |     |     |        |
|---------|---------------|------|-----|-----|--------|
| Pres. } | ἴθι or εἰ, ἴω | ἴον, | ἴων | ἴε, | ἴωσαν. |
| Imp. }  |               |      |     |     |        |

## OPTATIVE.

2 Aor. ἴοιμι, ἴοις, ἴοι, &c.

2 Aor. ἴω, ἴης, ἴη, &c.

## INFINITIVE.

|         |                                       |                  |                  |
|---------|---------------------------------------|------------------|------------------|
| Pres. } | ἵναι, εἶναι, and, in compounds, εἶναι | Pres. and 2 Aor. | ἴων, ἴουσα, ἴον. |
| Imp. }  |                                       |                  |                  |

## SUBJUNCTIVE.

## PARTICIPLE.

## MIDDLE VOICE.

## INDICATIVE MOOD.

|                                   |  |
|-----------------------------------|--|
| 1 Fut. Εἰσομαι, εἰσὼ εἰσελαι, &c. | 1 Aor. Εἰσαμην, εἰσω, εἰσαλο, &c.      |
| Perf. Εἶα, εἶας, εἶε              | εἶαλον, εἶαλον, εἶαμεν, εἶατε, εἶασιν. |
| Plup. ἦειν, ἦεις, ἦει             | ἦειλον, ἦειλην, ἦειμεν, ἦειτε, ἦεισαν  |

The other Tenses are scarcely used.

Ἰημι to go is declined in the same manner : But in prose are principally used of the compound Verb ἀπιημι, 3 Pers. Plur. Pres. \* ἀπιασιν in the Indicative, ἀπιωσιν in the Subjunctive, and ἀπιεναι in the Infinitive.

3. Ἰημι †, from ἰω, to send.

## INDICATIVE MOOD.

|                                     |                              |       |        |       |        |
|-------------------------------------|------------------------------|-------|--------|-------|--------|
| Pres. Ἰημι, ἰης, ἰησι               | ἰelon,                       | ἰelon | ἰεμεν, | ἰετε, | ἰεσιν. |
| Imp. Ἰην, ἰης, ἰη                   | ἰelon,                       | ἰελην | ἰεμεν, | ἰετε, | ἰεσαν  |
| 2 Aor. Ἦν, † ἦς, ἦ, &c.             | 1 Fut. Ἦσω, ἦσεῖς, ἦσι, &c.  |       |        |       |        |
| 1 Aor. Ἦξα (for ἦσα) ἦξας, ἦξε, &c. | Perf. Εἶξα, εἶξας, εἶξε, &c. |       |        |       |        |

## IMPERATIVE.

|         |                |        |              |
|---------|----------------|--------|--------------|
| Pres. } | Ἰεθι, ἰεω, &c. | 2 Aor. | Ἔε, ἔτω, &c. |
| Imp. }  |                |        |              |

## OPTATIVE.

|                             |  |          |         |               |                 |
|-----------------------------|--|----------|---------|---------------|-----------------|
| Pres. }                     | Ἰειην, ἰειης, ἰειη                       | ἰειηlon, | ἰειηλην | ἰειμεν,       | ἰειητε, ἰειησαν |
| Imp. }                      |  |          |         |               |                 |
| 2 Aor. Εἰην, εἰης, εἰη      | εἰηlon,                                  | εἰητην   | εἰημεν, | εἰητε, εἰησαν |                 |
| 1 Fut. Ἦσοιμι, οἰς, οἰ, &c. | Perf. and Pluperf. Εἰκοιμι, οἰς, οἰ, &c. |          |         |               |                 |

## SUBJUNCTIVE.

|                       |   |
|-----------------------|---|
| Pres. Ἰω, ἰης, ἰῇ &c. | Perf. and Pluperf. Εἰκω, εἰκης, εἰκη, &c. |
| 2 Aor. Ὡ, ῶς, ῶ       | ῆτον, ῆτον   ὦμεν, ῆτε, ὦσι.              |

\* So ἰεωσιν, Heb. ix. 6.

† It is declined like τιθημι, only has an irregular reduplication.

‡ Also ἰω, ἰς, ἰ; whence in composition, from ἀπιημι; ἦρις, Mark i. 34.

INFI.

## INFINITIVE.

Pres. } 'Ισας  
Imp. }

| 2 Aor. Εἶναι

## PARTICIPLES.

Pres. 'Ισας, ἰσῶσα, ἰσών

1 Fut. 'Ησων, ἡσῶσα, ἡσών

2 Aor. Εἰς, εἰσα, ἐν

Perf. and } Εἰκας, εἰκυια, εἰκοῖς  
Pluperf. }

## PASSIVE VOICE.

'Ισμαι to be sent is formed, through all it's Tenses, like τιθεμαι,

## MIDDLE VOICE.

## INDICATIVE MOOD.

2 Aor. 'Εμην, ἔσο,

1 Fut. 'Ησομαι, ἡσῶ,

ἔτο | ἔμεθον, ἔσθον, ἔσθην | ἔμεθα, ἔσθε, ἐντο  
ἡσῶσαι, &c. | 1 Aor. 'Ηκαμην, ἦκα, ἦκατο, &c.

## IMPERATIVE.

2 Aor. 'Εσο, ἐσθω |

ἔσθον,

ἐσθων |

ἐσθε, ἐσθωσαν

## OPTATIVE.

2 Aor. Εἰμην, εἴο, εἴοι, &amp;c.

## SUBJUNCTIVE.

2 Aor. 'Ωμαι, ῶ, ῶται, &amp;c.

## INFINITIVE.

2 Aor. 'Εσθαι

1 Fut. 'Ησεσθαι

2 Aor. 'Εμενος, ἐμῶν, ἐμενον

1 Fut. 'ΗΣομενος, ἡσομένη, ἡσομενον

'Ιημι to desire is found only in the Passive Pres. ἰσμαι and Imperf. ἰμην.

## 4. 'Ημαι, from ἔω, to sit.

## INDICATIVE MOOD.

Pres. 'Ημαι, ἦσαι, ἦται,

Imp. 'Ημην, ἦσο, ἦτο

Imper. 'ΗΣο, ἦσθω, &amp;c.

ἦμεθον, ἦσθον, ἦσθον

ἦμεθον, ἦσθον, ἦσθον

INFINIT. 'ΗΣθαι

ἦμεθα, ἦσθε, ἦνται

ἦμεθα, ἦσθε, ἦντο

PARTICIP. ἦμενος.

So the Compound Καθημαι to sit, which is more used.

## INDICATIVE MOOD.

Pres. Καθ-ημαι, ἦσαι, ἦται,

Imp. Εκαθ-ημην, ἦσο, ἦτο

ἦμεθον, ἦσθον, ἦσθον

ἦμεθα, ἦσθε, ἦνται

1 Fut. Καθησομαι.

## IMPERATIVE.

Pres. } Καθ-ησο, ἦσθω |

Imp. } Καθου Attic. |

ἦσθον, ἦσθων |

ἦσθε, ἦσθωσαν

## INFINITIVE Καθησθαι.

## PARTICIPLE Καθημενος.

## 5. 'Εννυμι, from ἔω, to put on : Εἰμαι, I am clothed.

## INDICATIVE MOOD.

1 Aor. Εἰσα, εἰσας, εἰσε |

εἰσάον, εἰσάην | εἰσαμεν, εἰσατε, εἰσαν

## INFINITIVE Εἶσαι.

## PASSIVE VOICE.

## INDICATIVE MOOD.

Perf. Εἰμαι, εἰσαι, εἶται |

Plup. Εἰμην, εἰσο, εἶτο |

εἰμεθον, εἰσθον, εἰσθον

εἰμεθον, εἰσθον, εἰσθην

εἰμεθα, εἰσθε, εἶνται

εἰμεθα, εἰσθε, εἶντο

PARTICIP. PERF. Εἰμενος.

1 AOR. MID. Εἰκαμην.

6. *Ισῆμι*, from *ισαω*, to *know*.

## INDICATIVE MOOD.

|   |  |                               |  |   |
|---|--|-------------------------------|--|---|
| Pres. <i>Ισῆμι</i> , <i>ισῆς</i> , <i>ισῆσι</i> |  | <i>ισατον</i> , <i>ισατον</i> |  | <i>ισαμεν</i> , * <i>ισατε</i> , <i>ισασι</i> |
| Imp. <i>Ισῆν</i> , <i>ισῆς</i> , <i>ισῆ</i>     |  | <i>ισατον</i> , <i>ισατην</i> |  | <i>ισαμεν</i> , <i>ισατε</i> , <i>ισασαν</i>  |

## IMPERATIVE.

|                                    |  |  |  |                                  |
|------------------------------------|--|--|--|----------------------------------|
| Pres. } <i>Ισθι</i> , <i>ισατω</i> |  | <i>ισαλον</i> , <i>ισαλων</i>              |  | * <i>ισατε</i> , <i>ισαλωσαν</i> |
| Imp. }                             |  | <i>Ισθι</i> , <i>ισῶ</i> , &c. by Syncope. |  |                                  |

## INFINITIVE.

Pres. and Imperf. *Ισταναι*

## PARTICIPLE.

Pres. *Ισας*, *ισασα*, *ισαν*.

## MIDDLE VOICE.

*Ισασμαι* or *ισαταμαι* to *know*, but the compound *Επισταμαι* is more used.

## INDICATIVE MOOD.

|   |  |  |  |  |
|---|--|--|--|--|
| Pres. <i>Επιστ-αμαι</i> , <i>ασαι</i> , <i>αιαι</i> |  | <i>αμεινον</i> , <i>ασθον</i> , <i>ασθον</i> |  | <i>αμειθα</i> , <i>ασθε</i> , <i>ανται</i> |
| Imp. <i>Επιστ-αμην</i> , <i>ασο</i> , <i>αιο</i>    |  | <i>αμεινον</i> , <i>ασθον</i> , <i>ασθην</i> |  | <i>αμειθα</i> , <i>ασθε</i> , <i>αντο</i>  |

## IMPERATIVE.

|         |                               |  |                             |  |                              |
|---------|-------------------------------|--|-----------------------------|--|------------------------------|
| Pres. } | <i>Επιστασο</i> , <i>ασθω</i> |  | <i>ασθον</i> , <i>ασθων</i> |  | <i>ασθε</i> , <i>ασθωσαν</i> |
| Imp. }  |                               |  |                             |  |                              |

## INFINITIVE.

Pres. Imp. *Επιστασθαι*

## PARTICIPLE.

Pres. *Επισταμενος*, *η*, *ον*.7. *Κειμαι*, from *κειω* or *κειω*, to *lie*.

## INDICATIVE MOOD.

|   |  |  |  |   |
|---|--|--|--|---|
| Pres. <i>Κειμαι</i> , <i>κεισαι</i> , <i>κειται</i> |  | <i>κειμενον</i> , <i>κεισθον</i> , <i>κεισθον</i>    |  | <i>κειμεθα</i> , <i>κεισθε</i> , <i>κεινται</i>   |
| Imp. <i>Εκειμην</i> , <i>εκεισο</i> , <i>εκειτο</i> |  | <i>εκειμενον</i> , <i>εκεισθον</i> , <i>εκεισθην</i> |  | <i>εκειμεθα</i> , <i>εκεισθε</i> , <i>εκειντο</i> |
| 1 Fut. <i>Κεισομαι</i> , <i>η</i> , <i>εται</i>     |  | <i>κεισομενον</i> , <i>εσθον</i> , <i>εσθον</i>      |  | <i>κεισομεθα</i> , <i>εσθε</i> , <i>ονται</i>     |

IMP. *Κεισο*, *κεισθω*, &c. | OPT. *Κειμην*, *οιο*, *οιδο*, &c. | SUBJ. *Κειμαι*, *η*, *ηται*, &c.INFINIT. *Κεισθαι*.PARTICIP. *Κειμενος*, *μενη*, *μενον*.8. † *Φημι*, from *φω*, to *say*.

## INDICATIVE MOOD.

|   |  |                                 |  |  |
|---|--|---------------------------------|--|--|
| Pres. <i>Φημι</i> , <i>φης</i> , <i>φησι</i>      |  | <i>φατον</i> , <i>φατον</i>     |  | <i>φαμεν</i> , <i>φατε</i> , <i>φασι</i>       |
| Imp. <i>Εφην</i> , <i>εφης</i> , <i>εφη</i>       |  | <i>εφατον</i> , <i>εφατην</i>   |  | <i>εφαμεν</i> , <i>εφατε</i> , <i>εφασαν</i>   |
| 2 Aor. <i>Εφην</i> , <i>εφης</i> , <i>εφη</i>     |  | <i>εφητον</i> , <i>εφητην</i>   |  | <i>εφημεν</i> , <i>εφητε</i> , <i>εφησαν</i>   |
| 1 Fut. <i>Φησω</i> , <i>φησεις</i> , <i>φησει</i> |  | <i>φησετον</i> , <i>φησετον</i> |  | <i>φησομεν</i> , <i>φησετε</i> , <i>φησεσι</i> |

## IMPERATIVE.

|                                 |  |                             |  |                              |
|---------------------------------|--|-----------------------------|--|------------------------------|
| Pres. <i>Φαθι</i> , <i>φατω</i> |  | <i>φατον</i> , <i>φατων</i> |  | <i>φατε</i> , <i>φατωσαν</i> |
|---------------------------------|--|-----------------------------|--|------------------------------|

## OPTATIVE.

|         |   |  |                                 |  |   |
|---------|---|--|---------------------------------|--|---|
| Pres. } | <i>Φαιην</i> , <i>φαιης</i> , <i>φαιη</i> |  | <i>φαιητον</i> , <i>φαιητην</i> |  | <i>φαιημεν</i> , <i>φαιητη</i> , <i>φαιησαν</i> |
| Imp. }  |   |  |                                 |  |   |

## SUBJUNCTIVE.

|         |                                    |  |                             |  |  |
|---------|------------------------------------|--|-----------------------------|--|--|
| Pres. } | <i>Φω</i> , <i>φης</i> , <i>φη</i> |  | <i>φητον</i> , <i>φητον</i> |  | <i>φωμεν</i> , <i>φητε</i> , <i>φωσι</i> |
| Imp. }  |                                    |  |                             |  |  |

## INFINITIVE.

## PARTICIPLES.

Pres. and Imp. *Φαναι* | Pres. and Imp. *Φας*, *φασα*, *φαν*. | 1 Aor. *Φησας*, *ασα*, *αν*.In the Passive Voice we meet with 3d Pers. sing. Indic. Perf. *πεφαται* it is said, and Imperat. *πεφασθω* let it be said, both used impersonally.\* By syncope *ιστι*, as Heb. xii. 17.† *Φημι* is formed like *ιστημι*, but has no reduplication.

MIDDLE VOICE.  
INDICATIVE MOOD.

IMPERF. or } Εβ-αμην, ασο, ατο | αμεθον, ασθον, ασθην | αμεθα, ασθε, ανθα.  
2 Aor. }

| IMPERATIVE.     | INFINITIVE.        | PARTICIPLES.                     |
|-----------------|--------------------|----------------------------------|
| Pres.      Φασο | Pres. and } Φασθαι | Pres. and } Φαμ-ενος, ενη, ενον. |
| Imperf. }       | Imperf. }          | Imperf. }                        |

SECT. XVI.

*Of DEFECTIVE and ANOMALOUS\* Verbs, and first of Verbs in σκω.*

1. **V**ERBS in σκω have a great resemblance to Verbs in μι, being like them derived from Verbs in αω, εω, ωω, and υω, by putting σκ before ω, as γηρα-σκ-ω from γηραω; many of them prefix also a reduplication, as διδρασκω from δραω.
2. These Verbs reject σκ in all Tenses but the Present and Imperfect; and form their other Tenses from the Verb whence they are derived, as  
   Γηρασκω (from γηραω), γηρασω, γεγηρακα, to grow old.  
   Αρεσκω (from αρεω), αρεσω, ηρεκα, to please.  
   Βοσκω (from βοω), βοσω, βεβοκα, to feed.  
   Μεθυσκω (from μεθυω), μεθυσω, μεμεθυκα, to make drunk.  
   Διδασκω, however, has the Fut. διδαξω; θνησκω, θνιξω; and αλυσκω, αλυξω.
3. Some change their penultimate vowel α and ε into η, as θνησκω to die from θναω, αλθισκω to increase from αλδεω; many, ο into ω, βρωσκω to eat from βρωω. In several ε is changed into ι, as ευρισκω from ευρεω; so in γαμισκω, στερισκω, &c. Sometimes, but seldom, ο is changed into ι, as in αλισκω from αλωω.
4. The 2d Aorist of Verbs derived from ωω, if used, is borrowed from the derivative Verb in μι, and is formed like εδων from διδωμι, as αλισκω, αλων; βρωσκω, εβρων; γινωσκω, εγνων.
5. Defective Verbs are such as want many of their Tenses.
6. Most defective Verbs are not declined beyond their Preter-imperfect tense, namely, those ending in ηω, υω, αω, εω, υω, σθω, σγω, σπω, σχω, χθω, δω impure, and λω pure; Verbs of more than two syllables in αιω and ειω: and many in μι, σκω, νω, ζω.
7. Anomalous Verbs are either such Defectives as borrow one or more Tenses from an obsolete Verb, i. e. from one whose Present is not used, as αίρεω from ελω; or such Verbs as commonly use irregular and dialectical forms in one or more Tenses, as αγω or αβνυμι to break, 1 Fut. Att. εαξω, 1 Aor. εαξα, &c.
8. It must be confessed that the former sort of anomalous Verbs are rather an invention of the Grammarians than founded in the nature of language; and by deducing the supposed irregular Tenses from the † obsolete Verb whence they are in truth derived, the factitious irregularity of these Verbs vanishes at once: Thus ελευσομαι placed as the 1 Fut. of σπρχομαι is regularly the 1 Fut. Mid. of obsol. ελευθω.
9. Here follows, to be consulted occasionally,

\* Ανωμαλος uneven, irregular; from α not, and ομαλος even, regular.

† The obsolete themes are accordingly inserted in the following Lexicon, with several Tenses formed from them that are used in the N. T.

- *A LIST of the most common ANOMALOUS Verbs in their most usual Tenses, together with the OBSOLETE Verb or Verbs whence those Tenses are formed.*

## A.

|           |   |
|-----------|---|
| To admire | Αγαμαι, 1 Fut. αγασομαι, 1 Aor. ηγασαμην; 1 Aor. pass. ηγασθην, from αγαζω.   |
| break     | Αγω or Αγνυμι, 1 Fut. αξω, Att. σαξω, whence κατσαξω, Mat. xii. 20. 1 Aor. αξα, Att. σαξα, whence κατσαξα, John xix. 32, Perf. ηχα, Att. εαχα, 2 Aor. εαγον; Perf. mid. εαγα, whence κατσαγα.                   |
| bring     | Αγω, 1 Fut. αξω, Perf. ηχα, Att. αγηοχα, 2 Aor. ηγον, Att. ηγαγον, Imper. αγαγε, Infin. αγαγειν.  |
| sing      | Αδω, 1 Fut. mid. ασομαι; 1 Aor. act. ηα.  |
| please    | Αδω, 1 Fut. αδησω, Perf. αδηκα, from αδεω, 2 Aor. εαδον for ηδον, 2 Fut. αδω; Perf. mid. εαδα for ηδα.  |
| take      | Αιρεω, 1 Fut. αιρησω, 2 Aor. ειλον, 2 Fut. ελω; 2 Aor. mid. ειλομην, 2 Fut. ελθμαι, from ελω.   |
| perceive  | Αισθανομαι, 1 Fut. mid. αισθησομαι; 2 Aor. ησθομην; Perf. pass. ησθημαι, from αισθεομαι.  |
| keep off  | Αλεξω, 1 Fut. αλεξω, 1 Aor. ηλεξεσα from αλεξω, whence αλεξειν; but 1 Aor. infin. αλεξει and αλεξασθαι.   |
| wander    | Αλημι and αλαλημι, Infin. αληναι, Part. αλεις; Pres. pass. αλαλημαι and αλημαι, Perf. ηλημαι und αληλημαι, from αλαω.   |
| take      | Αλισκω, 1 Fut. αλωσω, (beyond the Future it has a passive signification) Perf. ηλωκα and εαλωκα, from αλω; 2 Aor. ηλων and εαλων, Imper. αλωθι; Opt. αλοιην, Subj. αλω, Infin. αλωναι, Part. αλεις, from αλωμι. |
| consume   | Αναλίσκω, 1 Fut. αναλωσω, Perf. ανηλωκα and ηαλωκα; Perf. pass. ανηλωμαι.   |
| sin       | Αμαρτανω, 1 Fut. αμαρτησω, 1 Aor. ημαρτησα, Perf. ημαρτηκα, 2 Aor. ημαρτον, ημωρον Poet. from αμαρτω.   |
| clothe    | Αμφιεννυμι, 1 Fut. αμφισω, 1 Aor. ημφισα; Perf. pass. ημφισμαι, Particip. ημφισμενος, Mat. xi. 8.   |
| read      | Αναγινωσκω, Imperf. ανεγινωσκον, Perf. ανεβνωκα, 2 Aor. ανεβνων; 1 Fut. mid. αναγινωσκω, from αναβνω and αναβνωμι, which see in Lexicon.  |
| refuse    | Αναινομαι, Perf. ανηνημαι and ηνηνημαι; 1 Aor. mid. ηνηναμην, from αναινεω.   |
| open      | Ανοιω, 1 Fut. ανοιξω, 1 Aor. ηνοιξα, Att. ανεωξα; Perf. mid. ανεωφα; Perf. pass. ανεωφμαι, 1 Aor. ανεωχθην.   |
| deprive   | Απύρω, 1 Aor. απηρυα for απηρυισα, 2 Aor. απηυρον.  |
| be hated  | Απεχθανομαι, 1 Fut. απεχθησομαι, 2 Aor. απηχθομην; Perf. pass. απηχθημαι from απεχθεομαι.   |
| destroy   | Απολλυμι. See Ολλυω.  |
| please    | Αρεσκω, 1 Fut. αρεσω, 1 Aor. ηρεσα, Perf. ηρεκα, Perf. pass. ηρεσμαι, from αρεω.  |
| increase  | Αυξανω and αυξω, 1 Fut. αυξησω, 1 Aor. ηυξεσα and ηυξα, Perf. pass. ηυξημαι, 1 Aor. ηυξηθην, from αυξω.   |
| grieve    | Αχθουμαι, 1 Fut. αχθησομαι and αχθεσομαι; 1 Aor. pass. ηχθεσθην, from αχθεομαι.   |

\* This is by no means intended as a complete Catalogue of all the anomalous Verbs observed by Grammarians, much less of all the Tenses wherein they are to be found in the Poetic and other dialects; but is principally designed to assist the Readers of the Attic writers, especially of the N. T. For more particular information concerning the Anomalous Verbs, Dr. Busby's Prose Grammar and Maittaire's Græcæ Linguae Dialecti may be consulted.

To

## B.

|                  |   |
|------------------|---|
| <i>To go</i>     | Βαινω, 1 Fut. βησω, Perf. act. βεβηκα, Ion. βεβηα; 1 Fut. mid. βησομαι; 2 Aor. εβην, Imper. βηθι, βαθι, and βα, (as if from βαω); Part. βας, from βημι. |
| <i>cast</i>      | Βαλλω, 1 Fut. βαλλησω and βλησω, Perf. βεβληκα, Perf. pass. βεβλημαι, 2 Aor. εβαλον, 2 Fut. βαλω, from βαλεω.   |
| <i>live</i>      | Βιω, 1 Fut. βιωσω, 2 Aor. εβιω, Part. βιος, from βιωμι.   |
| <i>germinate</i> | Βλαστανω, 1 Fut. βλαστησω, 2 Aor. εβλαστον, from βλαστω.  |
| <i>feed</i>      | Βοσκω, 1 Fut. βοσω, βωσω, (from βοω) and βοσκησω, 1 Aor. εβοσκησα, from βοσκειω.  |
| <i>will</i>      | Βουλομαι, 2 Pers. βουλει, Att. for βυλη, 1 Fut. βυλησομαι, Perf. βεβυλα; Perf. pass. βεβυλημαι, 1 Aor. εβυληθην, from βυλειμαι.                         |
| <i>eat</i>       | Βρωσκω and βιβρωσκω, 1 Fut. βρωσω, 1 Aor. εβρωσα, Perf. βεβρωκα, from βρω; 2 Aor. εβρων, from βρωμι; Perf. βεβρωθα, as if from βρωθω.                   |

## Γ.

|                    |  |
|--------------------|--|
| <i>marry</i>       | Γαμω, 1 Fut. γαμησω, 1 Aor. εγαμησα, Perf. γεγαμηκα; also 1 Aor. εημα, and 1 Aor. mid. εημαμην, from γαμω.   |
| <i>be begotten</i> | Γεινομαι, 1 Fut. γενεμαι, 1 Aor. εγεναμην I begat.   |
| <i>grow old</i>    | Γηρασσω, 1 Fut. γηρασω, 1 Aor. εηρα; 2 Aor. mid. Infin. γηραναι, Part. γηρας, from γηρημι.   |
| <i>be become</i>   | } Γινομαι and γινωσκω, 1 Fut. γενησομαι, 1 Aor. εγενησαμην; Perf. pass. γεγενημαι, 1 Aor. εγενηθην, from γενεομαι; Perf. mid. γεγονα, 2 Aor. εγενομην, 2 Fut. γενεμαι, from γεινω or γενω, Perf. γεγαα, Part. γεγας, from γαω. |
| <i>be burn</i>     |  |
| <i>know</i>        | Γινωσκω and γινωσκω, 1 Fut. mid. γνωσομαι; 1 Aor. act. εγνωσα, Perf. εγνωκα, 2 Aor. εγνω, from γνωω and γνωμι; Perf. pass. εγνωσμαι; Perf. mid. γελωνα for γελνωα, Part. γελωνως.  |
| <i>wake</i>        | Γρηγορευω. See Ερηγορευω.  |

## Δ.

|                 |  |
|-----------------|--|
| <i>bile</i>     | Δακνω, 1 Fut. δηξω, 1 Aor. εδηξα, Perf. δεδηχα, 2 Aor. εδακον; Perf. pass. δεδησμαι, 1 Aor. εδηχθην, from δακω.  |
| <i>fear</i>     | Δειδω, 1 Fut. δεισω, Perf. δεδεικα; Perf. mid. δεδοικα for δεδοιδα for sound's sake, Ion. δεδια, Pres. Imper. δεδιθι, from δεδιμι.   |
| <i>shew</i>     | Δεικνυω and δεικνυμι, 1 Fut. δειξω, Perf. δεδειχα; Perf. pass. δεδεισμαι, from δεικω.  |
| <i>ask</i>      | Δεομαι, 1 Fut. δεησομαι; Perf. pass. δεδεημαι, 1 Aor. εδεηθην, from δεομαι.  |
| <i>see</i>      | Δερκω, 2 Aor. εδρακον; Perf. mid. δεδορκα.   |
| <i>flee</i>     | Διδρασκω, 1 Fut. διδρασω, 2 Aor. εδρην, Part. δρας, from δρημι.  |
| <i>think</i>    | Δοκω, 1 Fut. δοκησω and δοξω, 1 Aor. εδοκησα and εδοξα, Perf. δεδοκηκα; Perf. pass. δεδοιμαι, from δοκω.   |
| <i>be able</i>  | Δυναμαι, δυνασαι and δυνη, (Rev. ii. 2 ) Imp. εδυναμην, Att. ηδυναμην, 1 Aor. εδυνησαμην; Perf. pass. δεδυνημαι, 1 Aor. εδυνηθην, Att. εδυνηθην, also εδυνασθην and ηδυνασθην. |
| <i>go under</i> | Δυνω and δυω, 1 Fut. δυσω, Perf. δεδυκα, 2 Aor. εδυν, from δυμι.   |

## Ε.

|               |  |
|---------------|--|
| <i>permit</i> | Εαω, 1 Fut. εασω, 1 Aor. ειασα, Perf. ειακα and εακα.                                  |
| <i>excite</i> | Ελειρω, 1 Fut. ελειρω, 1 Aor. ηλειρα, Perf. ελερκα; Perf. pass. εηλεισμαι for ηλειμαι. |

To



|                            |  |
|----------------------------|--|
| <i>To watch</i>            | Εἰρησώρῃω, 1 Fut. εἰρησώρησσω, 1 Aor. εἰρησώρησα, Perf. εἰρησώρηκα for εἰρησώρηκα; Perf. pass. εἰρησώρημαι; Perf. mid. εἰρησώρη, every where dropping the augment.   |
| <i>eat</i>                 | Εἶδω, Perf. ἔφα, Att. ἐδήκα and ἐδηδοκα; Perf. pass. ἐδηδεσμαι; Perf. mid. ἦδα and ἐδήδα, 2 Fut. ἐδομαι for ἐδομαι.  |
| <i>sit</i>                 | Εἴζομαι, 2 Fut. mid. ἐδμαι. See Καθεζομαι.   |
| <i>will</i>                | Εθέλω. See Θελω.   |
| <i>accustom</i>            | Εἶθω, Perf. mid. εἰώθα for εἶθα, Particip. εἰώθως, -υια, -ος.  |
| <i>see or }<br/>know }</i> | Εἶδω and εἶδω, 1 Fut. εἶπω and εἶδησω, Perf. εἶδηκα, Plup. εἶδηκειν, by Syncope εἶδω, 1 Aor. εἶδον, Part. εἶδων, Imper. ἴδε, Opt. ἴδοιμι, Subj. ἴδω, Inf. εἶδω, Part. ἴδων; 1 Fut. mid. εἶσομαι, 1 Aor. εἶσαμην, Perf. εἶδα, 2d Pers. εἶδασθα, Æol. and Att. and by Syncope οἶδα.                    |
| <i>be like</i>             | Εἰκω, 1 Fut. εἶξω, 1 Aor. εἶξα, 2 Aor. εἶκον; Perf. mid. οἶκα and εἶκα, Pluperf. εἶκειν and εἶκειν, Part. εἶκως and εἶκως.   |
| <i>say</i>                 | Εἶρω, 1 Fut. ἐρω. Compare Ερεω.  |
| <i>drive away</i>          | Ελαύνω, 1 Fut. ἐλασω, 1 Aor. ἤλασα, Perf. ἤλακα, Att. ἐληλακα; Perf. pass. ἤλαμαι, Att. ἐληλαμαι and ἤλασμαι, 1 Aor. ἤλαθην and ἤλασθην, Part. ἐλαθεῖς, from ἐλαω.   |
| <i>hope</i>                | Ελπομαι, 1 Fut. ἐλψομαι, Perf. mid. Att. ἐλπτα, Pluperf. ἐλπτεν and ἐωλπτεν.   |
| <i>speak</i>               | Εἶπω, 1 Aor. εἶπα, 2 Aor. εἶπον, Imper. εἶπε, Opt. εἶποιμι, Subj. εἶπω, Inf. εἶπειν, Part. εἶπων, preserving the augment throughout the Moods.   |
| <i>put on</i>              | Εννυμι. See among the Irregulars in μι.  |
| <i>say</i>                 | Ερω, 1 Fut. ἐρῶσω, Perf. ἐρεκα; Perf. pass. ἐρημαι, P. p. Fut. ἐρησομαι; Pres. mid. ἐρομαι to ask, 1 Fut. ἐρησομαι, 1 Aor. ἐρησαμην, 2 Aor. ἐρομην and ἐρομην.   |
| <i>come</i>                | Ερχομαι, 1 Fut. ἐλευσομαι, 2 Aor. act. ἤλθον, by Syncope for ἤλυθον, Imper. ἐλθε, Subj. ἐλθω, Perf. mid. ἤλυθα, Att. ἐληλυθα, Pluperf. ἐληλυθειν, from ἐλευθω.   |
| <i>find</i>                | Εύρισκω, 1 Fut. εὕρησω, 1 Aor. εὕρησα, Perf. εὕρηκα, 2 Aor. εὕρον, Imper. εὕρε; Perf. pass. εὕρημαι, 1 Aor. εὕρηθην; 1 Aor. mid. εὕρησαμην and εὕραμην, Part. εὕραμενος, 2 Aor. εὕρομην, from εὕρω.  |
| <i>have</i>                | Εχω, Imp. εἶχον, 1 Fut. ἔξω and σχήσω, Perf. ἐσχέκα, 2 Aor. ἐσχον, Imper. σχες, Opt. σχοιμι, Att. σχοιην, Subj. σχω, Inf. εἶχαι, Part. σχων; Perf. pass. ἐσχημαι, 1 Aor. ἐσχηθην; 1 Fut. mid. ἔξομαι and σχήσομαι, 2 Aor. ἐσχομην, Imper. σχε, Opt. σχοιμην, Inf. εἶσθαι, Part. σχομενος, from σχεω. |

## Z.

|             |   |
|-------------|---|
| <i>live</i> | Ζάω, ζῆς, ζῆ. Imperat. ζῆ and ζῆθι, Opt. ζιην and ζωην, (from ζωμι) Inf. ζῆν, Part. ζῶν, Imp. εἰζῆν (from ζῆμι), 1 Fut. ζῶσω, 1 Aor. ἐζῆσα. |
| <i>gird</i> | Ζωννυω and Ζωννυμι, 1 Fut. ζώσω, (John xxi. 18.) Perf. ἐζωκα; Perf. pass. ἐζώσμαι, 1 Aor. ἐζώσθην, as if from ζώω.                          |

## Θ.

|                  |  |
|------------------|--|
| <i>bury</i>      | Θαπῶ, 1 Fut. θάψω, 2 Aor. ἐταρον, Perf. ταπα; Perf. pass. ταπαμαι, 1 Aor. ἐταφην.                                |
| <i>be amazed</i> | Θαπῶ, 2 Aor. ἐταρον; Perf. mid. τεθηπα.  |
| <i>will</i>      | Θέλω and θέλω, Imp. θέλον and ἤβελον, 1 Fut. θελήσω and θελήσω, 1 Aor. ἐβελῆσα and ἠβελῆσα, from θέλω and ἐβελω. |

To

**To die** ὀθνησκω, 1 Fut. θνήξω and τεθνήξω, Perf. τεθνήκα, Part. τεθνήκως, 2 Aor. ἔθانون, 2 Fut. θάνω; 2 Fut. mid. θανέμαι from θείνω, Perf. mid. τεθνάα, Infin. τεθνάναι, Part. τεθναώς and τεθνώας, as if from θνάω.

## I.

**come to fly** ἴκνεομαι, 1 Fut. ἰξομαι, 2 Aor. ἰκομην; Perf. pass. ἰγμαι, from ἰκω.  
ἴπλημι, 1 Fut. πήσω, 2 Aor. πήην, and more used Pres. mid. ἰπταμαι, 1 Fut. πήσομαι, 2 Aor. ἐπταμην and ἐπτομην, Subj. πλωμαι, Infin. πλάσθαι and πλέσθαι, Part. πλάμενος and πλομενος; Perf. pass. πεπταμαι, from πλω.

## K.

**sit burn** Καθεζομαι, 2 Fut. καθέδουμαι; 1 Aor. pass. ἐκαθεσθην.  
Καιω, 1 Fut. καύσω, 1 Fut. mid. καυσεμαι, (2 Pet. iii. 10.) 1 Aor. εκαυσα and εκηα, Perf. κεκαυκα, 2 Aor. εκαον; Perf. pass. κεκαυμαι, 1 Aor. εκαυθην, 1 Fut. καυθήσομαι, 1 Fut. Subjunct. καυθήσωμαι, (1 Cor. xiii. 3.) 2 Aor. εκαην, Part. καείς.  
**call labour lie advise perform** Καλεω, 1 Fut. καλέσω, Perf. κεκληκα for κεκαληκα.  
Καμνω, 1 Fut. καμω, Perf. κερμηκα for κεκαμηκα, 2 Aor. εκαμον. Κειμαι. See among the Irregulars in μι.  
Κελομαι, 1 Fut. κελησομαι, 1 Aor. εκαλησαμην, from κελομαι.  
Κραταίνω, 1 Aor. κρητηνα, Imper. κρητηνον; Perf. pass. κεκραταμαι, 1 Aor. εκρααυθην.  
**kill** Κτείνω, 1 Fut. κτενω, 1 Aor. εκτείνα, Perf. εκτακα, εκτακα rarely, 2 Aor. εκτήην, from κτήμι.

## Λ.

**share** Λαβάνω, Perf. ειληχα, Att. for λεληχα, 2 Aor. ελαχον, from ληχω; Perf. mid. Att. λελοχα.  
**take** Λαμβανω, 1 Fut. ληφομαι, Perf. λεληθα, Att. ειληθα, 2 Aor. ελαζον, Infin. λαβεin; Perf. pass. λελημμαι, Att. ειλημμαι, 1 Aor. ειληφθην, (so κατειληφθη, John viii. 4.) Infin. ληφθηναι, from ληζω. So it's Compounds.  
**lie hid** Λαθάνω, 1 Fut. λησω and λησομαι, 2 Aor. ελαθον; Perf. pass. λελητόμαι, 1 Aor. ελησθην; Perf. mid. λεληθα, 2 Aor. ελαθομην, from ληθω.

## M.

**be mad** Μαινομαι, 1 Fut. μανέμαι, 1 Aor. εμνηαμην, Perf. μεμνηα; 2 Aor. pass. εμνηην.  
**learn** Μανθάνω, Perf. μεμαθηκα, 2 Aor. εμαθον; Perf. pass. μεμαθημαι; 1 Fut. mid. μαθήσομαι, 2 Aor. εμαθομην, from μαθεω.  
**fight** Μαχομαι, 1 Fut. μαχεσομαι and μαχησομαι, 1 Aor. εμαχεσαμην and εμαχησαμην, 2 Fut. μαχουμαι; Perf. pass. μεμαχημαι, from μαχεομαι.  
**divide** Μειρομαι, Perf. mid. μεμορα, Poet. εμμορα; Perf. pass. ειμαρμαι or ειμαρμαι.  
**delay** Μελλω, Imp. εμελλον, Att. ημελλον, 1 Fut. μελλησω, 1 Aor. εμελλησα, from μελλεω.  
**remain** Μενω, Poet. μιυνω, 1 Fut. μενω, 1 Aor. εμείνα, Perf. μεμενηκα, as if from μανew; Perf. mid. μεμονα.  
**mix** Μίσσω and μίσνυμι, 1 Fut. μιξω, 1 Aor. εμιξα, Perf. μεμιχα; Perf. pass. μεμιγμαι, 1 Aor. εμιχθην, 2 Aor. εμιγην, from μιγω.  
**remind** Μιμνησκω, 1 Fut. μνησω, 1 Aor. εμνησα; Perf. pass. μεμνημαι, 1 Aor. εμνησθην; 1 Fut. mid. μνησομαι, 1 Aor. εμνησαμην, from μνιω.

## O.

**smell** Οζω, 1 Fut. οσω, οζεσω, and οζησω, Perf. ωζηκα, from οζεω; Perf. mid. οδωφα and οδοδα, Poet. ωδα.

|                |  |
|----------------|--|
| <i>To open</i> | <i>Orw.</i> See above <i>Avorw.</i>  |
| <i>think</i>   | <i>Οιομαι</i> and <i>οιμαι</i> , <i>οιει</i> Att. for <i>οιη</i> , Imp. <i>ωομην</i> and <i>φμην</i> , 1 Fut. <i>οιησομαι</i> ; Perf. pass. <i>ωημαι</i> , 1 Aor. <i>ωηθην</i> , from <i>οιεομαι</i> .                         |
| <i>go</i>      | <i>Οιχομαι</i> , 1 Fut. <i>οιχησομαι</i> , 2 Aor. <i>ωχομην</i> ; Perf. pass. <i>ωχημαι</i> , Ion. <i>οιχημαι</i> , from <i>οιχεομαι</i> .   |
| <i>destroy</i> | <i>Ολλω</i> and <i>ολλυμι</i> , 1 Fut. <i>ολεσω</i> , 1 Aor. <i>ωλεσα</i> , Perf. <i>ωλεκα</i> , Att. <i>ολωλεκα</i> ; 2 Aor. <i>ωλον</i> , 2 Fut. <i>ολω</i> ; Perf. mid. <i>ωλα</i> , Att. <i>ολωλα</i> , from <i>ολεω</i> . |
| <i>swear</i>   | <i>Ομνω</i> and <i>ομνυμι</i> , 1 Fut. <i>ομοσω</i> , 1 Aor. <i>ωμοσα</i> , Perf. <i>ωμωκα</i> , Att. <i>ομωμοκα</i> ; 1 Aor. mid. <i>ωμοσαμην</i> , 2 Fut. <i>ομμαι</i> , from <i>ομω</i> .                                   |
| <i>help</i>    | <i>Ονημι</i> and <i>οινιημι</i> , 1 Fut. <i>ονησω</i> , 1 Aor. <i>ωνησα</i> ; 1 Fut. mid. <i>ονησομαι</i> , 1 Aor. <i>ωνησαμην</i> , from <i>οναω</i> .  |
| <i>excite</i>  | <i>Ορω</i> , 1 Fut. <i>ορω</i> , Æol. <i>ορσω</i> , 1 Aor. <i>ωρσα</i> ; Perf. mid. <i>ωρα</i> , Att. <i>ορωρα</i> and <i>ωρορα</i> .  |
| <i>owe</i>     | <i>Οφειλω</i> , 1 Fut. <i>οφειλησω</i> , from <i>οφειλεω</i> , 2 Aor. <i>ωφελον</i> , or <i>οφελον</i> .   |

## Π.

|                               |  |
|-------------------------------|--|
| <i>suffer</i>                 | <i>Πασχω</i> , Perf. mid. <i>πεπονθα</i> , from <i>πενθεω</i> ; 1 Fut. mid. <i>πεισομαι</i> for <i>πησομαι</i> ; 2 Aor. act. <i>επαθον</i> , from <i>πηθω</i> .  |
| <i>fix</i>                    | <i>Πηνυω</i> , and <i>πηνυμι</i> , 1 Fut. <i>πηξω</i> , 1 Aor. <i>επηξα</i> ; 2 Aor. pass. <i>επαχην</i> ; 1 Fut. mid. <i>πηξομαι</i> , 1 Aor. <i>επηξαμην</i> , from <i>πηγω</i> .  |
| <i>drink</i>                  | <i>Πινω</i> , 2 Aor. <i>επιον</i> , from <i>πιω</i> ; 1 Fut. <i>πωσω</i> , Perf. <i>πεπωκα</i> , Imper. <i>πιθι</i> and <i>πωθι</i> ; Perf. pass. <i>πεπομαι</i> and <i>πεπωμαι</i> , 1 Aor. <i>εποθην</i> , from <i>πωω</i> . |
| <i>sell</i>                   | <i>Πιπρασκω</i> , 1 Fut. <i>πρασω</i> , Perf. <i>πεπρακα</i> ; Pres. pass. <i>πιπρασκομαι</i> , Perf. <i>πεπραμαι</i> , 1 Aor. <i>επραθην</i> , from <i>πραω</i> .   |
| <i>fall</i>                   | <i>Πιπλω</i> , 1 Fut. <i>πιλωσω</i> , Perf. <i>πεπιλωκα</i> from <i>πιλω</i> , 1 Aor. <i>επεσα</i> , (Rev. i. 17.) 2 Aor. <i>επεσον</i> ; 2 Fut. mid. <i>πεισομαι</i> , from <i>πετω</i> , which see in Lexicon.               |
| <i>strike</i>                 | <i>Πληττω</i> , 1 Fut. <i>πληξω</i> ; 2 Aor. pass. <i>επληγην</i> and <i>επλαγην</i> ; Perf. mid. <i>πεπληγα</i> .   |
| <i>ask</i> }<br><i>hear</i> } | <i>Πυνθανομαι</i> , 1 Fut. <i>πυτυσομαι</i> , 2 Aor. <i>ετυθομην</i> , from <i>πυτυδομαι</i> ; Perf. pass. <i>πετυσομαι</i> .  |

## Ρ.

|                   |  |
|-------------------|--|
| <i>work</i>       | <i>Ρεζω</i> , 1 Fut. <i>ρεξω</i> , and <i>ερεζω</i> by transposition, 1 Aor. <i>ερεξεα</i> ; Perf. mid. <i>εοργα</i> for <i>ερεργα</i> .                                 |
| <i>flow</i>       | <i>Ρεω</i> , 1 Fut. <i>ρευσω</i> and <i>ρυησω</i> , 1 Aor. <i>ερευσα</i> , Perf. <i>ερρυηκα</i> ; 2 Aor. pass. <i>ερρυην</i> , from <i>ρυεω</i> .                        |
| <i>speak</i>      | <i>Ρεω</i> , 1 Aor. pass. <i>ερεθην</i> and <i>ερεβην</i> , Part. <i>ρηθεις</i> , 1 Fut. <i>ρηθησομαι</i> .  |
| <i>break</i>      | <i>Ρηνυω</i> and <i>ρηνυμι</i> , 1 Fut. <i>ρηξω</i> ; Perf. mid. <i>ερρωγα</i> , Att. for <i>ερηγηα</i> ; 2 Aor. pass. <i>ερβαγην</i> , from <i>ρησσω</i> , rarely used. |
| <i>strengthen</i> | <i>Ρωνυω</i> and <i>ρωννυμι</i> , 1 Fut. <i>ρωσω</i> ; Perf. pass. <i>ερρωμαι</i> , Imp. <i>ερρωσο</i> farcwell, Part. <i>ερρωμευος</i> .                                |

## Σ.

|   |   |
|---|---|
| <i>extinguish</i>                           | <i>Σεννυω</i> and <i>σεννυμι</i> , 1 Fut. <i>σεσω</i> and <i>σεησομαι</i> , 1 Aor. <i>εσεσα</i> , Perf. <i>εσεκα</i> ; 2 Aor. pass. <i>εσην</i> , Infin. <i>σεηναι</i> , from <i>σεω</i> and <i>σεημι</i> . |
| <i>move</i>                                 | <i>Σευω</i> , 2 Aor. <i>εσευσα</i> and <i>εσευα</i> ; Pres. pass. <i>σευομαι</i> , Perf. <i>εσσυμαι</i> , 1 Aor. <i>εουθην</i> ; 1 Aor. mid. <i>εσευαμην</i> .  |
| <i>pour out</i> }<br><i>as a libation</i> } | <i>Σπεινω</i> , 1 Fut. <i>σπεισω</i> ; 1 Aor. <i>εσπεισα</i> ; Perf. pass. <i>εσπεισομαι</i> , 1 Aor. <i>εσπεισαμην</i> , from <i>σπειδω</i> .  |

To

|                 |   |
|-----------------|---|
| <i>To strow</i> | Στρωννυω and στρωννυμι, 1 Fut. στρωσω, 1 Aor. εστρωσω, Perf. εστρωκα; Perf. pass. εστρωμαι, 1 Aor. εστρωθην, from στρω. |
| <i>hold</i>     | Σχεω. See above Εχω.  |

## Τ.

|                    |  |
|--------------------|--|
| <i>cut</i>         | Τεμνω, 1 Fut. τεμω, and τμηξω from τμησσω, Perf. τετμηκα, 2 Aor. εταμον; Perf. pass. τετμημαι, from τμαω.                                    |
| <i>bring forth</i> | Τικτω, 1 Fut. τεξω, 2 Aor. ετεκον; Perf. mid. τετοκα, from τεκω.   |
| <i>pierce</i>      | Τιτρω and τιτραινω, 1 Fut. τηρω, 1 Aor. ετησα; Perf. pass. τετρημαι, from τρεω.  |
| <i>wound</i>       | Τιτρωσκω, 1 Fut. τρωσω, 1 Aor. ετρωσα, Perf. τετρωκα, from τρω.  |
| <i>nourish</i>     | Τρεφω, 1 Fut. θρεψω, 1 Aor. εθρεψα; Perf. pass. τεθραμμαι, 2 Aor. ετραθην.   |
| <i>run</i>         | Τρεχω, 1 Fut. θρεξω, 1 Aor. εθρεξα, Perf. δεδραμηνκα, 2 Aor. εδραμον; 2 Fut. mid. δραμμαι, from δρεμω or δραμω.                              |
| <i>be</i>          | } Τυχανω, 1 Fut. τυχησω, 1 Aor. ετυχησα, Perf. τετυχηκα, 2 Aor. ετυχον, from τυχω; Perf. act. τετευχα, and 1 Fut. mid. τευξομαι, from τευχω. |
| <i>obtain</i>      |  |

## Τ.

|                |   |
|----------------|---|
| <i>promise</i> | ὑποσχεσθαι, 1 Fut. ὑποσχησομαι, 2 Aor. ὑποσχομην; Perf. pass. ὑπεσχημαι. 1 Aor. ὑπεσχεθην, from ὑποσχεσθαι. |
| <i>rain</i>    | } ὕω, 1 Fut. ὕσω, 1 Aor. ὕσα; Pres. pass. ὕμαι, 1 Aor. ὕσθην, Part. perf. ὕμενος.                           |
| <i>wet</i>     |   |

## Φ.

|                  |  |
|------------------|--|
| <i>carry</i>     | } Φερω, 1 Fut. οισω from οιω, 1 Aor. ηνεκα, 2 Aor. ηνεκον; Perf. pass. ηνεγμαι, Att. εσηνεγμαι, 1 Aor. ηνεχθην, from ενεκω; Perf. mid. εσηνοχα, Att. for ηνοχα, whence προσεσηνοχα, (Héb. xi. 17.) us if from ενεχω. |
| <i>bring</i>     |  |
| <i>flee</i>      | Φευω, 1 Fut. φευξω, φευξομαι, and φευξομαι, 2 Aor. εφυγον; Perf. mid. πεφευκα.   |
| <i>prevent</i>   | Φθανω, Imperf. εφθανον, 1 Fut. φθασω, 1 Aor. εφθασα, Perf. εφθακα, from φθαω; 2 Aor. mid. εφθην, Part. φθας, from φθημι.   |
| <i>produce</i>   | } Φωω, 1 Fut. φωσω, 1 Aor. εφωσα, Perf. πεφωκα; Perf. mid. πεφωα, 2 Aor. εφωον, Infin. φυναι, Part. φως, from φωμι.  |
| <i>spring up</i> |  |

## Χ.

|                |  |
|----------------|--|
| <i>rejoice</i> | Χαιρω, Imper. χαιρε hail, 1 Fut. χαιρεσω, from χαιρεω; 2 Aor. pass. εχαρην; Subj. χαρω, Infin. χαρηναι, 2 Fut. χαρησομαι.  |
| <i>gape</i>    | Χασκω, 2 Aor. εχανον; 1 Fut. mid. χανεμαι, Perf. κεχηνα, from χαινω Poetic.  |
| <i>pour</i>    | Χεω, 1 Fut. χευσω, 1 Aor. εχευσα, εχευα, and εχεα; Infin. χεαι, 1 Aor. mid. εχεαμην, Perf. κεχυκα for κεχευκα, 2 Aor. εχεον, 2 Fut. χεω; Perf. pass. κεχυμαι, 1 Aor. εχυθην, 1 Fut. χυθησομαι, from χυω. |
| <i>heap up</i> | Χωννυω and χωννυμι, 1 Fut. χωσω, 1 Aor. εχωσα; Perf. pass. κεχωσμαι, 1 Aor. εχωσθην, from χωω or χωω.  |

## Ω.

|              |   |
|--------------|---|
| <i>drive</i> | Ωδω, and more usually ωθω, 1 Fut. ωσω and ωθσω, 1 Aor. ωσα and ωθησα; Perf. pass. ωσμαι and ωθμαι, 1 Aor. ωσθην; 1 Fut. Mid. ωσομαι and ωθησομαι, 1 Aor. ωσαμην and ωθησαμην. The Attic ε is often prefixed to the augmented Tenses, as εωσα, εωσμαι, &c. |
| <i>buy</i>   | Ωνεομαι, 1 Fut. ωνησομαι, Perf. pass. ωνημαι and εωνημαι, 1 Aor. ωνηθην and εωνηθην.  |

10. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

## SECT.

## SECT. XVII.

## Of IMPERSONAL Verbs.

1. **A**N impersonal Verb is a kind of Defective which has only one Person, namely, the third Person singular, and in Participles only the Neuter Gender.
2. Most Impersonals are also very defective in their Tenses: But in the forming of them let the Learner name their principal Tenses, if used, as in *συμβαινει* it happens; if not, their other Tenses.

Pres.

1 Fut.

Perf.

*Συμβαίνει.**συμβήσκει.**συμβέβηκε.*

3. The most usual Impersonals active are as follow :

1. *Ανέκει* and *προσέχει* it is fit, Imp. *ανέκε* and *προσέκε*, Particip. *ανέκων* and *προσέκων*.

2. *Δεί* it behoveth, Imp. *εδεί*, Opt. *δεοί*, 1 Fut. *δεήσει*, 1 Aor. *εδέησε*, Infin. *δειν*, *δεήσειν*, *δεῖσθαι*, Particip. *δεον*, *δεήσον*, *δεήσαν*. Compounds, *Αποδεί*, *ενδεί*, *καταδεί*, *προσδεί*.

3. *Δοκει* it seemeth, Imp. *εδοκει*, 1 Fut. *δοξει*, 1 Aor. *εδοξε*, Subj. *δοξη*, Particip. *δοκων*. Compounds, *Μεταδοκει*, *συνδοκει*.

4. *Μελεί* it is a concern, Imperf. *εμελε*, 1 Fut. *μελήσει*, 1 Aor. *εμελήσε*, Particip. *μελόν*. Compound, *Μεταμελεί*.

5. *Πρέπει* it becometh, Imperf. *επρεπε*, Infin. *πρέπειν*. Particip. *πρεπον*.

6. *Χρή* it behoveth, (by Apocope for *χρησι*, from *χρημι*) Imperf. *εχρην* or *χρην*, 1 Fut. *χρήσει*, Infin. *χρηναι* and *χρην*. Compounds, *Αποχρη*, &c.

4. There are also Impersonals passive, as

1. *Ενδεχεται* it may be.

2. *Ειμαρται* it is decreed by the Fates, Perf. pass. Attic from *μειρω* to divide.

3. *Πεπρωται*, the same, Pluperf. *πεπρωτο*, Particip. *πεπρωμενον*, by Syncope from *περατω* to define, determine.

5. Besides the foregoing Impersonals, some Verbs neuter, and all Verbs passive, or that signify passively, in their third Persons may be used impersonally, as *φιλει* it useth or is wont, *φαίνεται* it appears, *επιτρέπεται* it is permitted, *γεγραπται* it is written.

## SECT. XVIII.

## Of ADVERBS and INTERJECTIONS.

1. **A**N Adverb is an indeclinable Particle added to a Verb (*ad Verbum*) or Adjective, "to denote some modification or circumstance of an action or quality," as *καλως* well in *καλως αναγινωσκει* he reads well.
2. Adverbs in Greek are either primitive, as *νυν* now; or derivative, either from Nouns, as *πανω* altogether, *ανδριστι* manfully; or from Verbs, as *αναφαδνα* openly, *κρυφδην* secretly.
3. Adverbs in *ως* are derived from the Genitive plural of Adjectives, by changing *ων* into *ως*, as from *αληθων*, *αληθως* truly; from *οξεων*, *οξεως* sharply.
4. Some Adverbs form Degrees of Comparison, thus,
  1. When the positive Adverb is formed from the Genitive plural in *ων*, the comparative Adverb

Adverb is likewise formed from the Genitive of the comparative, and the *superlative* from the Genitive of the superlative, by changing *v* into *s*, thus :

From Adjective σοφός *wise*, is formed Adv. σοφῶς *wisely* ;

From comparat. σοφωτάτος *wiser*, Adv. σοφωτέρως *more wisely* ;

From superlat. σοφωτάτος *wisest*, Adv. σοφωτάτως *most wisely* ;

So from ταχὺς *swift*, Adv. ταχέως *swiftly* ;

From comparat. ταχυτέρος *swifter*, Adv. ταχυτέρως *more swiftly* ;

And from superlat. ταχυτάτος *swiftest*, Adv. ταχυτάτως *most swiftly*.

3. If the positive Adverb ends in *ω*, so does the comparative and superlative, as ἀνω *upwards*, comparat. ανωτέρω, superlat. ανωτάτω.

## OF ADVERBIAL PARTICLES.

6. A in composition *denies, collects, or increases*, as ἀχαρίς *unthankful*, ἀπαντες *all together*, ἀξύλος *full of wood*.
7. The syllabic Adjections, δε, σε, ζε, denote *to a place*, as οἰκάς (to) *home*, εἰς οὐρανόν *into heaven*, Ἀθηνὰς *to Athens* ;θεν and θε from a place, as ἐρανοθεν *from heaven* ;δι, οι, σι, χε, χη in a place, as ἐρανοδι *in heaven*, οἰχω *at home*, Ἀθηναίσι *in Athens*, πανταχοῦ and πανταχῇ *every where*.
8. Αρι, ερι, ζα, λα, βε, prefixed to words, heighten their signification, as δηλός *manifest*, ἀριδής *very manifest*.
9. Νη and νι deprive, as νηπίος *an infant*, from νη *not*, and πῶ *to speak*.
10. Ευ in composition has a *good sense*, denoting *easiness or kindness* ;δυσ, an *ill one*, signifying *difficulty or ill will*, as εὐάλωτος *easy to be taken*, δυσάλωτος *hard to be taken* ;εὐμενής *benevolent*, δυσμενής *malevolent*.

## OF INTERJECTIONS.

11. Under Adverbs in Greek are comprehended *Interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, ἰὲ ἡο! of grief, ἰς, ὦ, ὀ! of laughter, ᾄ, ᾄ, ἡ! ἡ! ἡ! of approving, εἰα ὦ *brave!* εὖγε *well done!* of condemning, ὦ φευ *O fy!* of admiring, ὦ, βάσαι, παπαι, αἰβοί, ὦ *wonderful!* of deriding, ἰς ὀ! of calling, ὦ ἡο! of grief, εἰα *woe!*

## SECT. XIX.

### OF CONJUNCTIONS.

1. A Conjunction is an indeclinable Particle that *joins together* (conjungit) *sentences* and sometimes *single words* \*.
2. In Greek they may be distinguished into
  1. Copulative, as καί, τε, *and, also*, &c.
  2. Disjunctive, ἢ, ἢτοι, ἢγουν, *either, or*, &c.
  3. Concessive, καὶ, καὶπερ, *though, although*.
  4. Adversative, δε *but*, ἀλλὰ *but*, ὅμως *yet*.
  5. Causal, γὰρ *for*, ἵνα, ὅπως, *that, to the end that*, ἐπειδήπερ *since*.
  6. Conclusive or illative, ἀρα, ἐν, *therefore*, διότιπερ *wherefore*.
  7. Conditional, εἰ, ἀν, *if*.

\* See the *Encyclopædia Britannica* in Grammar, No. 115, &c.

## SECT. XX.

## Of PREPOSITIONS.

1. **A** Preposition is an indeclinable Particle *put before* (præposita) Verbs in composition, and Nouns in construction.
2. \* "Most Prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations."
3. The Prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς* into, *ἐκ* or *ἐξ* out of, *ἐν* in, *πρὸ* before, *πρὸς* to, *σύν* with; and twelve of two syllables, *ἀμφί* round about, *ἀνά* through, *ἀντὶ* instead of, *ἀπὸ* from, *διὰ* by, *ἐν* in, *ἐπὶ* upon, *κατά* according to, *μετά* with, *παρά* from, *πρὸς* at, *περί* concerning, about, *ὑπὲρ* above, *ὕπο* over, *ὑπὸ* under.
4. The Prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφί* about, concerning, near (not used in the New Testament), is in the Greek writers joined with three cases, the Genitive, Dative, and Accusative.

## SECT. XXI.

## Of SYNTAX, and first of CONCORD.

1. **S**YNTAX from the Greek word *Συνταξις* Composition, is that part of Grammar which teaches how to *compose* words properly in Sentences.
2. Syntax may be distinguished into two parts, *Concord*, or *Agreement*; and *Govern-ment*.

## Of the FIRST CONCORD.

3. The Verb agrees with it's Nominative case in Number and Person, as *ἐγὼ γράφω* I write, *ἄνθρωποι λέγουσι* men say.
4. The Nominative case to a Verb is found by asking the question *who* ? or *what* ? with the Verb, as in the sentence just given, *men*, answering to the question *who* say ? is the Nominative case to the Verb *say*.
5. All Nouns are of the *third* Person, except such as are joined with the pronouns *I*, *thou*, *we*, or *ye*.
6. A neuter Noun plural has † *generally* a Verb singular, as *πάντα ἐγένετο* all things were made, *ζῶα τρέχει* animals run.

## 7. Two

\* Bishop Lowth's Introduction to English Grammar, p. 97, 2d edit. But compare *Encyclopædia Britannica* in GRAMMAR, No. 128, &c.

† By no means always; see Mark v. 13. John x. 27. 1 Cor. xii. 25. Jam. ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that Nouns plural, both masculine and feminine, are likewise sometimes, though rarely, joined with Verbs singular in the best Greek writers. Thus Pindar, Ol. 11. lin. 4, 5, *Μελίρραυος ὕμνοι ὑστέρῳ ἀρχαί λεγόντι τίλλεται*, The sweet hymns is the prelude to the discourses which follow; Plato, *Οὐκ ἴσθι ὅστις ἀσχεύεται συμποσίῳ ἢ Κρήτις*, There is not who abstain from feasts except the Cretans; Aristotle,

7. Two or more Nominatives, of whatever Number, generally have a Verb plural, and if the Nominatives differ in Person, of the most *\*worthy* Person, as Σπέρμα και καρπὸς διαφέρουσι, *Seed and fruit differ*; Ἐγὼ καὶ σὺ τὰ δίκαια ποιῶμεν, *I and thou will do right things*.
8. A Noun of *multitude*, though singular in form, may have a Verb plural, as Luke viii. 37, Ἠρώτησα αὐτὸν ἅπαν τὸ πλῆθος, *All the multitude asked him*. Comp. John vii. 49, and Rule 15, below.
9. A Verb placed between two Nominatives of different Numbers, may agree with either, as Ἐθνὸς πολυανθρωπικωτάτων ἐστίν, or εἰσιν, Ἀραβῆς, *The Arabians are a most populous nation*.
10. The primitive Pronouns, whether of the first or second Person, are generally omitted before a Verb (unless some emphasis or distinction be intended), as γράφω *I write*, λέγεις *thou sayest*.
11. The Nominative case of the third Person is also often omitted, especially before such Verbs as these, λέγῃσι, φασί, *they say*; εἰσὶν, φιλοῦσι, *they are wont*, &c. understand ἀνθρώποι *men*. So before Verbs of nature, as ἐβροντήσῃ *it thundered*, ἡστράφη *it lightened*, i. e. Θεὸς *God*, or οὐρανὸς *heaven*.

### Of the SECOND CONCORD.

12. The Adjective agrees with it's Substantive in Number, Case, and Gender, as ἀγαθὸς ἀνὴρ *a good man*, καλὰς γυναῖκες *to fair women*.
13. The Adjective to a Substantive may be either Noun, Pronoun, or Participle; and it's Substantive is found by asking the question *who?* or *what?* with the Adjective, as in the last instance, *who fair?* answer, *women*.
14. Two or more Substantives singular generally have an Adjective of the plural Number, and of the most *†worthy* Gender (if the Substantives differ in Gender,) as Ἀδελφὸς ἢ ἀδελφὴ γυμνοί, *A brother or a sister naked*, Jam. ii. 15.
15. A Substantive of *multitude*, though singular, and of the feminine or neuter Gender, may have an Adjective plural and masculine, as Luke ii. 13, Πλῆθος στρατίας οὐρανοῦ, αἰνούντων τὸν Θεόν, καὶ λεγόντων, *A multitude of the heavenly host, praising God, and saying*; Luke xix. 37, Ἄπαν τὸ πλῆθος χαίρουσιν, *All the multitude rejoicing*. Comp. Acts v. 16.
16. The Greek N. χρεῖμα, plur. χρεῖματα, signifying *thing* or *things*, is usually omitted, and implied in the neuter Adjective, as καλὸν ἐστίν, *it is a good thing*. Hence

Aristotle, Οὐκ ἐνέειναι τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτερά, *On some grew no hairs, on others no feathers*. The author of the *Port-Royal Grammar*, who produces the passages just cited, accounts for this construction (Book ix. Rule 5,) by observing, that "such expressions are real *Syllepses* (and the *Syllepsis* is defined, Book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence), for, as when we say *turba runnt*, the *multitude rush*, the Verb is put in the plural, because we apprehend a *multitude* by the word *turba*; so when we say *animalia currit* (ζῶν τῶν περὶ αὐτὴν) the Verb is put in the singular, by reason we conceive an *universality* by the word *animalia animals*, as if it were *omne animal currit*, *every animal runs*, or indefinitely *animal currit*, *an animal runs*." Thus my author, who shews that similar phrases are used both in the Latin and French languages; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxv. 14, and my *Hebrew Grammar*, Sect. VIII. 21.

\* In persons the first is called *more worthy* than the second, and the second than the third; or, as Mr. Holmes states it, in his *Latin Grammar*, p. 53, Note, "*I* and another are *we*, *thou* and another are *ye*; so that the Verb agrees with the *first* Person rather than the second, and with the *second* rather than the third."

† Of Gender the masculine is *more worthy* than the feminine, and the feminine than the neuter.



17. A Substantive feminine is often joined with an Adjective \* neuter, as *Οὐκ αγαθὴν πολυκοιρανίην*, (*Honner*) *The rule of many is not good, or a good thing*, *χρημα* being understood. *Comp. Mat. vi. 25, 24. 2 Cor. ii. 6. †* So sometimes a N. masc. as *Aristoph. Plut. lin. 203, Δειλοτάτον ἐστὶ ὁ Πλάτος*, *Platus is a most fearful thing*; *Longin. De Sublim. sect. 31, Ὁ ἰδιωτισμὸς ἐστὶ ἀφανιστικώτατον*, *A common expression is more significant*; *Herodot. ii. 68, Ὁ δὲ τροχίλος ἀρνηταῖον εἰς ἐστὶ* (where understand *ζῶον*) *‡*.
18. So two Nouns, one masculine, the other feminine, are joined with an Adjective neuter plural, as *Ἄϊ δυναστεῖαι καὶ ὁ πλοῦτος δια τὴν τιμὴν αἰρετα*, *Power and riches are desirable on account of honour*.

### Of the THIRD CONCORD.

19. The relative Pronoun, *ὅς, ἥ, ὃ*, agrees with the Substantive to which it refers, called it's *Antecedent*, in Gender, Number, and Person; and if there be no Nominative case between the Relative and the Verb, the Relative itself will be the Nominative case to the Verb, as *Μακάριος ἐστὶν ὃς ἀπερὶ ἐλπίζει*, *Blessed is the man who hopeth*.
20. But if there be some other Nominative case to the Verb, the Relative will, as to *Case*, be governed by the Verb, or by some other word in the sentence, as *Μακάριον το ἔθνος ὃν Κύριος ὁ Θεὸς ἐστὶ λαὸς ὃν ἐξελέξατο*, *Blessed (is) the nation whose God the Lord is, the people whom he hath chosen*. In this sentence the first Relative *ὃν* is, as to *Case*, governed by the Noun *Θεός*, (*comp. Rule 32.*) the second Relative *ὃν* by the Verb *ἐξελέξατο*. *Comp. Rule 43.*
21. But observe that the Relative and Antecedent in Greek are often put in the same case, as *Ἐπιστῶσαν—τῇ λέγει ὧ (for ἡ) ἡμεῖς*, *They believed—the word which he spake*. *John ii. 22.*
22. Two or more Antecedents generally have a Relative plural, agreeing in Gender and Person with the most worthy, as *Ἄνθρω καὶ γυνή, οἱ ἀγαπῶσι τοῦ Θεοῦ*, *A man and a woman who love God*.
23. A Relative between two Antecedents of different Genders or Numbers may agree with either, as *Lucian, Πολεῖς εἰσιν ἐς φωνὰς νομίσεις*, *Those are cities which you take for caves*. *Gal. iii. 16, τῷ σπέρματι σε, ὃς ἐστὶ Χριστός*, *to thy seed, which is Christ*. *Eph. iii. 13, ταῖς θλίψεσι μῶ, ἥτις ἐστὶ δόξα ὑμῶν*, *my afflictions, which are your glory*.
24. *Αὐτός, ὅσος, πλείους, ὅσος* how many, *ἥλικος* as great, *ὅσος* of such kind, also *πόσος* how many, *πόσος* of what number, or &c. *ποταμός* of what country, *ποσάπλος* and *ποσάπλοισις* of how many fold, are sometimes used after the manner of the Relative, as *Ελεφαντῶν ἡμῶν (ἐστὶ) ἥλικον (ἐστὶ) μοσχός*, *The fetus of elephants is as big as a calf*; *Χαρίζομενοι οἱ σοὶ ἄνδρι*, *Obliging such a man as you*.

\* *Comp. Lexicon under Ἀρετός*. The Latins have sometimes imitated this construction. Thus *Virgil, Æn. iv. lin. 568, 9.*

—————*Varium & mutabile semper*  
*Fœmīna.* —————

† In *Longinus*, *Sect. xxxii. p. 174*, edit. tert. *Pearce*, we even meet with a N. feminine plur. joined with an Adjective neut. sing. *Ὡς ὑψηλοῦς αἱ μεταφοῖαι*, *That metaphors are conducive to the sublime*.

‡ So in Latin, *Ovid*,

*Turpe senex miles, turpe senilis amor.*

And *Virgil, Eccl. III. lin. 80,*

*Triste lupus stabulis* —————

25. Relatives

25. Relatives often agree with their Antecedents, not as to their Gender, but as to their Sense, as Mat. xxviii. 19, *ἐν ᾧ*—*αὐτοῖς*. Rom. ii. 14, *ἐν ᾧ*—*αὐτοῖς*. Col. ii. 19, *τὴν κεφαλὴν, ἐξ ἧς*—Rev. xvii. 16. *Κεράτα*—*αὐτοῖς*. So in Latin, *Terence*, Andr. III. 5, 1, *Scelus, qui me perdidit*. *Horace*, *Monstrum, quæ*—Lib. I. ode xxxvii. lin. 21.
26. The Relative is often put before the Antecedent, especially when in the same case, as John xi. 6. *Ἐμῶν ἐν ᾧ ἦν τὸ πλῆθος*, *He stayed in the place in which he was*.
27. A Verb, an Adjective, or a Relative, sometimes agree with a preceding Infinitive mood, or a sentence; and in such instances the Verb is put in the third Person, and the Adjective or Relative in the neuter Gender, as *Ξυρεῖν τὸν λαὸν οὐκ ἐστὶν ἀσφαλές*, *To shear a lion is not safe*; *Μη μεθύσκεσθαι οἶνω, ἐν ᾧ* (neut.) *ἐστὶν ἀσῶτια*, *Be not drunk with wine, in which (being drunk with wine namely) is profligacy*. Eph. v. 18.

### Of GOVERNMENT:

28. Government is that part of Syntax which respects the *cases of Nouns and Pronouns*.

### Of APPPOSITION.

29. Two or more Substantives belonging to the same thing are put in the same case by *Apposition*, as *Παῦλος Ἀποστόλος*, *Paul an Apostle*; *Τιμόθεον τέκνον*, *To Timothy (my) son*; *Ἀσῶπος πόλις*, *the town Asopus*.
30. The proper name of a place, particularly of a *town*, is sometimes put with it's Appellative in the Genitive, as *Ἀθηνῶν πόλις*, *the city of Athens*.

### Of the NOMINATIVE Case.

31. Verbs signifying *being* or *becoming*, *gesture*, and *passives of calling*, take a Nominative after them as well as before them, as *Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*, *Sin is unlawfulness*, 1 John iii. 4. *Ἐστη δ' ὀρθός*, *He stood upright*; *Αὐτοὶ υἱοὶ Θεοῦ κληθήσονται*, *They shall be called the sons of God*, Mat. v. 9.

### Of the GENITIVE.

32. In general where the sign *of* is or may be put before a Noun or Pronoun in English, that word in Greek is in the Genitive.
33. The latter of two Substantives with *of* before it in English is put in the Genitive, as *Οἰκία τοῦ πατρὸς*, *The house of the father*, or *The \*father's house*.
34. The Noun denoting the quality of a substance, or measure of magnitude after a N. is put in the Genitive, as *Ἄνθρωπος μεγάλης ἀρετῆς*, *A man of great virtue*; *Ἡροδίου*, *Ἀνδρίας δωδεκά πηχυν*, *A statue of twelve cubits (high)*.

\* *Father's* in English is the Genitive, as truly as *Πατρὸς* in Greek, or *Patris* in Latin. See Br. Louth's Introduction to English Grammar, p. 24, &c.

35. Είμι *to be*, when possession, property, custom, business, or duty are implied, is joined with a Genitive, as Πάντα Θεοῦ ἐστίν, *All things are God's*; Πλουτοῦ ἐστὶν ὑβριζειν, *It is the custom of riches to be insolent* \*.
36. The Genitive case in Greek is very often governed by a Preposition understood.

N. B. This last Rule includes so great a part of the Government of the Greek language, and will so well account for the Reason of it, that it may be proper particularly to illustrate it.

I. then, By ANTI for, instead of understood, are governed,

1. The Genitives joined with Verbs of exchanging, as Ἀντι, Ἀντιδωκεν χρυσέα χαλκῶν, *To exchange gold for brass*. Ἀντι is expressed by Aristotle, ἀλλὰτρεσθαι τροφᾶς ἀντι νομισματος, *To exchange victuals for money*.
2. The Noun of Price in the Genitive, as Acts vii. 16, Ὡνήσατο Ἀβραὰμ τυχῆς ἀργυρίου, *Abraham bought for a sum of money*; Πάντα ὧνία πλῆν, *All things (are) to be purchased for money*. Ἀντι is expressed Heb. xii. 16, Ὅς ἀντι βρωσεως μίας ἀπέδοτο τὰ ὠπολόγια αὐτοῦ, *Who for one meal sold his birth-right*.
3. Either may be referred the Genitives joined with Adjectives signifying comparison or worth, and it's opposite, as Homer, Ἐκλοπος ἀξιοι, *Comparable to (i. e. a match for) Hector*; Plutarch in Scapula, Τριων ἀξία ταλανίων, *Things worth three talents*; Ἀξιος ἐπαίνου—θανάτου, *Worthy of praise—of death*.

II. By ΑΠΟ from, at understood, are governed,

1. The Genitives joined with Verbs of ceasing, freeing, absolving, abstaining, wanting, differing, separating, driving away, and such like, as 1 Pet. iv. 1, Πενταῦται τῆς ἁμαρτίας, *He hath ceased from sin*; Euripid. Ἐλευθερω σε τῶ νόμῳ, *I free you from this labour*; Rom. viii. 32, Ἰδὺς υἱὸς ἐκ φθοράς, *He spared not his own son*. Expressed, Ps. xxxvii. 8, Πάυσαι ἀπο ὀργῆς, *Cease from wrath*; Mat. vi. 13, Ῥύσαι ἡμᾶς ἀπο τοῦ πονηροῦ, *Deliver us from the evil one*.
2. The Genitives after Verbs of touching, as Mat. viii. 3, Ἡψάτο αὐτοῦ ὁ Ἰησοῦς, *Jesus touched him*. Expressed in LXX of Lev. v. 3, Ἡ ἀψήλαι ἀπο ἀκαθαρσίας ἀνθρώπου, *Or shall touch the uncleanness of a man*.
3. The Genitives after Adjectives denoting privation, want, freedom, distance, and the like, as Xenoph. Ἐρημος συμμαχῶν, *Destitute of allies*; Demosthenes, Ἐλευθερος τῶν τυραννῶν, *Free from tyrants*. Expressed, Steph. Ἐλευθερος ἀπο τῶν βαρβαρῶν, *Free from the Barbarians*; Ἀθῆ ἀπο ἀνδρὸς συνουσίας, *Pure from the cohabitation of man*.

III. By ΔΙΑ in or by understood, is governed,

The Noun of Time in the Genitive answering to the question *when*? as John iii. 2, Ἦλθε νυκτός, *He came by or in the night*. Expressed, Acts v. 19, Διὰ τῆς νυκτὸς ἠνοιξε, *He opened in the night*.

IV. By ΕΚ or ΕΞ out of, from, with understood, are governed,

1. The Genitives joined with Verbs of filling, as John ii. 7, Γεμίσατε τὰς ὑδρίας ὕδατος, *Fill the water-pots with water*. Expressed, Mat. xxiii. 25, Ἐσθθεν δε γεμισσιν ἐξ ἁρπαγῆς καὶ ἀκαρίας, *But within they are full of rapine and excess*. So John xii. 3.
2. The † Genitive of the Person joined with verbs of hearing, as Acts i. 4, Ἰκισατα με, *Ye have heard of or from me*. Expressed, 2 Cor. xii. 6, Ἡ ἀκοὴ τι ἐξ ἐμοῦ, *Or heareth any thing of or from me*.
3. The Genitive joined with Verbs of tasting, as Luke xiv. 24, Οὐδεὶς—γευσεται—δινῆν, *No one shall taste the supper*. Expressed, Job xx. 18, Ἐξ ὃ ἂν γευσεται, *Of which he shall not taste*.
4. The Genitives after Adjectives denoting fullness, Mat. xxi. 28, Μεστοὶ σὺν ὑπο-

\* It is manifest that in such expression the N. *χρῆμα* thing, *ἥθος* custom, *ἔργον* business, or the like, are understood.

† Or else this Genitive may be governed of *ἐκ* from, which is expressed John i. 49.

πρὸς τὸν, *Ye are full of hypocrisy.* Expressed, *Ευπορωτερος ἐκ διδασκαλίας, More abundant in learning.* Gaza in Busby's Grammar, p. 142.

5. Genitives denoting the *part* of any substance, as Mark ix. 27, *Κρατῆσας αὐτὸν τῆς χειρὸς.* Expressed, *Lucian Asin: Λαμβανέλαι μὲ ἐκ τῆς σπᾶς, He takes me by the tail; Id. (p. 158, edit. Bened.) Ἀραιμένοι ἐκ τῶν ποδῶν, Lifting me up by the feet.*

6. Genitives signifying the *matter* of which any thing is made, as *Lucian, Σιδηρὸς ποτιοιχμενός, Made of iron.* Expressed, *Theophrast. Τὰς τριηρεῖς ἐκ κεδρῶ ποιοῦσιν, They make their galleys of cedar.*

7. Genitives signifying *from or out of* a place, as *Euripid. Τῆς ἐλάν Κορινθίας, To drive out of the country of Corinth.* Expressed, *Isocrat. Ἐλαυνέλαι αὐτὸν ἐκ τῆς Ἑλλάδος, He drives him out of Greece.*

8. The Genitives after Adjectives *partitive, infinitive, interrogative, numerals, and superlatives*, as *Luke xi. 45, Τῆς τῶν νομικῶν, A certain one of the lawyers; 1 Cor. ii. 11, Τῆς—ἀνθρώπων; Who of men? Luke v. 3, Ἐν τῶν πλοίων, One of the ships; 1 Cor. xv. 9, Ὁ ἐλαχιστός τῶν Ἀποστόλων, The least of the Apostles.* *Ἐκ* or *ἐξ* is expressed *John i. 35, Ἐκ τῶν μαθητῶν αὐτοῦ δύο, Two of his disciples; Mat. vi. 27, Τῆς ἐξ ὑμῶν; Who of you?* And with a superlative, *Lucian, Ἐγὼ ἐξ ἀπαντῶν ἡ καλίστη σοφία, I seemed the fairest of all.*

9. The Genitive *absolute* (as it is improperly called), when joined with a Participle of a *past tense*, as *Πατὴρ δανόντος, The father being dead.*

V. By *ἜΝΕΚΑ* *for, on account of, in respect of*, understood, are governed,

1. The Genitives after Verbs of *admiring, praising, envying, punishing, anger, and the like*, *Θαυμάζω σε τῆς ἀρετῆς, I admire thee for or on account of (thy) virtue; Ζηλῶ, εὐδαιμονίζω,—ἐπαίνω—σε τῆς τύχης, I envy—congratulate—celebrate thee for (thy) fortune; Χορῶμενον εὖχωνοιο γυναικας, Angry on account of the well-shaped woman.* *Homer, Il. i. lin. 429. Comp. 2 Pet. iii. 9.*

2. The Genitive article *τὸ* before Verbs infinitive, as *Mat. ii. 13, Τὸ ἀπολέσαι αὐτό, To destroy it, i. e. in order to destroy, or on account of destroying it.*

VI. By *ἘΠΙ* *over, in, during, in the time of, to*, understood, are governed,

1. The Genitive after Verbs of *commanding, or ruling*, as *Mark x. 42, Ἀρχαῖν τῶν ἔθνων, To rule over the Gentiles.* *1 Tim. ii. 12, Ἀυθενεῖν ἀνδρός, To assume authority over the man.* Expressed, *Mat. ii. 22, Ἀρχελαῖος βασιλεύει ἐπὶ τῆς Ἰουδαίας, Archelaus reigns over Judea.*

2. Nouns of *Time* in the Genitive answering to the question *when?* as *Lucian, Τόσους ἀπέκτειναι μίας ἡμέρας, So many did I kill in one day;* which is expressed presently after by *ἐπὶ μίας ἡμέρας.*

3. The Genitive *absolute* (as it is called), when joined with a Participle *Present*, as *Luke iii. 1, Ἡρώδης τετραρχεῖν, Herod being tetrarch, or when Herod was tetrarch.* Expressed, *Joseph. Ant. xii. 3, Ἐν Ἀντιόχῳ—βασιλευσέντος, When Antiochus was king.*

4. The Genitive denoting *to a place*, as *Sophocles, Ἰωμεν ναός, Let us go to the ship.* Expressed, *Thucydides, Ἰσθαι ἐπ' οἴκῳ, To go to (one's) house or home.*

VII. By *ΠΕΡΙ* *about, concerning, of, as to, in*, understood, are governed,

1. The Genitives joined with Verbs of *remembering, forgetting, caring for, neglecting, and the like*, as *Μνησθῆς τῆς τύχης, Remember fortune; Ἀμαλεις τῶν φίλων, You neglect your friends.* Expressed, *Dio. Cass. Εμνησθῆ πᾶσι αὐτῶν, He remembered, or was mindful of, them; Isocrat. Περὶ γραμμάτων ημελήσαν, They were careless of letters.*

2. The Genitive of the *thing* joined with Verbs of *condemning, absolving, or the like*, as *Demosth. Ἀσχυρὴν ὕδενος αἰτιῶμαι, I accuse Æschines of nothing.* Expressed, *John*

\* Though I am well aware that *Ἔνεκα* is usually reckoned an Adverb, yet, as it manifestly governs a Genitive, just like a Preposition, I have not scrupled to insert it here, especially as either this word or *χαρὶς*, for *κατὰ χάριν, on account of*, must frequently be supplied to explain the government of the Genitive in Greek.

viii. 46. Τις ἐξ ὑμῶν ἀλεγχῃ με περὶ ἀμαρτίας; *Who of you convicteth me of sin?* Isocrat. ἀπαλλάττω σε περὶ τούτου, *I acquit you of this.*

3. The Genitive of the thing joined with Verbs of hearing, as Thucyd. Ὡς παύσθη της Πυλῆς κατευλημμένης, *When they heard of Pylos being taken, for whom Pylos.*

4. The Genitives joined with Adjectives denoting knowledge, remembrance, care, and their contraries, as Εμπειρος το πολέμου, *Skilful in war.* Expressed, Xenoph. Φρονιμος περὶ τούτων, *Knowing as to these things.*

VIII. By ΠΡΟ before, preferably, in preference to, understood, are governed,

1. The Genitives joined with Comparatives, as Ευδαιμονεστερος με, *More happy than I.* Expressed Herodot. i. 62, Ὅσιν ἢ τυραννὶς προ ελευθερίας ἢ ἀσπαστοτερον, *To whom tyranny was eligible before, or \* a more eligible thing than, liberty.*

2. The Genitives joined with Verbs of choosing, preferring, and the like, as Ἄξιον, Πλάσιον φραστήν ἐλεον το χρηστὸν παντός, *She chose a rich lover before a good (but) poor one.* Expressed, Dionys. Halicarn. Τα συμφέροντα προ των δικαίων ἱλομενος, *Preferring what was convenient before what was just.*

IX. By ΤΩ by understood, is governed,

The Genitive joined to Verbs passive, as Isocrat. Ἡττασθαι των συμφορων, *To be overcome by misfortunes;* Luke viii. 20. Απὸ τινος αὐτῶν, *Λαγνίσαν*—(supply ὑπο τινῶν) *It was told him by some, who said—* Τω is very often expressed with the passive Verbs: For instances see the following Lexicon, or a Greek Concordance to N. T. under Τω.

### Of the DATIVE.

37. In general where the signs † to or for may be put before a Noun or Pronoun in English, that word in Greek is in the Dative, as Γράφω ὑμῖν, *I write to you.* Hence

38. Εἰμι, denoting possession or property, is often joined with a Dative, as Luke ix. 13. Οὐκ εἰσιν ἡμῖν, *There are not to us, i. e. we have not.* Comp. Luke viii. 42. Mark xi. 24. Acts iii. 6.

39. Verbs of profiting, trusting, obeying, disobeying, answering, sufficing, and the like, govern a Dative, as Αυσιτελεῖ τῇ πόλει, *It profiteth, or is profitable for, the city;* John xiv. 8. Ἀρκεῖ ἡμῖν, *It sufficeth, or is sufficient for, us.*

40. Adjectives of equality, likeness, decency, profit, easiness, trust, obedience, affection, nearness, and their contraries, govern a Dative, as Mat. xx. 12, Ἵσος ἡμῖν αὐτὸς ἐποίησας, *Thou hast made them equal to us;* Luke vi. 48, Ὁμοιος ἐστὶν ἀνθρώπῳ, *He is like (to) a man;* Ἐχθρος τῇ πόλει, *Averse or an enemy to the city.*

41. Verbs and Adjectives compounded with συν or ὁμο govern a Dative by the force of the Preposition συν, as Συγχαίρειν χοὶ τοῖς φίλοις, *It behoves (us) to rejoice with friends;* Συντροφος μοι, *Bred up with me,* Ὁμοθυμος μοι (i. e. συν μοι), *Like-minded with me.*

42. The Dative is often governed by a Preposition understood.

I. By ΕΝ in, by, with, understood, are governed,

1. The Datives denoting in or at a place, as Αἰθερὶ ναιων, *Dwelling in the air.* Expressed, Mat. ii. 19. iii. 3, & al. freq.

2. The Datives signifying the time when, as Mat. xvii. 23, Τῇ τρίτῃ ἡμέρᾳ. *On the third day.* Expressed, Mat. vii. 22, Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day.*

3. The Datives denoting the instrument, cause, or manner of action, as Homer, Ἡκασε ξίφει, καὶ ἐπέφνε, δολφ, ἢ κρᾶνι, *He smote (him) with a sword, and killed (him) by fraud, not by valour.* Expressed, Euripid. Ἐν βέλει πλάγγεις, *Struck with a dart.*

II. By ΕΠΙ ὑπο, for, concerning, on account of, understood, are governed,

\* Comp. above Rule 17.

† When the signs to or for do or may follow a V. in English, that V. is said to be put *acquisitively*, because the Noun or Pronoun following the sign *acquires* something.

The

The Datives after Verbs of *anger, rejoicing, envying, following*, and the like, as *Demosth.* ὀργίζεσθαι τῷ εξαπατησαντι, *To be angry with a person who deceived him.* Expressed, *Lucian*, Ἐπὶ τοῖς παρῶνι ἀγανακτεῖν, *To be offended at the present circumstances.*

III. By *META* with, understood, is governed,

The Dative joined with Verbs of *following* or *accompanying*, as *Mat. viii. 19*, Ἀκολουθεῖ σοι, *I will follow thee.* Expressed, *Hesiod. Op. lin. 230*, Μῆρ' ἀνδράσι λιμός σιγᾷ, *Hunger follows or accompanies men.* Comp. *Luke ix. 49.*

IV. By *ΙΑΠΑ* by, understood, is governed,

The Dative of the agent after the Verb passive, as *Τι πεπραχται τοῖς ἄλλοις*, *What is done by others.* Expressed, *Joseph. De Bel. i. 30. 3*, Ἐρήθη δὲ παρὰ πασαις ταῖς προσημανα, *The things before related were asserted by all (the women).*

### Of the ACCUSATIVE.

43. Verbs \* *transitive* govern an Accusative, as *Γινώθι σεαυτὸν*, *Know thyself*; *Τὸν Θεὸν φοβέσθης*, *Fear ye God.*

44. Verbs are joined with their cognate Nouns in the Accusative, as *Εχαρήσαν χάραν μεγάλην*, *They rejoiced (with) great joy.*

45. The Accusative is often governed by a *Preposition* understood.

I. By *ΔΙΑ* on account or because of understood, is governed,

The Accusative *absolute* (as some call it), when a reason is implied, as *Acts xxvi. 3*, *Μάλιστα γνωστὴν οὖρα σε*, *Especially because of thy being*, or because *thou art*, *skilful.*

II. By *ΕΙΣ* to, concerning, against, understood, is governed,

1. The Accusative of the thing after Verbs of *advising, exhorting*, or the like, as *Προτροπῶν σε τούτο*, *I exhort you to this.* Expressed, *Demosth.* Εἰς ὁμόνοιαν προτρέψαι, *To exhort to unanimity.*

2. The Accusative of the person after Verbs of *doing* or *speaking well* or *ill*. *Λέγω σε κακῶ*, *I speak evil concerning thee*, for *εἰς σε*. Comp. *Mat. xxvi. 10.*

III. By *ΕΠΙ* for, during, understood, is governed,

The Accusative of a Noun of *time*, as *Mat. iv. 2*, *Νηστεύσας ἡμερας τεσσαρακοντὰ καὶ νυκτας τεσσαρακοντὰ*, *Having fasted forty days and forty nights.* *Επὶ* is expressed, *Luke iv. 25. Acts xiii. 31. xix. 8.*

IV. By *ΚΑΤΑ* as to, in respect of, understood, are governed,

1. The Accusative of the thing after Verbs of *asking, requesting, depriving*, as *Αἰτεῖν τινα τι*, *To ask any one any thing*, for *κατὰ τι*; *Ἀποστελεῖν τινα τὰ χρημᾶτα*, *To deprive any one of, or as to, (his) goods.*

2. The Accusative joined with Verbs passive, or signifying passively, in such expressions as these: *Euripides*, *Τὴν δ' ἐκ χειρῶν ἀρπαζομαι*, *She is snatched out of my hands*, literally, *I am snatched as to her out of my hands*; *Μωρὸς οὐ πιστευταὶ τὴν ἀρχὴν*, for *κατὰ τὴν*, *A fool is not intrusted as to, or with, the government*; *1 Cor. ix. 17*, *Οἰκονομίαν ὑποτίσκειν*, *I am intrusted with a dispensation.* Comp. *Rom. iii. 2. Mat. xvi. 26.*

3. Most Accusatives *absolute*, as some call them, as *1 Cor. x. 16*. † *Τὸν ἄρτον, ὃν κλάμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστί;* *As to the bread which we break, is it not the communion of the body of Christ?* So *Sophocles*, *Œdip. Tyran. lin. 457*, *Τὸν ἀνδρὰ τοῦτον, ὃν πάλας ζητεῖς—ἄλως ἐστὶν ἐνθάδε*, *As for that man whom you seek of a long time, he is here.* Comp. *Mat. xii. 36. xxi. 42. Luke xxi. 6. Acts x. 36, 38.*

4. Innumerable other Accusatives joined both with Nouns and Verbs, as *Πατριδα, Ῥωμαῖος*, *As to, or by, country a Roman*; *Εἶδος καλλίστος*, *Most beautiful as to, or in, form*; *Ἀλγῶ τὴν κεφαλὴν*, *I ache as to, or in, my head.* See *Bos Ellips.* under *Κατὰ*.

\* All Verbs in which the action passes from the agent to the object, that is, all Verbs active, and such as have an active signification, are called *transitive*, from the Latin *transire* to pass.

† The Latins have imitated this construction. Thus *Virgil, Æn. i. lin. 577. Urbem, quam statuo, vestra est.* *As to the city, which I am building, it is your's.*

V. By *META* *after*, understood, is governed,

The neuter Participle Accusative, which may be rendered by *after that*, or *when*, and a Verb, as *Ακουσθεν*, *it being heard*, or *after it was heard*, i. e. *Μετα το παρρημα ακουσθεν*, *After the thing being heard*; So *Προσδιδασμενον*, *it being ordered*, i. e. *Μετα το παρρημα προσδιδασμενον*. See Luke xxiv. 47, and many more instances in *Bos's* Ellipsis under *Μετα*, and in the following Lexicon under *Αρχη* II.

VI. By *ΠΡΟΣ* *to*, understood, is governed,

The Accusative of the *thing* after Verbs of *teaching*, John xiv. 26. *Διδαξει υμας παντα*, *He shall teach you all things*, for *προς παντα*. Expressed, *Isocrat.* *Παιδευειν προς αρετην*, *To instruct to, or in, virtue*.

## GENERAL RULES.

46. Verbs compounded with Prepositions generally govern the same cases as those Prepositions, as Luke xiii. 12, *Απολειψαι της ασθενειας*, *Thou art loosed from thy infirmity*; Acts xiv. 22, *Εμμενειν τη πιστει*, *To persist in the faith*; Mat. xv. 3, *Παραβαινετε την εντολην*, *Ye transgress the command*.

47. Verbs of *filling*, *separating*, *depriving*, *estimating*, *exchanging*, *absolving*, *condemning*, *almonishing*, *appeasing*, besides a Genitive of the more distant Substantive governed by a Preposition understood, and having the signs *with*, *from*, *of* or *for* before it in English, require an Accusative of the nearer, as Luke i. 53, *Παινωλας (αρθρωτους namely) ενεπλησεν αγαθων*, *He hath filled the hungry with good things*; *Demosth.* *Θηβαιους παυσει της υβρεως*, *It will make the Thebans cease from their insolence*. Comp. above Rule 36. I. 1. II. 1. VII. 2.

48. Verbs of *giving*, *saying*, *shewing*, *comparing*, *joining*, *agreeing*, *contriving*, and such like, govern an Accusative of the nearer Substantive, with a Dative of the more distant, which latter may have in English the signs *to*, *for*, or *with* before it, as Eph. iv. 27, *Μητε διδωτε τον διαβολω*, *Neither give place to the devil*: *Herodian*, *Γιναικι θανατον επιχηναλο*, *He contrived death for the woman*.

N.B. Thus have I selected the most common and useful Rules of Government in the Greek language: but these are very far from comprehending all that might be given upon such an extensive and indeed almost \* *inexhaustible* subject. Government, in the best writers, is so extremely various, that it seems impossible to reduce it within any certain Rules; and it must be confessed, that it is often different from those here laid down: Nor need the Learner wonder at this, if he will remember, that the cases of Greek Nouns are very often regulated by a Preposition or some other word UNDERSTOOD: Let him, therefore, when he meets with a Noun in a case for which he cannot readily account, diligently consider whether there is not an ellipsis or deficiency of some word, and particularly of a Preposition, by which such Noun is really governed; and he will frequently find the construction cleared to his satisfaction. In making this enquiry, an attention to the above Rules may be of considerable service; and for further information I refer him to the learned *Bos's* Ellipses, or to the Abridgment of that Work in *Dr. Milner's Grammar*, p. 173, &c. to the former of whom the Reader is much indebted for what is here delivered on Government.

## Of INFINITIVES and PARTICIPLES.

49. The Infinitive is put after Verbs, Substantives, and Adjectives, as in English, thus *Βουλομεθα γινωαι*, *We desire to know*; *Εξουσιαν γινεσθαι*, *Power to become*; *Αξιος κληθηναι*, *Worthy to be called*.

\* What a prodigious number of Rules and Observations on Government has the great *Dr. Busby* collected in his Grammar! But after all I much doubt whether any human abilities—ΟΙΟΙ ΜΤΝ ΕΡΟΤΟΙ ΕΙΣΙΝ—are capable of retaining them, or of applying them any otherwise than by USE.

50. Instead

50. Instead of the Infinitive is frequently used the Participle agreeing with the Nominative case of the preceding Verb, especially with Verbs of *persevering, desisting, remembering, knowledge, and affection*, as *Ἐπαυσατο λαλων, He ceased to speak, or speaking; Μεννημαι ποιησας, I remember to have done; Αισθανομαι διαμαρτων, I perceive I was mistaken.*
51. The Infinitive mood is often governed by a Noun or Pronoun in the Accusative case going before, to which Noun or Pronoun in English is or may be prefixed the Conjunction *that*, as Mark x. 49, *Εἶπεν αὐτον φωνηθηναι, He ordered that he should be called, or as we also say in English, He ordered him to be called.*
52. The Infinitive with the neuter Article *το* is used as a Noun in all cases, and is often joined with Prepositions, as *Το φρονειν, Being wise, or wisdom; Απο του μαχεσθαι, From fighting; Εν τῷ χρησηναι, In using.* Comp. Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.
53. The Infinitive, when thus applied, admits a Noun in the Accusative case before it, as John i. 49, *Προ του σε Φιλιππον φωνησαι, Before that Philip called thee, or before Philip's calling thee; John ii. 24, Δια το αυτον γινωσκειν παντας, Because of his knowing all men.*
54. A Participle, of whatever Tense, with the Article, is in meaning equivalent to the relative *ος* and the Verb of the same Tense; as *Ὁ αιτων, He who asketh; Ὁ λαλησας, He who spake.*
55. Participles govern the same cases as their Verbs, as *Ουκ εστι πεινης δε μνην εχων, αλλ' ο πολλων επιθυμων, He is not poor who has nothing, but he who desires many things.* Comp. above Rule 43. and 36. VII. 1.
56. The Verbal Noun neuter in *τεον*, denoting *necessity*, admits the case of it's Verb, and moreover a Dative of the agent, as *Γραψτεον μοι επιστολην, I must write a letter, or, more literally, There is to be written by me a letter.\**

### *Of the Construction of ADVERBS and INTERJECTIONS.*

57. Adverbs govern cases by the force of a *Preposition understood.*
58. Derivative Adverbs take after them such cases as the words they come from, as *Αξιος τε γενεας, i. e. αυλης του, Worthily, i. e. in a manner worthy, of his birth; Κυκλοθεν του θρονου, i. e. απο του—, Round about the throne.*
59. Many Adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also Adverbs of the comparative and superlative degrees, are joined with a Genitive, as *Τοι ουλων αδην εχομεν, We have enough of such persons (εχ being understood); Πορρω της πολεως, Far from the city; Χωρις αυτου, Without him; supply απο.* Comp. above Rule 36. II. 1. IV. 7.
60. Adverbs which denote *accompanying* or *collecting* have a Dative, as *Ἀμα αυταις, Together with them; Θεοις ὁμου, With the Gods, i. e. assisting; understand the Preposition συν with.*
61. Adverbs of *swearing* are followed by an Accusative, the Preposition *προς* by being understood, as *Μα Δια, By Jove; Νη τον Πλουτουνα, By Pluto.*
62. Two or more negative Adverbs in Greek deny more strongly, Luke xxii. 18, *Ου μη πινω, I will by no means drink; ver. 16, Ουκει ου μη παγω, I will by no means any*

\* Comp. Lexicon under βλατις.



more eat; Heb. xiii. 5, *Οὐ μὴ σε ἀνω, οὐδ' οὐ μὴ σε ἀπαλειψω, I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53\*.

63. Interjections are joined with different cases, especially the Genitive, and frequently with several cases together, as *Αἰ μοι τῶν ἀγρῶν, Woe to me for my fields!* *ἐνεκ* on account of being in such expressions understood before the Genitive.

### Of the Construction of CONJUNCTIONS and PREPOSITIONS.

64. The Conjunctions *Εἰ* if; *ἐπειδὴ* since; *ἵνα, ὅρα, ὅπως, that, to the end that; ὅταν, ὡς* when; *καὶ* and *ὥ* for *although*, are joined with a Subjunctive.  
 65. *Ὅπως* and *ὡς* how, with an Indicative.  
 66. *Ὅτι* that has an Indicative, and sometimes an Optative and Subjunctive; so it's compounds *διότι* and *καθὼς*.  
 67. *Επει* and *ἐπειδὴ* after *that, since*, an Indicative, and more rarely an Infinitive.  
 68. *Ὡς* that, an Indicative, sometimes an Optative and Subjunctive, and more rarely an Infinitive.  
 69. *Ὡς* so that, an Infinitive, sometimes an Indicative.  
 70. *Εἰ* if, an Indicative, sometimes an Optative or Subjunctive.  
 71. *Αν* if, a Subjunctive, sometimes an Optative and Indicative.  
 72. For the Construction of the PREPOSITIONS the Reader is referred to the following Lexicon.

## SECT. XXII.

### GENERAL OBSERVATIONS for rendering Greek into English.

1. **EVERY** † *finite* Verb hath a Nominative case with which it agrees, either expressed or understood.
2. Every Adjective has a Substantive expressed or understood.
3. Every Relative has, in like manner, an Antecedent expressed or understood.
4. Every Genitive is governed by a Substantive, or by a Preposition, expressed or understood.
5. Every Dative either has in itself the force of *acquisition*, i. e. denotes the Person or Thing to or for which any thing is or is done, or is governed by some Preposition expressed or understood.
6. Every Accusative is governed by a Verb transitive, or by a Preposition expressed or understood.
7. In rendering Greek into English let the Learner remember, *in general*, that the Nominative case (if expressed) with it's Adjective, or the words connected with it, is to be taken before the Verb, then the Verb itself, and the Adverb (if any) which qualifies it's signification; next the Accusative case after a Transitive Verb, or the Nominative after a Neuter one, or the Infinitive mood; and lastly, the Genitive or Dative case with or without a Preposition, or an Accusative with one. Words expressive of the time *when* are usually to be taken towards the beginning of the sentence. A Vocative case (if any) is to be thrown in where most ornamental; and the Relative, with the words connected with it, to be ranged after its

\* See *Vigerus*, De Idiotism. Cap. VII. Sect. xii. Reg. 2, and *Hoogveen's* Note 43.

† That is, every verb not in the Infinitive mood.

Antecedent.

**Antecedent.** *Dependant Sentences*, which are connected with the principal one by a Conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

§. After all, USE will be the best master in directing the Order in which English words translated from the Greek may be most properly and elegantly placed.

## SECT. XXIII.

### *Of DIALECTS, and particularly of the ATTIC.*

1. **BY** *Dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the *Dialect* of the North \* differs from that of the South, and the West-country man has a *Dialect* distinct from both: But all England being subject to one government, the *Dialect* of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks; for as they were divided into a number of distinct sovereign states, the Authors who flourished under those several governments wrote in the *Dialect* of the country wherein they lived; as the Italians did a few centuries ago.
2. The *Greek Dialects*, which are preserved in the writings that are come down to us, are principally the *Attic*, the *Ionic*, and the *Doric*†. To these some add the *Eolic*, the *Bæotic*, and the *Pæotic*: But as for the two former, there is but little that has escaped the ravages of time, except so far as the *Eolic* agrees with the *Doric*; and the *Pæots* that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three *Dialects* first mentioned.
3. The inspired Writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar; but of the *Dialects* they chiefly use the *Attic*, which, being that of the inhabitants of *Athens* and it's neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact; not but that the sacred Penmen have occasionally interspersed the other *Dialects* in their writings: But as they have done this sparingly, I shall here take notice only of the *Attic*, and content myself with noticing the few other dialectical forms in their proper places in the *Lexicon*.
4. The following then are

### *The GENERAL PROPERTIES of the ATTIC DIALECT.*

1. The *ATTICS* love Contractions; hence the contracted Nouns and Verbs belong principally to their *Dialect*.
2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *Apostrophe*, as τ' αὐτο for το αὐτο, τα' μα for τα μα, τοῦτ' ἐστὶ for τοῦτο ἐστὶ, ὡ γὰρ for ὡ ἀγαθῶ, σου' ἐστὶ, for σου ἐστὶ, μὴ' ἐστὶ for μὴ ἐστὶ, or by *Cresis*, as κα' γω for καὶ ἔγω, κα' μοι for καὶ ἐμοι, τοῦναντίον for το ἐναντίον, τοῦνομα for το ὄνομα.
3. They change σ into ξ, ρ, or τ, as ξυελος, θαρρην, τημαρον, θαλαττα, for συελος, θαρσεν, τημερον, θαλασσα. But in *Præter-perfects* passive they use σ for μ, as μεμαρσμεαι for μεμαραμμαι.

\* These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

† See *Meillaire De Dialectis* Introduct. p. i. ii. *Strabo*, lib. viii, ad init.

4. In *Nouns* they change *a* into *s*, and *o* into *w*, as *λαος* a people, *ναος* a temple, for *λαος* and *ναος*. See Sect. III. 17. In the Genitive of contracted Nouns they use *ορεως*, *βασιλεως*, for *οριος*, *βασιλεος*; and indeed almost their whole declension of contracted Nouns in *is* and *i* is peculiar. See Sect. III. 32. 2.
5. They use these *syllabic adjections*, *ουν* and *γε*, as *ευνεν* not, *αμενεν* by no means, *εγωγε* I, *συγε* thou, adding *γε* throughout all cases. They often postfix *i* to some Adverbs, as *νυνι* now, *εχι* not, *εἰως* so, for *νυν*, *εχ*, *εἰως*; and to some Pronouns, *εἰνοι*σι, *εἰο*σι, for *ενοιος*, *εἰος*; *τεῖσι*, *τεῖονι*, for *τεῖς*, *τεῖον*; *τεῖοι* and *τεῖι*, for *τεῖς*; *ταυῖ* for *ταυῖα*. But we meet not with *i* thus added to Pronouns in the New Testament.
6. In *Verbs*. In the Pluperfect Indicative they change *ei* into *s*, as *εἰεφασαν* for *εἰεφεισαν*. So Rev. vii. 11, *ἐστήκεισαν* for *ἐστήκεισαν*. In Futures of more than two syllables in *ισω* they often reject *σ*, as in *αφοριῶ* for *αφορισω*, Mat. xiii. 49. xxv. 32; *διακαθριῶ* for *διακαθαρισω*, Mat. iii. 12; *εδαφιῶ* for *εδαφισω*, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48. In the syllabic augment of Verbs they often change *s* into *η*, as *ημελλον* for *εμελλον*, Luke vii. 2. xix. 4, & al. So in compounds *διηκονεν*, Mat. iv. 11, & al. from *διακονεν* to minister; *απηλauan* from *απολauan* to enjoy. In Perfects they change *α* and *με* into *ει*, as *ειληφα* (Rev. ii. 27. iii. 3, & al.) for *λεληφα*; *εμαρμαι* for *μεμαρμαι*. In Pluperfects they cast off the prefixed *s*, as Mark xv. 7, *σπεοικησαν* for *εσπεοικησαν*; John xi. 57, *δεδωκεισαν* for *εδεδωκεισαν*; Mark xiv. 44, *δεδωκει* for *εδεδωκει*; Mark xv. 10, *παρεδεδωκεισαν* for *επαρεδεδωκεισαν*. So Lucian, *Θεων Κρισις*, § 4, edit. *Leeds*, whom see, *αποδεεληκει* for *απεδεεληκει*. In the temporal augment they put *s* before *ω*, thus *εωρων*, John vi. 2; *εωρακα*, John i. 34, & al. for *ωραον*, *ωρακα*; and sometimes before *ο*, *οι* and *η*, as *εολπα* for *ηλπα*, from *ελπω* to hope; *εοικα* (Jam. i. 6, 23.), for *εικα*, from *εικω* to be like; *εηκα* for *ηκα* I have sent; they resolve *η* into *εα*, as in 1 Aor. *εαξα* for *ηξα*, from *αγω* to break; they change *ει* into *η*, as *ηκαζον* for *εικαζον*, from *εικαζω* to liken; they sometimes prefix the two first letters of the Present to the Perfects active and middle of Verbs beginning with *a*, *o*, *s*, as from *αγειρω* to gather, Perf. act. *ηγερεκα*, Attic *αγγηγερεκα*; from *ακω*, Perf. mid. *ηκοα*, Attic *ακηκοα*, Acts ix. 13. John iv. 42, & al. from *ολλυμι* Perf. *ωλεκα*, Attic *ολωλεκα*, so in Perf. mid. *ολωλα*; from *ελαυνω* or *ελαω* Perf. *ηλακα*, Attic *εληλακα*; but in the second Aorist the augment is prefixed with a like reduplication, as from *αγω* to bring, 2 Aor. *ηγον*, Attic *ηγαγον*; whence Imper. *αγαγε*, Infin. *αγαγειν*. This Attic use of the second Aorist of *αγω* and it's compounds is very common in the New Testament.
- In Verbs of two syllables in the first and second class they change *s* in the penultima of the Perfect active into *ο*, as *πεμπω* to send, Perf. *πεπεμφα*, Attic *πεπομφα*; *βρεχω* to wet, Perf. *βεβρεχα*, Attic *βεβεροχα*.
- In Imperatives, in the 3d Pers. plur. for —*ειωσαν* and —*αλωσαν* they use *οιων* and *ανιων*, as *τυπῶντων*, *τυψῶντων*, for *τυπείωσαν*, *τυψάλωσαν*; in the passive and middle, *ων* for —*ωσαν*, as *τυπῶσθων*, *τυψασθων*, for *τυπείσθωσαν*, *τυψασθωσαν*.
- In Optatives, they often use the second and third Persons singular and the third Person plural of the *Æolic* 1st Aorist, *τυψεια*, *ας*, *ς*, —*αν*; thus Luke vi. 11, *ποησιν*; and in the Present after a contracted syllable they change *μι* into *ην*; as *τιμωμι*, *ψς*, *ψ*. Attic *τιμωην*, *ης*, *η*; *φιλιμι*, *οῖς*, *οἱ*; Attic *φιλοιην*, *ης*, *η*; and changing *οι* into *ω*, *φιλωην*, *ης*, *η*. So in the third sort of Verbs in *μι* they have *δωην*, *ης*, *η*, for *δοιην*, *ης*, *η*, 2 Aor. Opt. of *διδωμι*. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14.
- In the contracted Verbs, *ζωω* to live, *διψω* to thirst, *αισχω* to hunger, *χραωμι* to use, they contract by *η*, as *ζης*, *ζη*, *ζην*, for *ζας*, *ζα*, *ζαν*. See Gal. ii. 14. Mark xvi. 11. Luke xxiv. 23, al. freq. *χρηται* for *χραται*, 1 Tim. i. 8.
- For *εσθι* or *συσθι* they often use *ενι*.

## SECT. XXIV.

*A GRAMMATICAL PRAXIS on the first Chapter of St. John's Gospel, the Greek Words being placed in the Order of the English.*

1. **IN** the beginning was the Word, and the Word was with God,  
 EN αρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,  
 and the Word was God.  
 καὶ ὁ Λόγος ἦν Θεός.

*En* a Preposition governing a Dative case. See Lexicon, *Αρχῇ*, a N. fem. sing. of the first declension, like *τιμῇ*, Dat. case, governed by the Prep. *εν*. *ἦν*, a V. neuter or substantive, Indic. Imperf. 3d Pers. sing. from the irregular V. *εἰμι*, by \* § XI. 2, agreeing with the Nominative case *λόγος*, of the third Person, by § XXI. 3, 4, 5. 'O the Article masc. sing. Nom. case, agreeing with *λόγος*. *Λόγος*, a verbal N. masc. sing. from *λελογα*, Perf. mid. of *λεγω* to speak (see § VI. 3.), of the second declension, Nom. case to the V. *ἦν*, *καὶ*, a Conjunction. *Πρὸς*, a Prep. governing an Accusative case. See Lexic. *τὸν*, the Article masc. sing. Accusative case, agreeing with *Θεόν*. *Θεόν*, a N. masc. sing. of the second declension, like *λόγος*, Accusative case, governed by the Prep. *πρὸς*. *Θεός*, a N. masc. sing. Nom. case, governed by the V. *ἦν*, by § XXI. 31.

2. The same was in the beginning with God.

Ὁυτός ἦν ἐν αρχῇ πρὸς τὸν Θεόν.

*Ὁυτός*, a demonstrative Pronoun (see § IX. 5.), Nom. case to the V. *ἦν*.

3. All things were made by him, and without him not even one thing

Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν  
 was made, which was made.  
 ἐγένετο, ὁ γέγονεν.

*Πάντα*, a N. Adj. neut. plur. Nom. case, agreeing with *χρηματα* things understood, by § XXI. 16. from Nom. masc. sing. *πας* an Adj. of three terminations by § VII. 8. *ἐγένετο* a V. Mid. Indic. 2 Aor. from the obsolete *γενίω* (see Anomalous Verbs under *γίνομαι*, § XVI. 9.), 3d Pers. sing. though joined with the Nominative neut. plur. *χρηματα* understood, by § XXI. 6. *Δι'*, put by Apostrophe, § I. 17. for *δια*, a Prep. governing a Gen. See Lexic. *αὐτοῦ*, a Pronoun relative, § IX. 8. Gen. case, governed by Prep. *δια*. *Χωρὶς*, an Adv. governing the Gen. *αὐτοῦ*, by the force of the Prep. *χωρὶς* understood, § XXI. 59. *οὐδὲ*, not even. See Lexic. *ἓν*, a numeral N. neut. sing. from masc. *εἷς*, by § VII. 17, agreeing with N. neut. sing. *χρημα* understood (by § XXI. 16.) Nom. case to V. *ἐγένετο*. 'O, a Pronoun relative, neut. sing. agreeing with *χρημα* understood, and Nom. case to the V. *γέγονεν*, by § XXI. 19. *Γέγονεν*, a V. Mid. Indic. Perf. 3d Pers. sing. from the obsolete V. *γενίω*, agreeing with the Pronoun relative *ὁ* of the 3d Person (see Anomalous Verbs under *γίνομαι*); for *γγονεν*, the final *γ* being added by § I. 18.

\* This mark § denotes Section of the Grammar.

## 4. In him was life, and the life was the light of men.

Εν αὐτῷ ἦν ζωὴ, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, A Pron. rel. Dat. case, governed by the Prep. *ἐν*. Ζωὴ, a N. fem. of the first declension, like *τιμὴ*, Nom. case to *ἦν*. Τὸ, the Article neut. Nom. case, agreeing with *φῶς*. Φῶς, a N. sing. of the third declension, like *σῶμα*, governed by the *ἦν*; Sing. nom. *τὸ φῶς*, Gen. *τοῦ φωτός*, &c. Τῶν, the Article masc. plur. Gen. case, agreeing with the N. *ἀνθρώπων*. *Ἀνθρώπων*, a N. masc. plur. Gen. case, of the second declension, like *λόγος*, governed by the N. *φῶς*, by § XXI. 33.

## 5. And the light shineth in the darkness, and the darkness

καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ καὶ ἡ σκοτία  
did not receive it.

οὐ κατέλαβεν αὐτό.

Φαίνει, a V. act. Indicative Present, 3d Pers. sing. from the theme *φαίνω*, like *τυπῶ*, agreeing with *φῶς*; *φαίνω*, *φαίνεις*, *φαίνει*, &c. Σκοτία, a N. fem. sing. of the first declension, like *φιλία*, Dat. case, by § III. 8, governed by Prep. *ἐν*. Οὐ, an Adverb. Κατέλαβεν, a V. act. Indic. 2 Aor. from the obs. V. *κατάλαβω*, (see *λαμβάνω* among the Anomalous Verbs, § XVI. 9.), 3d Pers. sing. (*ν* being added by § I. 18.) agreeing with *σκοτία*. As to the augment in *κατέλαβεν*, see § X. 32. Αὐτό, a Pron. relative, neut. sing. Accus. case, governed by the transitive V. *κατέλαβεν*, by § XXI. 43.

## 6. There was a man sent from God, John the name to him.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὄνομα αὐτῷ.

Ἀνθρώπος, a N. masc. sing. of the third declension, like *λόγος*, Nom. case, governed by the V. *ἐγένετο*, here used impersonally by § XVII. 5. *Ἀπεσταλμένος*; see § XII. 17. Παρὰ, a Prep. governing a Gen. Ἰωάννης, a N. masc. sing. of the first declension, like *Ἀγγίσης* (by § III. 5, 7.), Nom. case to *ἦν* understood. Ὄνομα, a N. neut. sing. of the third declension, like *σῶμα*, Nom. case, governed by *ἦν* understood; Sing. N. *τὸ ὄνομα*, Gen. *τοῦ ὀνόματος*, &c., Αὐτῷ to him; see § XXI. 38.

## 7. The same came for witness, that he might witness concerning the

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τὸ  
light, that all might believe through him.

φῶς, ἵνα πάντες πιστεύσωσι δι' αὐτό.

Ἦλθεν, a V. act. Indic. 2 Aor. 3d Pers. sing. (*ν* being added by § I. 18.) of the obsol. V. *ἔλθω*, by Syncope for *ἦλθεν*; see under Anomalous V. *ἐρχομαι*, § XVI. 9. Εἰς, a Prep. governing an Accus. see Lexic. *Μαρτυρίαν*, a N. fem. sing. of the first declension, like *φιλία*, Accus. case, governed by Prep. *εἰς*. *Μαρτυρήσῃ*, a V. act. Subjunct. 1 Aor. 3d Pers. sing. from the contracted V. *μαρτύρω*, agreeing with *αὐτός* he understood by § XXI. 11. Comp. § XXII. 1. and governed of Conjunct. *ἵνα* by § XXI. 64. *μαρτύρω*, (1 Fut.) *μαρτύρησω*, (1 Aor.) *εμαρτύρησα* (1 Aor. Subj.) *μαρτύρησῃ*, &c. 3. Περὶ, a Prep. governing a Genitive; see Lexic. *Πάντες*, a N. Adj. masc. plur. Nom. case, agreeing with *ἄνθρωποι* men understood. *Πιστεύσωσι*, a V. act. Subj. 1 Aor. 3d Pers. plur. agreeing with *ἄνθρωποι* understood, and governed of Conjunct. *ἵνα*.

8. He

8. He was not that light, but *was sent* that he might witness  
 Εκεινος ην οκ το φως, αλλ' ινα μαρτυρησθ  
 concerning that light.  
 περι του φωτος.

Εκεινος, a demonstrative Pronoun by § IX. 5, 7. To the Article Neut. sing. Nom. case, used *definitely* or *emphatically*; see Lexic. under 'Ο I. II. Αλλ', by Apostrophe for αλλα by § I. 17.

9. *That* was the true light, which enlighteneth every man  
 Ην το αληθινον το φως, ο φωτιζει παντα ανθρωπων  
 coming into the world.  
 ερχομενον εις τον κοσμον.

Ην, a V. Indic. Imperf. 3d Pers. sing. from ειμι, agreeing with εκεινος understood. Αληθινον, a N. adj. of three terminations, like καλος, § VII. 4. neut. sing. Nom. case, agreeing with φως; sing. Nom. αληθινος, η, ον, &c. 'Ο, a Pron. relative neut. sing. agreeing with φως, and Nom. case to V. φωτιζει by § XXI. 19. Φωτιζει, a V. act. Indic. Pres. 3d Pers. sing. from the theme φωτιζω, agreeing with Pron. relative ο. Παντα, a N. adj. of three terminations, masc. sing. Accus. case from Nom. πας, agreeing with ανθρωπων by § XXI. 12, 13. Ανθρωπων, a N. masc. sing. Accus. case from Nom. ανθρωπος, of the second Declension, like λογος, governed by the transitive V. φωτιζει by § XXI. 43. Ερχομενον is a Participle pres. from the deponent Anomalous V. ερχομαι, and may be either the masc. sing. Accus. case, agreeing with ανθρωπων, or \* rather the neut. sing. Nom. case, agreeing with φως; comp. John xii. 46. iii. 19. Κοσμον, a N. Masc. sing. of the second declension, like λογος, Accusat. case, governed by the Prep. εις.

10. He was in the world, and the world was made by him, and  
 Ην εν τω κοσμω και ο κοσμος εγενετο δι αυτε, και  
 the world did not know him.  
 ο κοσμος ουκ εινω αυτον.

Εινω, a V. act. Indic. 2 Aor. from the obsol. V. γνωμι, of the third kind of Verbs in μι, like διδωμι (see § XIV. 13. and XVI. 4. and γινωσκω among the Anomalous Verbs, § XVI. 9.) 3d Pers. sing. agreeing with κοσμος.

11. He came unto his own, and his own did not receive him.  
 Ηλθε εις τα ιδια, και οι ιδιοι ου παρελαβον αυτον.

Ιδια, a N. Adj. of three terminations, like αγιος, § VII. 5. neut. plur. Accusative case, agreeing with οικηματα dwellings understood; sing. Nom. Ιδι-ος, α, ον, &c. see Lexicon under Ιδιος, I. Ιδιοι, a N. Adj. masc. plur. Nom. case, agreeing with ανθρωποι understood. Παρελαβον, a V. act. Indic. 2 Aor. from obsol. V. παραλαβω (see Λαμβανω among the Anomalous Verbs, § XVI. 9.), 3d Pers. plur. agreeing with ανθρωποι understood.

12. But as many as received him, he gave power to them to become  
 Δε οσοι ελαβον αυτον, εδωκεν εξουσιαν αυτοις γενεσθαι  
 the children of God, *even* to them that believe on his name.  
 τεκνα Θεου, τοις πιστευουσιν εις αυτε το ονομα.

Δε, a Conjunction. 'Οσοι, an Adj. masc. plur. Nom. case, agreeing with ανθρωποι

\* If ερχομενοι referred to ανθρωποι, I think the Greek would have been εν ερχομενοις understood.

understood. *Ελαζον*, a V. act. Indic. 2 Aor. from the obsol. *λεζω*, 3d Pers. plur. agreeing with *άνθρωποι* understood. *Εδωκεν*, a V. act. Indic. 1 Aor. by § X. 45. from the V. in *μι δίδωμι*, 3d Pers. sing. agreeing with *αυτος* *he* understood. *Εξυσίαν*, a N. fem. sing. of the first declension, like *φιλια*, Accus. case, governed by the V. *εδωκεν* by § XXI. 48. *Αυτοις*, a Pron. rel. masc. plur. Dat. case, governed by *εδωκεν* by § XXI. 48. *Γενεσθαι*, a V. mid. Infin. 2 Aor. from the obsol. V. *γεινω* (see under *Γινομαι*, § XVI. 9.), governed by *εξυσίαν*; see § XXI. 49. *Τεκνα*, a N. neut. plur. from singular *τεκνον*, of the second declension like *ζυλον*, § III. 16. Nom. case following the Verb *γενεσθαι* by § XXI. 31. *Τοις πιστευουσιν*, *To those who believe*; see § XXI. 54. *Πιστευουσιν*, a Participle active Pres. masc. plur. from the theme *πιστευω*, Dative case (by § III. 28, 3.) agreeing with *ανθρωποις* understood, which is governed by *εδωκεν*. *Ονομα*, a N. neut. sing. of the third declension, like *σωμα*, Accusat. case, governed by Prep. *εις*. *Αυτη* *his, or of him*, a Pron. rel. masc. sing. Gen. case, governed by *ονομα*; see § XXI. 32.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

*οι θεληματος ανδρος, αλλ' εκ Θεου.*

*Οι*, a Pron. rel. masc. plur. agreeing with *ανθρωποι* understood, Nom. case to the V. *γεννηθησαν* by § XXI. 19. *Εγεννηθησαν*, a V. pass. Indic. 1 Aor. 3d Pers. plur. agreeing with the relative *οι*, from theme *γεννω*; *γεννω*, (1 Fut.) *γεννησω*, (Perf.) *γεννησκα*, (Perf. pass.) *γεννημαι*, —σαι, —ται, (1 Aor. pass.) *γεννηθην*, —ης, —η, &c. *Εκ* or *εξ*, a Prep. governing a Gen. see Lexic. *Αιματων*, a N. neut. plur. from Nom. sing. *αιμα*, of the third declension, like *σωμα*, Gen. case, governed by Prep. *εξ*. *Θεληματος*, a N. neut. sing. of the third declension, like *σωμα*, Gen. case, governed by Prep. *εκ*, from Nom. *Θελημα*. *Σαρκος*, a N. fem. sing. from Nom. *σαρξ*, of the third declension, like *δελφιν*, Gen. case, governed by the N. *θεληματος* by § XXI. 33. Sing. Nom. *η σαρξ*, Gen. *της σαρκος*, &c. *Ανδρος*, a N. masc. sing. Gen. case from Nom. *ανηρ* (by § III. 25.), of the third declension, like *δελφιν*, governed by the N. *θεληματος*.

14. And the Word was made flesh and tabernacled among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and of truth.

*Πατρος) πληρης χαριτος και αληθειας.*

*Εσκηνωσεν*, a V. act. Indic. of the third kind of contracted Verbs, in *ω* namely, 1 Aor. (by § XIII. 6. compared with § X. 43.) 3d Pers. sing. agreeing with *λογος* understood. *Ἦμιν*, a Pron. of the 1st. Pers. plur. from sing. *εγω*, Dat. case by § IX. 3. governed by Prep. *εν*. *Εθεασαμεθα*, a V. deponent, 1 Aor. 1 Pers. plur. from the theme *θεαομαι*, *ωμαι*, agreeing with *ἡμεις*, the Pron. plur. of the 1st Person, understood, by § XXI. 10. *Θεαομαι*, (1 Fut.) *Θεασομαι*, (1 Aor.) *εθεασαμην*, *ω, απο* &c. *Δοξαν*, a N. fem. sing. Accusative case from Nom. *δοξα*, of the first declension, like *μυσα*, governed of the transitive Verb *εθεασαμεθα*. *Ως*, an Adverb. *Μονογενες*, a N. Adj. contracted of two terminations, like *αληθης*, § VII. 10, 14, agreeing with the Gen. *υις* *son* understood, governed of the N. *δοξαν*. *Πατρος*, a N. masc. sing. Gen. case by § III. 25. from Nom. *πατηρ*, of the third declension, like *δελφιν*, governed by the Prep. *παρα*. *Πληρης*, a N. Adj. contracted of two terminations, like *αληθης*,

αληθης, masc. sing. Nom. case, agreeing with λογος. Χαρις, a N. fem. sing. Gen. case from the Nom. χαρις, of the third declension, like δελφιν, governed by the Adj. πληρης by § XXI. 36. IV. 4. Αληθειας, a N. fem. sing. Gen. case from the Nom. αληθεια, of the first declension, like φιλια, governed by the Adj. πληρης understood.

15. John witnesseth concerning him, and cried, saying, This was  
 Ιωαννης μαρτυρει περι αυτου, και κεκραγε, λεγων, Ουτος ην  
 he of whom I spake; He that cometh after me is become before  
 δν ειπον· Ο ερχομενος οπισω μου γεγονεν εμπροσθεν  
 me, for he was before me.  
 μου, οτι ην πρωτος μου.

Μαρτυρει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with the Nom. case Ιωαννης, contracted like φιλεω; μαρτυρεω, ω; εις, εις; ει, ει. Κεκραγε, a V. mid. Perf. 3d Pers. sing. agreeing with Ιωαννης, from the theme κραζω, of the third class of characteristics by § X. 17. forming the 1st Fut. in ξω, and the 2d Aor. in γον, according to § X. 39, 53, κραζω, (1 Fut.) κραξω, (2 Aor.) εκραγον, (Perf. Mid.) κεκραγα, ας, ε. Λεγων, a Particip. act. Pres. masc. sing. Nom. case from the theme λεγω, agreeing with Ιωαννης; see § X. 12. Ον, a Pron. relative masc. sing. agreeing with the antecedent αυτος or ανθρωπος understood, Accus. case, governed by the V. ειπον by § XXI. 20. Ειπον, a V. act. Indic. 2 Aor. 1st Pers. sing. from the theme πω, with the irregular augment; after ε by § X. 29. Μω, a primitive Pron. of the 1st Pers. Gen. case (by § IX. 3.), governed by the Adv. of order οπισω according to § XXI. 59. So μου by εμπροσθεν. Οτι, the neut. of compound relative οστις by § IX. 13. used as a Conjunction; see Lexicon. Πρωτος, properly an irregular superlative from the Preposition προ by § VIII. 10, ο, for προτατος, but here used in a comparative sense, and governing the Gen. μου accordingly; see § XXI. 36. VIII. 1.

16. And from his fulness all we have received, and grace  
 Και εκ αυτου τε πληρωματος παντες ημεεις ελαβομεν, και χαριν  
 upon grace.  
 αντι χαρις.

Πληρωματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by the Prep. εκ. Ελαβομεν, a V. act. Indic. 2 Aor. 1st Pers. plur. from obsol. ληβω, agreeing with ημεεις. Χαριν, a N. fem. sing. Accus. case (by § III. 26.) from the Nom. χαρις, of the third declension, like δελφιν, governed by the transitive V. ελαβομεν understood.

17. For the law was given by Moses, grace and truth was by  
 Οτι ο νομος εδοθη δια Μωσewis, η χαρις και η αληθεια εγενετο δια  
 Jesus Christ.  
 Ιησου Χριστου.

Νομος, a verbal N. masc. sing. from νομοω, Perf. mid. of νημω to distribute (see § VI. 8.) Nom. case to V. εδοθη. Εδοθη, a V. pass. 1 Aor. 3d Pers. sing. agreeing with νομος, from the V. in μι διδωμι; διδωμι, (1 Fut.) δωσω, (Perf.) δεδωκα, (Perf. pass.) δεδ \* ομαι, —σαι, —ται, (1 Aor.) εδοθην, —ης, —η. Μωσewis, an heteroclite N. masc. sing. Gen. case, see § V. 6. governed by Prep. δια; Ιησου, an heteroclite N. masc. sing. Gen. case, see § V. 3, 4, governed by the Prep. δια; Χριστου, a verbal N.

\* See Sect. XIV. 11.



masc. sing. from *κεχρισται*, 3d Pers. Perf. pass. of *χρίω* to anoint (see § VI. B.), Gen. case, put in apposition with *Ιησὺς* by § XXI. 29.

18. No one ever hath seen God, the only-begotten Son, who is in  
*Οὐδεις πωποτε ἑώρακε Θεον, ὃ μονογενης Τιος, ὃς ὢν εἰς*  
 the bosom of the Father, he hath declared *him*.  
*τον κολπον του Πατρος, εκεινος ἐξηγησατο.*

*Οὐδεις*, a N. Adj. of three terminations, like *εις*, § VII. 17. masc. sing. Nom. case, agreeing with *ανθρωπος* understood. *ἑώρακε*, a V. act. Indic. Perf. from the theme *ὄραω*, of the first kind of contracted Verbs in *αω*, 3d Pers. sing. agreeing with *ανθρωπος* understood, *Attic* for *ώρακε* by § X. 22, *ὄραω*, (1 Fut.) *ὄρασω*, (Perf.) *ώρακα*, *Attic* *ἑώρακα*, —ας, —ε. Comp. § XXIII. 6. *Τιος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case to V. *ἐξηγησατο*. *Ὁς ὢν*, *Who is*, see § XXI. 55. *ὢν*, a Particip. Pres. from the irregular V. *εἰμι* by § XI. 2. masc. sing. Nom. case, agreeing with *υἱος*. *Κολπον*, a N. masc. sing. of the second declension, like *λογος*, Accus. case, governed by Prep. *εἰς*. *Εκεινος*, a demonstrative Pron. (by § IX. 7.) masc. sing. Nom. case, put in apposition to *υἱος*. *Ἐξηγησατο*, a V. deponent, 1st Aor. 3d Pers. agreeing with *υἱος*, from the theme *ἐξηγεσμαι*, *εμαι*, compounded of *ἐξ* and *ηγεσμαι*, (see Lexic.) *ἐξηγεσμαι*, (1 Fut.) *ἐξηγησμαι*, (1 Aor.) *ἐξηγησ-αμην*, —ω, —ατο.

19. And this is the witness of John, when the Jews sent  
*Και αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτι οἱ Ἰουδαῖοι ἀπεστείλαν*  
 Priests and Levites from Jerusalem, that they might ask him,  
*Ἱερεῖς καὶ Λευῖταις ἐξ Ἱεροσολύμων, ἵνα ἐρωτήσωσιν αὐτον,*  
 Who art thou?  
*Τίς εἰ σύ?*

*Ἄυτη*, a demonstrative Pron. fem. sing. from masc. *ὁς* by § IX. 5, agreeing with *μαρτυρία* understood. *Ὅτι* *ὥθεν*, a Conjunction. *Ἰουδαῖοι*, a N. masc. plur. of the second declension, like *λογος*, Nom. case to V. *ἀπεστείλαν*. *Ἀπεστείλαν*, a compound V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with *Ἰουδαῖοι*, from the theme *ἀποστέλλω*; *ἀποστέλλω*, (1 Fut.) *ἀποστέλω*, (1 Aor.) *ἀπέστειλα*, —ας, —ε, &c. *Ἱερεῖς*, a N. masc. plur. of the third declension, contracted like *βασιλεὺς* (see § III. 32, 3.), Accus. case, governed by the transitive V. *ἀπεστείλαν*. *Λευῖταις*, a N. masc. plur. from the Nom. sing. *Λευῖτης*, of the first declension, like *Ἀγχισης* (see § III. 7, 10), Accus. case, governed by *ἀπεστείλαν*. *Ἱεροσολύμων*, a N. neut. plur. Gen. case, governed by the Prep. *ἐξ* from Nom. *Ἱεροσόλυμα, τα.* *Ἰνα*, a Conjunction governing a Subjunctive mood by § XXI. 64. *Ἐρωτήσωσιν*, a V. act. Subjunct. 1 Aor. 3d Pers. plur. agreeing with *αὐτοί* they understood, from the contract V. *ερωτάω*; *ερωτάω*, (1 Fut.) *ερωτήσω*, (1 Aor.) *ἠρώτησα*, (Subj.) *ερωτήσ-ω*, —ης, —η, &c. *Τίς*, a Pron. interrogative, masc. sing. (by § IX. 10, 12.) Nom. case, governed by the V. *εἰ* by § XXI. 31. *Εἰ*, a V. neut. Pres. 2d Pers. sing. from the irregular V. in *μι* *εἰμι* by § XI. 2. agreeing with Pron. of 2d Person *σύ*.

20. And he confessed, and did not deny, but confessed, that I am not  
*Και ὡμολόγησε, καὶ οὐκ ἡρνήσατο, καὶ ὡμολόγησε, ὅτι ἐγώ εἰμι οὐκ*  
 the Christ.  
*ὁ Χριστός.*

*Ὁμολόγησε*, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* he understood, from the theme *ὁμολογέω* (compounded of *ὁμός* and *λογος*, see Lexic.), a contracted V. like

like φιλέω; δμολογεω, (1 Fut.) δμολογήσω, (1 Aor.) ὠμολογήσα, —ας, —ε; see § X. 34. Ἠρῆσατο, a V. deponent, 1 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood; ἀρνεομαι, εἰμαι, (1 Fut.) ἀρνήσομαι, (1 Aor.) ἠρνήσ-αμην, —ω, —ατο. Ὁ, the Article masc. sing. Nom. case, used *emphatically*; see Lexic. under Ὁ II.

21. And they asked him, What then? Art thou Elias? and he saith,

Καὶ ἠρώτησαν αὐτον, Τί οὖν; Εἰ σὺ Ηλίας; καὶ λέγει,  
I am not. Art thou that Prophet? and he answered, No.

Εἰμι οὐκ. Εἰ συ ὁ Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τί *en*; *What then?* art thou namely; so τί is a Pron. interrogative, neut. sing. (by § IX. 10, 12.) Nom. case, governed by the V. εἰ understood. Οὖν, a Conjunction. Ηλίας, a N. masc. sing. of the first declension, like Αἰνείας, Nom. case, governed by the V. εἰ. Λέγει, a V. act. Indic. Pres. 3d Pers. sing. agreeing with αὐτός, *he* understood, from the theme λέγω, like τυπῶ, Pres. λέγω, —εις, —ει. Προφήτης, a N. masc. sing. of the first declension, like Αἰγίσκος, Nom. case, governed by the V. εἰ. Ἀπεκρίθη, a V. pass. 1 Aor. sing. 3d Person, agreeing with αὐτός *he* understood, from the theme αποκρίνω, see Lexic. αποκρίνω, (1 Fut.) αποκρίνω, (Perf.) αποκρικα, (Perf. pass.) αποκριμαι, —σαι, —ται, (1 Aor. pass.) ἀπεκρίθη, —ης, —η.

22. They said therefore to him, Who art thou? that we may give

Εἶπον οὖν αὐτῷ, Τίς εἰ; ἵνα δώμεν  
an answer to them who sent us: What sayest thou concerning  
ἀποκρισιν τοῖς πεμψασιν ἡμᾶς. Τί λέγεις περὶ  
thyself?

σεαυτῷ;

Αὐτῷ, a Pron. rel. masc. sing. Dat. case, governed of the V. εἶπον, put *acquisitively* by § XXI. 37. and Note. Δώμεν, a V. act. Subj. 2 Aor. 1 Pers. plur. from the V. in μι δίδωμι, governed by the Conjunction ἵνα, and agreeing with the Pron. of the 1st Pers. plur. ἡμεῖς understood by § XXI. 10, δίδωμι, (2 Aor.) ἐδων, (2 Aor. Subj.) δω, δῶς, δῶ, &c. Αποκρισιν, a N. fem. sing. of the third declension, contracted like οφίς, Accus. case, (by § III. 26), governed by the V. δώμεν by § XXI. 48. Τοῖς πεμψασιν, *To those who have sent*; Πεμψασιν, a Particip. act. 1 Aor. masc. plur. Dat. case (by § III. 28. 1. and § VII. 8.), governed by the V. δώμεν by § XXI. 48. from the theme πεμπῶ, of the first class of characteristics by § X. 17. πεμπῶ, (1 Fut.) πεμψῶ, (1 Aor.) ἐπεμψά, (Particip.) πεμψας, —ασα, —αν, &c. see § VII. 8. *v* is added at the end by § 1. 18. ἡμᾶς, a primitive Pron. of the 1st Pers. plur. Accus. case from the sing. ἐγώ (by § IX. 3.), governed by the Particip. act. πεμψασιν by § XXI. 55. Τίς, a Pron. interrog. neut. sing. Accus. case, governed by the transitive V. λέγεις. Σεαυτῷ, a compound Pron. Gen. case (by § IX. 9.), governed by Prep. περὶ.

23. He said, I *am* the voice of *one* crying in the wilderness,

Εἶπεν, Εγὼ φωνὴ βοῶντος ἐν τῇ ἐρημίᾳ,  
make straight the way of the Lord, as the Prophet Esaias said.

εὐθυνατέ τὴν ὁδὸν Κυρίου, καθὼς Προφήτης Ἠσαΐας εἶπεν.

Εἶπεν, a V. 2 Aor. 3d Pers. sing. agreeing with αὐτός *he* understood, from the irregular V. in μι φημι; see § XV. 4, 8. Φωνή, a N. fem. sing. of the first declension, like τιμή, Nom. case governed by the V. εἰμι understood. Βοῶντος, a Particip. act. Pres. from the contracted V. βοᾶω like τιμαῶ (see § XIII. 5.), Gen. case, agreeing with τινός *of one* or ἀνθρώπου understood, which is governed of the N. φωνῇ by § XXI. 33.

*Ερημος* is properly an Adjective of two terminations, like *εδοξος*, § VII. 11. Dat. case, agreeing with *χωρα* a country understood, a N. fem. of the first declension, Dat. case governed by the Prep. *εν*. *Ευθυνατε*, a V. Imperat. 1 Aor. 2 Pers. plur. agreeing with *υμεις* ye understood, from the theme *ευθυνω*, a V. of the fourth class of characteristics; *ευθυνω*, (1 Fut.) *ευθυνω*, (1 Aor.) *ευθυνα*, (1 Aor. Imperat.) *ευθυνον*, —ατω, &c. see § X. 26, 40, 44. *Οδον*, a N. fem. sing. of the second declension, like *λογος*, Accus. case, governed by the transitive V. *ευθυνατε*. *Κυρις*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, governed by the N. *οδον*. *Καθως*, an Adv. see Lexic. *Ησαιας*, a N. masc. sing. of the first declension, like *Αινειας*, Nom. case, put in apposition with *Προφητης* by § XXI. 29.

## 24. And they who were sent were of the Pharisees.

Και οι απεσταλμενοι ησαν εκ των Φαρισαιων.

*Απεσταλμενοι*, Particip. plur. of *απεσταλμενος*, for which see § XII. 17, agreeing with *ανθρωποι* men understood, Nom. case to V. *ησαν*. *Ησαν*, a V. Indic. Imperf. 3d Pers. plur. agreeing with *ανθρωποι* understood, from the irregular V. *ειμι* by § XI. 2. *Φαρισαιων*, a N. masc. plur. of the second declension, like *λογος*, Gen. case, governed by the Prep. *εκ*.

## 25. And they asked him, and said to him, Why then baptizest thou, if

Και ηρωτησαν αυτον, και ειπον αυτω, Τι ουν βαπτιζεις, ει thou art not the Christ, nor Elias, nor that Prophet?

συ ει ουκ ο Χριστος, εις Ηλιας, εις ο Προφητης;

*Τι* why, used adverbially, but it is properly the neut. sing. of the interrogative Pron. *τις*, Accus. case, governed of the Prep. *δια* understood, q. d. *δια τι*; for what? *Βαπτιζεις*, a V. act. Indic. 3d Pers. sing. from the theme *βαπτιζω*, agreeing with *συ* understood. *Ουτε*, a Conjunction; see Lexic.

## 26. John answered them, saying: I baptize with water, but there

Ο Ιωαννης απεκριθη αυτοις λεγων Εγω βαπτιζω εν υδατι δε standeth one among you whom ye do not know.

εστηκεν μεσος υμων ον υμεις ουκ οιδατε.

*Αυτοις*, a Pron. rel. masc. plur. Dat. case, governed by the V. *απεκριθη* by § XXI. 39. *Υδατι*, an heteroclite N. neut. sing. Dat. case, governed by the Prep. *εν*, from the N. *υδωρ*, Gen. —ατος, το, by § V. 5. *Εστηκεν*, a V. act. Indic. Perf. 3d Pers. sing. (with *ν* added) from the V. in *μι ιστημι* (by § XIV. 3. and Note), agreeing with *τις* understood. *Μεσος* the midst (see Lexic.), a N. Adj. masc. sing. of three terminations, like *καλος*, § VII. 4. Nom. case, agreeing with *τις* understood. *Τμων*, a Pron. of the 2d Pers. Plur. (by § IX. 3.) Gen. case, governed by *μεσος* by § XXI. 32. *Οιδατε*, a V. mid. Indic. Perf. 2 Pers. plu. agreeing with *υμεις*, from the Anomalous V. *ειδω*, which see in § XVI. 9.

## 27. This is he who cometh after me, who is become before me,

Αυτος εστιν ο ερχομενος οπισω με, ες γεγονεν εμπροσθεν με, whose shoe's latchet I am not worthy that I should loose.

ου [αυτε] τε υποδημαλος τον ιμαντα εγω ειμι ουκ αξιος ινα λυσω.

*Ου* whose, or of whom, a Pron. rel. Gen. case, governed of the N. *υποδημαλος* according to § XXI. 20, 33. *Αυτε* his is here redundant (see Lexic. under *Αυτος* I.). *Υποδηματος*, a N. neut. sing. from the Nom. *υποδημα*, of the third declension, like *σωμα*, Gen. case, governed by the N. *ιμαντα*, compounded of *υπο* and *δω*; see Lexic. *Ιμαντα*, a N.

a N. masc. sing. of the third declension, like *δελφιν*, Accus. case, governed by the transitive V. *λυσω*; sing. Nom. *ίμας*, Gen. — *ανλος*, &c. *Αξιος*, an Adjective of three terminations, like *αγιος*, § VII. 5. masc. sing. agreeing with *εγω*, Nom. case following the Verb *ειμι* by § XXI. 31. *Λυσω*, a V. act. Subj. 1 Aor. 1 Pers. sing. agreeing with *εγω* understood, from the theme *λυω*; *λυω*, (1 Fut.) *λυσω*, (1 Aor.) *ελυσα*, (1 Aor. Subj.) *λυσω*, &c. governed by the Conjunction *ινα* by § XXI. 64.

28. These *things* were done in Bethabara beyond the Jordan where

*Ταυτα* *εγενετο* *εν* *Βηθαβαρρα* *περαν* *του* *Ιορδανου* *ουπου*  
John was baptizing.  
*Ιωαννης* *ην* *βαπτιζων*.

*Ταυτα*, a demonstrative Pron.<sup>neut. plur.</sup> from masc. sing. *ετος* by § IX. 5. agreeing with the neut. N. plur. *χηρηματα* *things* understood by § XXI. 16. *Βηθαβαρρα*, a N. fem. sing. of the first declension by § III. 7. Dat. case, governed by Prep. *εν*. *Περαν*, an Adv. of *place*, joined with a Genitive by the force of the Prep. *απο* understood; see § XXI. 57, 59. *Ιορδανς*, a N. masc. sing. from the Nom. *Ιορδανης*, of the first declension, like *Αγχισης*, Gen. case, governed by the Prep. *απο* understood. *Οπου*, an Adv. *Ην*, a V. Indic. Imperf. 3d Pers. sing. agreeing with *Ιωαννης*, from the irregular V. *ειμι* by § XI. 2.

29. On the morrow John seeth Jesus coming unto him,

*Τη* *επαυριην* *ο* *Ιωαννης* *βλεπει* *τον* *Ιησουν* *ερχομενον* *προς* *αυτον*,  
and saith, Behold, the Lamb of God, who taketh away the sin  
*και* *λεγει*, *Ιδε*, *ο* *Αμνος* *τε* *Θεου*, *ο* *αιρων* *την* *αμαρτιαν*  
of the world.  
*του* *κοσμου*.

*Τη*, the Article sing. fem. Dat. case, agreeing with Dat. *ημερα* *day* understood; see § XXI. 42. I. 2. *Επαυριον*, an Adv. see Lexicon. *βλεπει*, a V. act. Indic. Pres. like *τυπτω*, 3d Pers. sing. agreeing with Nom. case *Ιωαννης*. *Ιησυν*, an heteroclitite N. masc. sing. Accus. case, governed by the transitive V. *βλεπει*. *Ιδε*; see Lexicon. *Αμνος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the V. *εστι* *this or he is*, understood. *Αιρων*, a Particip. act. Pres. masc. sing. from the theme *αιρω*, Nom. case, agreeing with *αμνος*. *Αμαρτιαν*, a N. fem. sing. of the first declension, like *φιλια* (see § III. 8.), Accus. case, governed by the Participle *αιρων* by § XXI. 55.

30. This is *he* concerning whom I said, After me cometh a man

*Ουτος* *εστι* *περι* *ου* *εγω* *ειπον*, *Οπισω* *μου* *ερχεται* *ανηρ*  
who is become before me, because he was before me.  
*ος* *γεγονεν* *εμπροσθεν* *μου*, *οτι* *ην* *πρωτος* *μου*.

*Ανηρ*, a N. masc. sing. of the third declension, like *δελφιν*, Nom. case to V. *ερχεται*; sing. Nom. *ο ανηρ*, Gen. *τε ανηρος* and *ανδρος*; see § III. 25.

31. And I did not know him, but that he might be manifested to

*Καγω* *ουκ* *ηδειν* *αυτον*, *αλλ'* *ινα* *φανερωθη* *τω*  
Israel, for this *cause* I am come baptizing with water.  
*Ισραηλ*, *δια* *ταυτο* *εγω* *ηλθον* *βαπτιζων* *εν* *υδατι*.

*Καγω* by an Attic crasis for *και εγω* and *I*; see § XXIII. 4, 2. *Ηδειν*, a V. act. Indic. Pluperf.

Pluperf. 1st Perf. sing. from the Anomalous V. *εἶδω* or *εἶδω* (which see in § XVI. 9.) ; *εἶδω*, (1 Fut.) *εἶδησω*, (Perf.) *εἶδχα*, (Pluperf.) *εἶδχαιεν*, by syncope *εἶδεν*, and Attic *ἦδεν*, *εις*, *σι*. *Φανερωθῇ*, a V. pass. Subj. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* he understood, from the contracted V. *φανερῶω*, like *χρῶσω*; *φανερῶω*, (1 Fut.) *φανερῶσω*, (Perf.) *πεφανερῶκα*, (Perf. pass.) *πεφανερῶμαι*, *σαι*, *ται*, (1 Aor.) *σφανερῶθην*, (1 Aor. Subj.) *σφανερῶθω*, *ης*, *η*. *Ἰσραήλ*, an heteroclitite (aptote or undeclined) N. masc. sing. used here as a Dative, as appears from the Dative article *τῷ* prefixed, and so governed by the V. *φανερῶθῃ* by § XXI. 37. *Τέτο*, a Pron. neut. sing. Accus. case from Nom. masc. *τέλος* by § IX. 5. agreeing with *πράγμα* *affair, cause*, understood, a N. neut. sing. third declension, governed by the Prep. *δια*.

### 32. And John witnessed, saying, That I saw the Spirit descending

*Και Ἰωαννης μαρτυροῦσε, λέγων, ὅτι τεθεαμαι το Πνευμα καταβαινον*  
as a dove from heaven, and it remained upon him.  
*ὥστε περισσότεραν ἐξ οὐρανου, και εμεινεν ἐπ' αὐτον.*

*Ὅτι*; see Lexicon under *Ὅτι* II. 1. *Τεθεαμαι*, a V. deponent, Perf. 1st Pers. sing. from the theme *θεαομαι*, *ωμαι*, agreeing with *ἐγώ* understood; *θεαομαι*, (1 Fut.) *θεασομαι*, (Perf) *τεθεαμαι*. *Πνευμα*, a N. neut. sing. of the third declension, like *σῶμα*, Accus. case, governed by the transitive V. *τεθεαμαι*, and derived from *πνευμαι*, Perf. pass. of *πνέω* to breathe; see § VI. 8. *Καταβαινον*, a Particip. act. Pres. neut. sing. Accus. case, agreeing with *πνευμα*, from the V. *καταβαίνω*, compounded of *κατά* and *βαίνω*. *Ὡς*, an Adverb; see Lexicon. *Περίσσευον*, a N. fem. sing. of the first declension by § III. 8. Accus. case, governed by the V. *τεθεαμαι* understood; see § XXII. 6. *Οὐραν*, a N. masc. sing. of the second declension, like *λόγος*, Gen. case, governed by the Prep. *ἐξ*. *Εμεινεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. (*ν* being added) agreeing with *αὐτό* it understood, of the fourth class of characteristics; *μενω*, (1 Fut.) *μενῶ*, (1 Aor.) *εμείνα*, *ας*, *ε*. *Επ'* for *ἐπὶ*, a Prep. (see Lexic.) by § I. 17.

### 33. And I did not know him, but he who sent me to baptize with

*Καὶ γὰρ οὐκ ᾔδειν αὐτον, ἀλλ' ὃ πέμψας με βαπτίζειν ἐν*  
water, he said to me, On whomsoever you see the Spirit descending  
*ὕδατι, ἐκεῖνος εἶπεν μοι Ἐφ' ὃν ἂν ἰδῇς το Πνευμα καταβαινον*  
and abiding on him, the same is he who baptizeth with the holy  
*και μενον ἐπ' αὐτον, ὅλος ἐστιν ὃ βαπτίζειν ἐν ἁγίῳ*  
spirit.  
*πνευματι.*

*Εφ'* for Prep. *ἐπὶ* by § I. 17. *Ἄν*, indefinite, —*soever*; see Lex. *Ἰδῇς*, a V. act. Subj. 2 Aor. (or 2 Fut.) 2 Pers. sing. from the Anomalous V. *εἶδω*, agreeing with *σὺ* *thou* understood, and governed, as to mood, by the Conjunction *ἂν*. *Ἅγιον*, a N. Adj. of three terminations by § VII. 5, neut. sing. Dat. case, agreeing with *πνευματι*; *ἁγί-ος*, *α*, *ον*, &c.

### 34. And I saw and witnessed that this is the Son of God.

*Καὶ γὰρ ἑώρακα και μεμαρτυρηκα ὅτι ὁλος ἐστίν ὃ Ὑἱος τον Θε.*

### 35. On the morrow John was standing again, and two of his

*Τῇ σπαιριον Ἰωαννης ἐστήκει πάλιν, και δυο εκ των αὐτῶ*  
disciples.  
*μαθητων.*

*Εἰστήκει*, a V. act. Indic. Pluperf. Attic, 3d Pers. sing. agreeing with *Ἰωαννης*, from the

the theme *ιστημι* or *ιστηνω*; *ιστημι*, (1 Fut.) *στησω*, (Perf.) *ἵστηκα*, (Pluperf.) *ἵστηκειν*, Attic *ἵστηκειν*, *εις*, *αι*. Πάλιν, *αι* Adv. Δυο, a N. of number, Dual, Nom. case to V. *εἰσθηκεῖτην*, or rather, as a dual V. is never used in the N. T. to *εἰσθηκεῖσαν*, understood. *Μαθηῶν*, a N. masc. plur. of the 1st declension, like *κρίτης* (see § III. 10.), Gen. case, governed by the Prep. *ex*.

36. And having looked on Jesus walking, he saith, Behold,

Και ἐμβλεψας τῷ Ἰησοῦ περιπαλεῖν, λέγει, Ἴδε,  
the Lamb of God.

ὁ Ἄμνος τοῦ Θεοῦ.

*Εμβλεψας*, a Particip. act. 1 Aor. masc. sing. Nom. case, agreeing with *αὐτός* he understood, from the V. *εμβλεπω*, compounded of *en* and *βλεπω* (see Lexicon under *En* III. and *Εμβλεπω*); *εμβλεπω*, (1 Fut.) *εμβλεψω*, (1 Aor.) *ενεβλεψα*, (see § X. 37.) Particip. *εμβλεψας*, *ασα*, *αν*, &c. *Ἰησοῦ*, an heteroclite N. (by § V. 3, 4.) Dat. case, governed by *εμβλεψας* by § XXI. 46, and 55. *Περιπαλεῖν*, a Particip. act. Pres. from the V. *περιπαλω*, of the second kind of contracted Verbs, like *φιλω*, masc. sing. Dat. case contracted, and agreeing with *Ἰησοῦ*; *περιπατ-εω*, *ω*, Particip. *περιπατ-ων*, *ων*; *εσσα*, *εσα*; *εον*, *εν*; Gen. *εοντος*, *εντος*, &c.

37. And the two disciples heard him speaking, and they followed Jesus.

Και οἱ δυο μαθηται ηκουσαν αὐτοῦ λαλῆντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

*Ἦκουσαν*, a V. act. Indic. 1 Aor. 3d Pers. plur. agreeing with N. masc. plur. Nom. case *μαθηται*, from the theme *ακνω*, a V. of the third class of characteristics by § X. 17. *ακνω*, (1 Fut.) *ακσω*, (1 Aor.) *ἤκουσα*, *ας*, *ε*, &c. *Αὐτοῦ*, a Pron. demonstrative, masc. sing. Gen. case, governed by the Prep. *ex* understood; see § XXI. 36. IV. 2. *Λαλῆντος*, a Particip. act. Pres. from the theme *λαλω*, of the second kind of contracted Verbs, like *φιλω*, masc. sing. Gen. case, agreeing with Pron. *αὐτοῦ*; *λαλ-εω*, *ω*, Particip. *λαλ-ων*, *ων*; *εσσα*, *εσα*; *εον*, *εν*; Gen. *λαλ-εοντος*, *εντος*, &c. *ἠκολούθησαν*, a V. act. Indic. 1 Aor. from the theme *ακολουθεω*, of the second kind of contracted Verbs, like *φιλω*, 3d Pers. plur. agreeing with *αὐτοῖς* they understood; *ακολούθεω*, (1 Fut.) *ακολουθήσω*, (1 Aor.) *ἠκολούθησα*, *ας*, *ε*, &c. *Ἰησοῦ*, Dat. case, governed by Prep. *μετά* understood by § XXI. 42. III.

38. And Jesus being turned, and seeing them following, saith

Δὲ ὁ Ἰησοῦς στραφεὶς, καὶ θεωσαμένου αὐτοῦ ἀκολουθούντας, λέγει  
to them, What seek ye? And they said to him, Rabbi (which,  
*αὐτοῖς*, Τί ζητεῖτε; Δὲ οἱ εἶπον αὐτῷ, Ῥαββί (ὁ,  
being interpreted, is called master), where dwellest thou?  
*ἐρμηνευόμενον*, λέγεται διδασκαλῆς), ποῦ μένεις;

*Στραφεὶς*, a Particip. pass. 2 Aor. from the V. *στρεφω* (by § X. 53, 3, and § XI. 7.), masc. sing. Nom. case, agreeing with *Ἰησοῦς*; *στρεφω*, (2 Aor.) *εστραφον*, (2 Aor. pass.) *εστραφην*, Particip. *στραφεὶς*, *εσσα*, *εν*, &c. *Ζητεῖτε*, a V. act. Indic. Pres. from the contracted V. *ζηλω*, 2d Pers. plur. agreeing with *ὑμεῖς* ye understood; *ζηλω*, *ω*; *εἰς*, *εις*; *εἰ*, *ει*, &c. Ὅι; see Lexic. under Ὅ VIII. Ῥαββί, a Heb. word, and indeclinable; see Lexic. Ὅ, a Pron. rel. neut. sing. agreeing with *ῥημα* word understood, or with the word *ραββί* put *τεχνικῶς*, as the Grammarians speak, Nom. case to V. *λέγεται*. Ἐρμηνευόμενον, a Particip. pass. neut. sing. from the V. *ἐρμηνεω*, Nom. case, agreeing with the relative *ὁ*. Λέγεται, a V. pass. Pres. from the theme *λεγω*, 3d Pers.

3d Pers. sing. agreeing with Pron. relat. *ὁ* (see § XXI, 19.) ; *λέγω*, pass. *λέγομαι*, η, *ἴσται*. *Διδασκαλε*, a verbal N. masc. sing. of the second declension, like *λογος*, Voc. case, from the Present tense of the V. *διδασκω* ; see § VI. 8. *Πα*, an Adv. see Lexic.

39. He saith to them, Come ye and see. They came and saw where

*Λεγει αυτοις, Ερχεσθε και ιδετε. Ηλθον και ειδον που*  
he dwelleth, and they abode with him that day, for it was about  
*μεναι, και εμειναν παρ' αυτη την εκεινην ημεραν, δε ην ως*  
the tenth hour.  
*δεκατη ωρα.*

*Ερχεσθε*, an Anomalous V. depon. Imperat. Pres. 2 Pers. plur. agreeing with *ὑμεις* understood, from the theme *ερχομαι*, Imper. *ερχ-ε*, *εσθω*, &c. *Ιδετε* ; an Anomalous V. act. Imperat. 2 Aor. 2d Pers. plur. agreeing with *ὑμεις* understood, from the theme *ειδω*, 2 Aor. *ειδον*, Imperat. *ιδ-ε*, *ε-τω*, &c. *Παρ'*, a Prep. for *παρα* by § I. 17. *Ἡμεραν*, a N. fem. sing. of the first declension (by § III. 5, 8.) Accus. case, governed by the Prep. *παι* understood by § XXI. 45. III. *Ὡς*, an Adv. *Δεκατη*, a N. Adj. of three endings, like *καλος*, fem. sing. Nom. case, agreeing with *ωρα* ; *δεκατος*, η. ον. *Ὡρα*, a N. fem. sing. of the first declension, like *ημερα*, Nom. case, governed by the neuter V. ην.

40. One of the two who heard from John, and followed him,

*Εἰς εκ των δυο των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτα,*  
was Andrew, the brother of Simon Peter.  
*ην Ανδρας, ὁ αδελφος Σιμωνος Πετρου.*

*Δυο* ; see § VII. 17. *Ανδρας*, a N. masc. sing. of the first declension, like *Αινειας*, Nom. case, governed by the neuter V. ην. *Αδελφος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, put in apposition with *Ανδρας* by § XXI. 29. *Σιμωνος*, a N. masc. sing. of the third declension, like *δελφιν*, Gen. case, governed by the N. *αδελφος* by § XXI. 33. sing. Nom. *ὁ Σιμων*, Gen. *τε Σιμωνος*, &c. *Πετρου*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, put in apposition with *Σιμωνος*.

41. He first findeth his own brother Simon, and saith to him,

*Ουτος πρωτος ευρισκει τον ιδιον τον αδελπον Σιμωνα, και λεγει αυτω,*  
We have found the Messias, which, being interpreted, is the  
*Ευρηκαμεν τον Μεσσιαν, ὁ, μεθερμηνευομενον, εστι δ*  
Christ.  
*Χριστος.*

*Ευρισκει*, a V. act. Indic. Pres. 3d Pers. sing. from the theme *ευρισκω*, agreeing with *ετος*. *Ιδιον*, a N. Adj. of three terminations, like *αγιος*, masc. sing. Accus. case, agreeing with *αδελφον*. *Ευρηκαμεν*, a V. act. Indic. Perf. 1st Pers. plur. agreeing with *ἡμεις* understood, from the obsolete V. *ευρω*, see § XVI. 9, under *ευρισκω* ; *ευρισκω* or *ευρω*, (1 Fut.) *ευρησω*, (Perf.) *ευρηκα*, *ας*, *ε*, &c. *Μεσσιαν*, a N. masc. sing. of the first declension, like *Αινειας*, Accus. case, governed by the transitive V. *ευρηκαμεν*. *Ο*, a Pron. rel. neut. sing. agreeing with the neut. N. *ρημα* understood, or with *Μεσσιαν*, put *τεχνικως* (as the Grammarians speak), Nom. case to V. *εστι* by § XXI. 19. *Μεθερμηνευομενον*, a Particip. pass. Pres. neut. sing. Nom. case, agreeing with the relative *ὁ*, from the compound V. *μεθερμηνευω*, which from *μετα* and *ερμηνευω* ; see Lexic. *Χριστος*, a verbal N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the neuter V. *εστι*, derived from *κρησισται*, 3d Pers. Perf. pass. of *κρηω* ; see § VI. 8, and Lexic. in *Χριστος*.

42. And

42. And he brought him to Jesus, and Jesus having looked on him  
 Και ἤγαγεν αὐτον προς τον Ιησυν, δε ο Ιησους ἐμβλεψας αὐτω  
 said, Thou art Simon the Son of Jonas; thou shalt be called Cephas,  
 εἶπε, Συ εἰ Σιμων ο υἱος Ιωνα· συ κληθῇσθ Κηφας,  
 which is interpreted a stone.

ο ἐρμηνευεῖται πέτρος.

ἤγαγεν, a V. act. Indic. 2 Aor. 3d Pers. sing. agreeing with αὐτος understood, from the theme αγω; αγω, 2 Aor. ἤγον, and with the *Attic* reduplication ἤγαγον by § XXIII. 4, 6, ἤγαγον, ες, ε, and ν being added by § I. 18, ἤγαγεν. Ιωνα, a N. masc. sing. of the first declension, like Θωμας (see § III. 12.), Gen. case, governed by the N. υἱος. Κληθῇσθ, a V. pass. Indic. 1 fut. 2d Pers. sing. agreeing with συ, from the theme καλεω; καλεω, (1 Fut.) καλήσω, (Perf.) κεκαλήκα, and (by § X. 50.) κεκληκα- (Perf. pass.) κεκλημαι, σαι, ται, (1 Aor.) ἐκληθην, ης, η, (1 Fut.) κληθήσομαι, η, &c. Κηφας; see Lexicon.

43. On the morrow Jesus would go forth into Galilee, and findeth  
 Τη ἐπαυριον ο Ιησους ηθελησεν εξελθειν εις την Γαλιλαιαν, και ευρισκει  
 Philip, and saith to him, Follow me.

Φιλιππον, και λεγει αυτω, Ακολουθει μοι.

ἠθέλησεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with Ιησους, from the theme, εθελεω, of the second kind of contracted Verbs, like φιλεω; εθελεω, (1 Fut.) εθελήσω, (1 Aor.) ηθέλησα, ας, ε, &c. Εξελθειν, a V. act. Infin. 2 Aor. from the obsolete V. εξελυθω, compounded of εξ and ελυθω, see Lexic. governed by the V. ηθέλησεν by § XXI. 49, εξελυθω, (2 Aor.) εξήλυθον, (2 Aor. Infin.) εξελυθειν, and by Syncope εζελθειν; see § XVI. 9, under Ερχομαι. Γαλιλαιαν, a N. fem. sing. of the first declension, like φιλια, Accus. case, governed by the Prep. εις. Φιλιππον, a N. masc. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευρισκει. Ακολουθει, a V. act. Imperat. 2d Pers. sing. agreeing with συ understood, from the theme ακολουθεω, of the second kind of contracted Verbs, like φιλεω; ακολουθεω, ω; Imperat. ακολουθ-εε, ει.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

Δε ο Φιλιππος ην απο Βηθσαϊδα, εκ της πολεως Ανδρεω και Πετρου.

Βηθσαϊδα, an heteroclite N. aptote or undeclined by § V. 3. Πολεως, a N. fem. sing. of the third declension, contracted like οφης, Gen. case, *Attic*, see § III. 32, 2, governed by the Prep. εκ.

45. Philip findeth Nathanael, and saith to him, We have found

Φιλιππος ευρισκει τον Ναθαναηλ, και λεγει αυτω, 'Ευρηκαμεν  
 him whom Moses in the law described, and the Prophets, Jesus  
 ον Μωσης εν τω νομω εγραψεν, και οι Προφηται, Ιησυν  
 of Nazareth, the Son of Joseph.  
 τον απο Ναζαρεθ, τον Υιον τε Ιωσηφ.

Ναθαναηλ, Ναζαρεθ, Ιωσηφ, heteroclite Nouns undeclined, by § V. 3, 1. Μωσης, an heteroclite N. masc. sing. (see § V. 6.) Nom. case to V. εγραψεν. Εγραψεν, a V. act. Indic. 1 Aor. 3d Pers. sing. agreeing with Μωσης, from the theme γραφω, of the first



first class of characteristics, like τυπῶ; γραφῶ, (1 Fut.) γραψῶ, (1 Aor.) εγραψα, ας, ε. Προφῆται, a N. masc. plur. of the first declension, like κρίτης, Nom. case to V. εγραψαν, described understood. Ἰησὺν, an heteroclite N. masc. sing. Accus. case, put in apposition with αὐτὸν understood.

46. And Nathanael said to him, Can any good thing be from Nazareth?

Και Ναθαναὴλ εἶπεν αὐτῷ Δυναταί τι ἀγαθὸν εἶναι ἐκ Ναζαρεθ;  
Philip saith to him, Come and see.  
Φιλιππος λέγει αὐτῷ, Ἐρχου. καὶ ἴδε.

Δυναταί, an Anomalous V. depon. Indic. Pres. 3d Pers. sing. agreeing with χρεμα understood, and declined, like ἰσθμιαί pass. of ἰσθμι. δυναμαί, δυνασαι, δυναται Ἀγαθόν, a N. Adj. of three terminations, neut. sing. Nom. case, agreeing with χρεμα understood; see § XXI. 16. Εἶναι, a V. Infin. from the irregular V. εἰμι, governed by the V. δυναταί by § XXI. 49.

47. Jesus saw Nathanael coming to him, and saith concerning

Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχομένον πρὸς αὐτὸν, καὶ λέγει, περὶ  
him, Behold, an Israelite indeed, in whom guile is not.  
αὐτοῦ, Ἰδε, Ἰσραηλιτῆς ἀληθῶς, ἐν ᾧ δόλος· ἐστὶ ἐκ.

Ἰσραηλιτῆς, a N. masc. sing. of the first declension, like κρίτης, Nom. case, governed by the V. ἐστὶ understood. Ἀληθῶς, an Adv. from ἀληθής, Δόλος, a N. masc. sing. of the second declension, like λογός, Nom. case to V. ἐστὶ.

48. Nathanael saith to him, Whence knowest thou me? Jesus

Ναθαναὴλ λέγει αὐτῷ, Ποθεν γινώσκεις με; Ὁ Ἰησοῦς  
answered and said to him, Before that Philip called thee I saw thee,  
ἀπεκριθὴ καὶ εἶπεν αὐτῷ, Πρὸ τοῦ Φιλιππον φωνῆσαι σε εἶδόν σε,  
being under the fig-tree.  
οὐτα ὑπὸ τὴν συκην.

Ποθεν, an Adv. see Lexic. Γινώσκεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with σὺ understood, from the theme γινωσκω. Πρὸ, a Prep. governing a Genitive; see Lexic. Πρὸ τοῦ, &c. see § XXI. 51, 52, 53. Φωνῆσαι, a V. act. Infin. governed by the Accus. N. Φιλιππον, 1st Aor. from the theme φωνεω, of the second kind of contracted Verbs, like φιλεω; φωνεω, (1 Fut.) φωνησω, (1 Aor.) ἐφώνησα, (Infin.) φωνῆσαι. Σε, a primitive Pron. of the 2d Person, Accus. case, governed by the transitive V. φωνῆσαι, from the Noun. σὺ by § IX. 3. Οὐτα, a Particip. Pres. from the irregular V. εἰμι to be, Accus. case, agreeing with the Pron. σε; εἰμι, Particip. ὄν, ὄσα, ὄν, Gen. ὄντος, &c. Συκην, a N. fem. sing. of the first declension, contracted like γαλή, by § III. 13. Accus. case, governed by Prep. ὑπὸ; sing. Nom. ἡ συκεῖ, ἡ; Gen. τῆς συκεῖς, ἡς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of

Ναθαναὴλ ἀπεκριθὴ, καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ Ὑῖος τοῦ  
God, thou art the King of Israel.  
Θεοῦ, σὺ εἶ ὁ Βασιλεὺς τοῦ Ἰσραὴλ.

Βασιλεὺς, a N. masc. sing. of the third declension contracted by § III. 32, 3. Nom. case, following the neuter V. εἶ.

50. Jesus

50. Jesus answered, and said to him, Because I said to thee I saw  
 Ἰησὺς ἀπεκρίθη, καὶ εἶπεν αὐτῷ, Ὅτι εἶπον σοί, Εἶδόν  
 thee underneath the fig-tree, believest thou? Thou shalt see  
 σε ὑποκάτω τῆς συκῆς, πιστεύεις; Ὀψεί  
 greater *things* than these.  
 μείζω τούτων.

Ἰσχυαίω, an Adv. of place governing a Gen. see § XXI. 59. Πιστεύεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with *σου* understood, from the theme πιστ-ευν. Ὀψεί, a V. mid. or depon. 1 Fut. 2d Pers. sing. (by Note on τυπῆ, § XI. 3) from the theme οπ-ίω or οπ-ίωμα; οπ-ίωμα, (1 Fut.) οψομαι, εἰ, &c. Μείζω, a N. Adj. of the comparative degree, irregular from the positive μέγας (by § VIII. 6.) neut. plur. Accus. case, contracted (by § VIII. 11.), agreeing with *χρηματα things* understood. Τούτων, a demonstrative Pron. neut. plur. from masc. sing. εἶς, Gen. case, agreeing with *χρημάτων things* understood, Gen. case, governed by the Prep. *πρὸ* understood by § XXI. 36. VIII. 1.

51. And he saith to him, Verily, verily, I say to you, From henceforth  
 Καὶ λέγει αὐτῷ, Ἀμην, ἀμην, λέγω ὑμῖν, Ἀπ' ἀρτί  
 ye shall see heaven opened, and the Angels of God ascending and  
 οψεσθε τὸν οὐρανὸν ἀνεῳγμένον, καὶ τοὺς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ  
 descending upon the Son of Man.  
 καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ Ἀνθρώπου.

Ἀμην, Heb. see Lexic. Ἀρτί, an Adv. of time; see Lexicon under Ἀρτί 5. Οὐρανόν, a N. masc. sing. of the second declension, like λόγος, Accus. case, governed by the transitive V. οψεσθε. Ἀνεῳγμένον, a Particip. mid. Perf. after the *Attic* form (by § X. 22, and § XXIII. 4, 6.) masc. sing. Accus. case, agreeing with the N. οὐρανόν; ἀνοίγω, Perf. mid. ἀνεῳγα, Particip. ἀνεῳγ-ώς, υἱα, ὅς; Gen. ὅτος, υἱας, ὅτος, &c. see Ἀνοίγω in § XVI. 9. Ἀγγέλους, a N. masc. plur. of the second declension, like λόγος, Accus. case, governed by the transitive V. οψεσθε understood. Ἀναβαίνοντας, a Particip. act. Pres. from the theme Ἀναβαίνω, compounded of ἀνα and βαίνω (see Lexic.) masc. plur. accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a Particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατα and βαίνω; see Lexicon.





## ABBREVIATIONS IN THE LEXICON EXPLAINED.

att. Attic.

& al. (*et alibi*) and in other texts.

& al. freq. (*et alibi frequenter*) and in many other texts.

freq. occ. (*frequenter occurrit*) denotes that the word occurs frequently.

inter al. (*inter alia*) besides other texts.

occ. prefixed to one or more references, denotes, that either the word itself, or else the word in the last-mentioned sense, occurs *only* in the text or texts referred to.

q. (*quasi*) as if, as it were.

q. d. (*quasi dicas*) as if one should say.





*Definited* Exod. XXV. 18-22. XXXVII. 7-9. Lev. XVI. 2. Num. VII. 89.  
1 Kings VI. 23-28. VII. 7. 2 Chron. III. 10-13. V. 8. Ezek. I. 5-11. X. 20-22.

# GREEK AND ENGLISH LEXICON

TO THE

## NEW TESTAMENT.

A

A B T

**A**, *α*, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians\*. *Plutarch* (in *Sympos. lib. ix. qu. 2.*) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

**I. A**, *Alpha*, being the first letter of the Greek alphabet, is applied to Christ as being the *beginning* or *first*. occ. *Rev. i. 8, 11. xxi. 6. xxii. 13.* Observe that in *Rev. i. 11.* the words Εγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ὀκτῶτος, καὶ —are omitted in twenty MSS, three of which ancient, in the *Vulg.* and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Weiststein*, and *Griesbach*.

**II. As a Particle** used in composition.

**1.** It denotes *negation* or *privation*, from *απερ* or *απεν*, *without*; and is in this application called *negative* or *privative*, as in *ασθενης* *ungodly*, from *a neg.* and *σθενω* *to worship*; *απαρτος* *invisible*, from *a neg.* and *ὁρατος* *visible*. The *a*, when compounded with words beginning with a vowel, frequently takes a *ν* after it for the sake of sound, as in *αναμαρτητος*;

\* Concerning the resemblance between the Phenician and Greek Letters, in name, order, power, and form, see *Herodotus*, lib. v. cap. 58; *Montfaucon's Palæographia Græca*, lib. ii. cap. 1, 2, 3; *Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 97, &c., and his *Structure of the Greek Tongue*, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

*being without sin*, from *a neg.* and *ἁμαρτω* *to sin*.

**2.** It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in *αρευίζω* *to fix* (the eyes) *attentively*, from *a intens.* and *ρευνω* *to fix*. A thus applied is perhaps from the Heb. ה *emphatic*, or an abbreviation of *אגא* *very much*, which from Heb. נשא *to be lifted up*, *increased*.

**3.** It imports *collecting* or *assembling*, from *ἅα* *together* (which see), and is called *collective* or *congregative*, as in *ἅπας* *all together*, from *a collect.* and *πᾶς* *all*; *ἀδελφος* *a brother*, from *a collect.* and *δελφους* *a womb*.

**ΑΒΑΔΔΩΝ.** Heb.

*Abaddon*, Heb. מברך *Destruction, perdition*, a N. from the V. מברך *to destroy*. occ. *Rev. ix. 11.* So the LXX render מברך by *απωλεια*, *Joh xxvi. 6. xxviii. 22, & al.* Comp. *Απολλων* under *Απολλων* III.

**Αβρης, εος, ους, δ, η, και το—ς**, from *a neg.* and *βαρος* *a burden, charge*.

*Not burdensome, not chargeable*. occ. 2 *Cor. xi. 9. Gal. iv. 6.*

**ΑΒΒΑ.** Heb.

*Father* or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under *Εβραις*) for the pure Hebrew אב *father* or אבִי *my father*. So the Chaldee Jews used אבא for the *father* or *my father* \*. occ. *Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.*

**Αβυσσος, υ, δ, η, και το—ς**, from *a in-*

\* See my *Chaldee Grammar*, sect. iii. 14, and sect. iv. 3.

B

tens.



tens. and the Ionic βυσσος, for βυθος the deep (which see), or derived from Heb. בַּד mud, mire. Id Herodotus, lib. iii. cap. 23, χωρεῖν εἰς ΒΥΣΣΟΝ signifies to sink to the bottom as in water. So Homer, Il. xxiv. lin. 80, speaking of Iris plunging to the bottom of the sea,

Ἦ δὲ—εἰς ΒΥΣΣΟΝ οὐρανόν.

I. *Very or exceedingly deep*; for the profane writers use this word as an Adjective. See Scapula's Lexicon.

II. In the N. T. Αβυσσος, α, η, an abyss, a deep. It denotes

1. *The common receptacle of the dead.* Comp. under Ἀδης III. occ. Rom. x. 7<sup>comp</sup>. Mat. xii. 40. Eph. iv. 9.

2. *Hell, the place of eternal punishment.* occ. Luke viii. 31. <sup>comp</sup>. Rev. ix. 1, 2. xx. 1, 3, and on the texts in Rev. see *Vitrin-ga* on Rev. and Bp. Newton on Prophecies, vol. iii. 8vo.

This word in the LXX commonly answers to the Heb. תְּהוֹמִים, which generally denotes an abyss of waters.

Αγαθοπργω, ω, from αγαθος good, merciful, and εργον a work.

To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

Αγαθοποιω, ω, from αγαθος good, and ποιω to do.

I. To do good. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15, 20, iii. 6, 12, 3 John, ver. 11.

Αγαθοποια, ας, η, from αγαθοποιω.

Well-doing. occ. 1 Pet. iv. 19. This word is used in Clement's 1 Ep. to Corinth. § 2 and 3, in the sense of doing good.

Αγαθοποιος, ος, δ, from αγαθοποιω.

A well-doer, a person acting rightly. occ. 1 Pet. ii. 14.

Αγαθος, ος, ον, q. αγαστος admirable, from αγαζομαι to admire, which from αγαω, ωμαι, the same, and this from the Heb. הִנָּח to meditate, contemplate; or else αγαθος may be derived immediately from αγαω or αγαμαι to admire.

This is a very general and extensive word, like the Heb. טוֹב to which it usually answers in the LXX.

I. *Good.* Mat. xix. 17. Neut. plur. Αγαθα, τα, Good things, Luke i. 53. xii. 18, 19. xvi. 25. So Herodotus, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by Polybius, Xenophon, and Josephus (cited by Kypke on Luke xii. 19.), and by the two latter particularly applied to the Fruits of the Earth.

II. *Bountiful, kind, benevolent, merciful.* Mat. xx. 15. Rom. v. 7. Tit. ii. 5.

III. *Profitable, useful.* Eph. iv. 29.

IV. *Fertile, good, as land.* Luke viii. 8. So Plutarch, De lib. educand. p. 2. Εἰ τῆς γεωργίας, πρῶτον μὲν ΑΓΑΘΗΝ ὑπαρξαι δεῖ τὴν γῆν. In agriculture, first, the land must be good.

V. *Pure, unpolluted.* Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Αγαθωσυνη, ης, η, from αγαθος.

Goodness in general. occ. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thess. i. 11.

Αγαλλιασις, ιος, att. σως, η, from αγαλλιαω.

Exultation, leaping for joy, excessive joy. occ. Luke i. 14, 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. בָּרָא.

Αγαλλιαω, ω, (Luke i. 47.) and more commonly Αγαλλιαμαι ωμαι, Pass. and Mid. from αγαν very much and αλλομαι to leap, or rather from the Heb. בָּרָא, or in Hiph. הִנָּח to exult, which the LXX frequently render by αγαλλιαμαι.

I. To exult, leap for joy, to shew one's joy by leaping and skipping. So the word denotes excessive or ecstatic joy and delight, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture. occ. John viii. 56, where see Doddridge, Bp. Pearce, and Campbell, and Blackwall's Sacred Classics, vol. i. p. 46—48. 8vo. edit.

Αγαμος, ος, δ, η, from α neg. and γαμος marriage.

Unmarried, single. occ. 1 Cor. vii. 8, 11, 32, 34.

Αγαπαλεω, ω, from αγαν very much (which

(which from Heb. **נָמַא** to raise up, increase) and **αχθομαι** properly to be heavy loaded, pressed with a great weight, and thence to be oppressed in mind, to be grieved, taken ill, resent, gravor, gravatē fero (see *Scapula*), which from **αχθος** a weight, burden, also grief, and this from Heb. **פָּרַץ** to oppress, distress, or from the N. **הָרַץ** oppression. Comp. under **Προσυχθίζω**.

To be moved or filled with indignation or resentment, to resent deeply, to be indignant, to stomach. occ. Mat. xx. 24. xxvii. 8. Mark x. 14. 41. xiv. 4. Luke xiii. 14.

**Αγανακτήσις**, **ισ**, att. **σις**, **ή**, from **αγανακτέω**.

Indignation, resentment. occ. 2 Cor. vii. 11.

**ΑΓΑΠΙΑΩ**, **ω**, from the Heb. **אָהַב** of the same meaning, or from **אָהַב** to be strictly united in affection.

I. To love in general. Mat. xxii. 37, 39, & al. freq.

II. To desire, long for. 2 Tim. iv. 8. comp. 1 Pet. iii. 10.

This word in the LXX most commonly answers to the Heb. **אָהַב**.

**Αγάπη**, **ης**, **ή**, from **αγαπᾶω**.

I. Love, charity, see Luke xi. 42. Rom. v. 5, 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous, but, I fear, common notion of atoning for sins by almsgiving. This N. in the LXX usually answers to the Heb. **אָהַב**.

II. **Αγαπαι**, **ων**, **αι**, Love-feasts, feasts of charity. occ. Jude, ver. 12. comp. 1 Cor. xi. 21, 33. These love-feasts used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, & seq. See *Cave's* Prim. Christ. pt. 1. chap. 11, and *Suicer's* Thesaurus in **Αγαπαι** II. 3. *Pliny*, I think, must be understood to speak of these **Αγαπαι**, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governour, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to

God (*quasi Deo*) and taken their sacramentum, *morem sibi discedendi fuisse, rursusque cœundi ad capiendum cibum, promiscuum tamen & innoxium*, they usually departed and came together again to take an innocent repast in common." Which passage further shews, that the Bithynian Christians kept their **Αγαπαι** after the celebration of the eucharist.

**Αγαπητός**, **η**, **ον**, from **αγαπᾶω**.

Beloved, well-beloved. Mat. iii. 17, & al. freq.

**Αγασσεω**, from **Αγαστος**, below.

To press or compel another to go somewhere, or to carry some burden. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This

word is derived from the Persians, among whom the king's messengers or letter-carriers were called **Αγαστοι** or **Angari**. Thus *Suidas* under the word **Αγαστος**, *ὅπως ἀκάλων οἱ Περσαι τῶν βασιλεῶν ἀγέλες*. And *Hesychius*, **Αγαστος**, *ἡ λέξις Περσικῇ—σημαίνει δε καὶ τῆς ἐκ διαδοχῆς βασιλικῆς γραμματοφορίας*. Thus *Herodotus* tells us, lib. viii. c. 98, that the Persian post was called **Αγαστήιον**. And *Josephus*, Ant. lib. xi. cap. 6, § 2, says, that on *Esther's* marriage the king of Persia dispatched *τῆς Αγαστῆς λεγομένης*, the *Angari* as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name **Αγαστος** seems to be from the Heb. **אָנַק** a letter (*γ* or *ν* being inserted before *γ* as usual); though there is a passage in *Xenophon* which would almost tempt one to deduce it from the Heb. **אָנַק** a crane, on account of their prodigious speed. For, speaking of these **Αγαστοι**, *Cyropæd.* lib. viii. p. 497, edit. *Hutchinson*, 8vo. he observes, *Φασι τινες ΘΑΤΤΟΝ ΤΩΝ ΓΕΡΑΝΩΝ ταυτην την πορειαν ανυλειν*. Some say they perform this journey more expeditiously than cranes." But *Michaelis* says that the Persian word *αγαστασι* is from Pers. *Hangar* (or *Hanyar*) a dagger, worn as a mark of authority by the Couriers in Persia, who have the power of forcing the proprietors of horses at every post-station to supply them as often as they have need, and to accompany them on the road. *Chardin*, Travels, vol. ii. p. 242, 12mo. says, *Ces Couriers sont fort re-*

connoissables à leur equipage, ils portent le poignard, &c." Introd. to N. T. translated by *Marsh*, vol. i. p. 159, where see also *Marsh's* Note i, p. 429. Whichsoever of the above etymologies be right, these *Persian messengers* had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. *צפר* to be active, nimble) and serve to carry dispatches between the court and the provinces\*. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir *John Chardin's* Travels, vol. i. p. 257, and Mr. *Hanway's*, vol. i. p. 262.

From the *Persic* name *Αγλαρος*, the Greeks after they became acquainted with the affairs of *Persia*, formed the verb *αγλαρευω*, the passive of which *αγλαρευσθαι* is used in *Josephus*, Ant. lib. xiii. cap. 2, § 3, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, *Κελευω δε μηδε ΑΓΓΑΡΕΥ-ΕΣΘΑΙ τα Ισθαιων υποζυγια*—I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans in our Saviour's time often *pressed* not only their beasts but themselves for the public service. The N. *Αγλαρευα* is used by *Arrian*, *Epictet*. lib. iii. cap. 26. p. 359, edit. *Cantab*.

*Αγλιον*, *α*, *το*, from *αγλος* the same, or immediately from the Heb. *גל* a basin. A vessel. occ. Mat. xiii. 48. xxv. 4. In the LXX it generally answers to the Heb. *גל* a vessel.

*Αγγελια*, *α*, *η*, from *αγγελω* to tell, deliver a message.

A message, or commandment delivered as a message. occ. 1 John iii. 11.

\* See *New and Complete Dictionary of Arts*, in *CHAPPAR*.

ΑΓΓΕΛΑΩ, probably from the Heb. *גלל* to reveal.

To tell, deliver a message. This V. though common in the Greek writers, occurs not in the N. T. but is here inserted on account of its derivatives.

*Αγγελος*, *α*, *ο*, from *αγγελω*.

"A name not of nature but of office," says *Austin* in *Leigh's* Crit. Sac. *Αγγελος* in the LXX usually answers to the Heb. *מלאך*, which is of the same import.

I. A human messenger, a legate, an agent. Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the preachers of the gospel, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xiii. 7, *Αγγελος Σαταν* *ἵνα με κολαρίζῃ*, That the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) St. Paul had styled *διακονες* ministers of Satan, might buffet me." \ Comp. 2 Cor. x. 10.

II. The bishop or president of a particular church. Rev. j. 19. ii. 1, & al. \ Comp. Gal. iv. 14. 2 Cor. v. 20\*.

III. A created intelligent angel, whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15†, with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the *Alexandrian* and another ancient MS and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of *αγγελος* for *αγγελος*; and that reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.

IV. *Αγγελος Κυριου*, The angel, agent, or personator, of the Lord. This was evidently a human form surrounded with

\* See *Scott's* Christian Life, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a Guardian-Angel to attend and watch over him (see *Ep. Bull's* English Works, vol. ii. p. 501). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own peculiar Angel, but as the Angel of the Lord, ver. 11.

light

light or glory, with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.)

*Ἀγγελος* or *ὁ Ἀγγελος*, *The angel*, when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes *Ἀγγελος*, *Kuriōs* seems plainly used for a created intelligent angel, as Luke i. 11, (comp. ver. 19, 26, 35\*.)

V. *ἄγγελοι*, *uv, di*. *The created agents or angels of material nature*, that is, the fire, light, and spirit, or gross air, by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action or visibility*. Comp. Heb. i. 6, with Ps. xcvi. 7. (see the LXX); Heb. i. 7, with Ps. civ. 4†; and Heb. ii. 2, Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή.

Since, as very learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superiour to the Angels*, in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels*, and who looked upon *Jesus* as a mere man, and as such *inferiour* to *Angels*; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word *Ἀγγελοι* *Angels*, in this first chapter to the Hebrews, of the *material agents of Nature*; is it not evident that the *Simonians*, *Cerinthians*, and other ancient *Gnostics*, and their successors the *Valentinians*, so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents*? Accordingly

\* On this very difficult subject of *Angels* the Reader would do well to consult *Bate's* excellent *Enquiry into the Similitudes*; though he will find that in the Exposition of several of the above Texts I do not concur with that learned writer.

† See *Campbell's* Preliminary Dissertations to the Gospels, p. 370, &c.

‡ Bishop Bull, Opera, p. 64, and 320, edit. *Grabe*. *Waterland's* Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitrings*, Observ. Sac. lib. v. cap. xii, & xiii.

*Irenæus* (Adv. Hær. lib. ii. cap. 19. pag. 140, edit. *Grabe*) charges the *Gnostics*, and particularly the *Valentinians*, with having stolen the genealogies of their *Æons* from the Theogonia of the heathen poet *Antiphanes*: "*Unde ipsi assumunt sibi fabulam, quasi naturali disputatione commenti sunt, solummodo demutantes eorum nomina*. From whom, says he, they borrowed their fable, and forged a *physical disquisition*, as it were, only changing their names." In the same page he adds, "*Et non solum quæ apud comicos, &c.* And they are convicted of publishing for their own not only what the comic poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called Philosophers, and putting together many wretched shreds and scraps, they have endeavoured by subtle speeches to set off the motley fiction: introducing a doctrine in one respect indeed new, because at present it is palmed upon the world by new artifices; but yet a doctrine old and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion." This blessed champion for christianity then goes on to support this charge, heavy as it is; by an induction of particulars.

*Epiphanius*, in like manner, treating of the more ancient *Gnostics*, the predecessors of *Valentinus*, and from whom he derived most of his heresy, says, that the Greek poets, and their *fables*, gave rise to all the sects\*: implying, no doubt, that these elder *Gnostics* likewise borrowed the genealogies of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus*, *Hesiod*, *Antiphanes*, *Philetion*, &c. who, it is certain, in their *Theogonies* or *Genealogies of the Gods*, meant only to describe the parts or conditions of material nature, particularly of the heavens, and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels*, of their making the world, and of the religious regard due to them, revived

\* Εκ γὰρ ἑλληνικῶν μυθῶν πάσαι αἱ αἱρετικὲς συναξαρεῖς αὐταῖς τὴν πλάσιν κατέβαλον, μεταποιήσασαι ἢ ἄλλῃ διαστάν χρίσιν. Παρρησιάζομαι γὰρ ὅτι Πανταῖς κ. τ. λ. Hær. xxvi. tom. i. p. 98, edit. *Colson*. Conf. Hær. xxxi. p. 165.

only under other names (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism*, and not only so, but by blasphemous jargon set aside the *essential divinity* of the Son of God. For further satisfaction on this subject the Reader will do well to consult *Irenæus*, as above cited; *Vossius's* note on Σιγης, in *Ignatius's* Epist. to *Magnesian*, § 8, vol. ii. p. 131, edit. *Russel*; *Gale's* Court of Gent. pt. iii. book 2, chap. 1, § 7. p. 123, &c. and *Cave's* Life of *Titus*, p. 60, 61.

It should, however, be remarked, that *Enfield*, whom see in *Hist. of Philos.* vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrian* philosophy, especially from the Oriental doctrine of *Emanation*; and of *Irenæus* in particular he observes, vol. ii. p. 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies which he undertook to refute."

*Αγε*, an Adv. of *compellation* or *address*, properly the Imperative 2d pers. sing. present of the V. *αγω* to lead, go. comp. *Αγω* VI.

*Come*, *come now*. occ. *Jam.* iv. 13. v. 1. *Welstein* on *Jam.* iv. 13, shews that the best Greek writers, particularly *Homer*, apply this word in like manner where several persons are addressed.

*Αγελη*, ης, η, from the V. *αγω* to drive, or perhaps from the Heb. בול a bullock or steer; for, in the ancient language of *Homer*, *Αγελη* is scarcely ever applied but to a herd of the beeve kind. See *Dammi Lexicon*.

*A herd*, *a drove*. In the N. T. it is only applied to swine. occ. *Mat.* viii. 30, 31, 32. *Mark* v. 11, 13. *Luke* viii. 32, 33.

*Αγενεαλογητος*, ο, ο, η, from a neg. and γενεαλογω, to trace a genealogy.

Without a genealogy, or pedigree, having no genealogy, i. e. from any sacerdotal fa-

mily, as the *Levitical* priests had, namely from that of *Aaron*, *Exod.* xl. 15. occ. *Heb.* vii. 3. comp. ver. 6. *Αγενεαλογητος* can hardly refer to *Melchisedec's* having no genealogy or pedigree recorded in the Scriptures, because his being *αγενεαλογητος* is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced both by *St. Matthew* and *St. Luke*, but who was not however descended from the sacerdotal line, but sprung from *Juda*, of which tribe *Moses* spake nothing concerning priesthood, *Heb.* vii. 14.

*Αγενης*, ους, ος, ο, και η, και το αγενος, from a neg. and γενος birth.

Base, ignoble. occ. 1 *Cor.* i. 28.

*Αγιαζω*, from *αγιος* holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a higher or sacred use or purpose. *Mat.* xxiii. 17, 19. *John* x. 36\*. xvii. 19. (Comp. ver. 17.) *Heb.* x. 29. xiii. 12. Comp. 1 *Cor.* vii. 14.

II. To esteem or reverence as holy or sacred, and, when applied to God, as infinitely separated from, and superiour to, all created beings. *Mat.* vi. 9. *Luke* xi. 2. 1 *Pet.* iii. 15. Comp. *Isa.* viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonially, as under the *Levitical* dispensation, *Heb.* ix. 13. comp. *Lev.* xvi. 19; or really and truly, by the offering of the body of Christ, *Heb.* x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14.

IV. To sanctify, make holy, separated from sin, and so consecrated to God, *Acts* xx. 32. xxvi. 18. *Eph.* v. 26. 1 *Thess.* v. 23. comp. *Rev.* xxii. 11 Comp. below *Αγιος*.

*Αγιασμος*, ο, ο, δ, from *ηγιασμαι* perf. pass. of *αγιαζω*.

Sanctification, sanctity. *Rom.* vi. 19. 1 *Thess.* iv. 3, 4, & al.

*Αγιος*, ο, ο, or, from a neg. and γη the earth, q. d. separated from earth; or rather from *αγος* a thing sacred, purity, which from *αζω*, to venerate, and this from *Heb.* חזר to behold. So the Latin *suspicio* means both to look up, and to honour. Some however deduce *αγιος* from the *Heb.* חזר a sacred or holy feast.

\* See Dr. George Campbell's Translation and Notes. I. Holy,

I. *Holy, set apart, or separated for sacred purposes, or for the service of God.* Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxxiii. 53. Mark i. 24. Luke i. 35. ii. 23. Acts iii. 21. vi. 13. xxi. 28. 1 Cor. iii. 17. Eph. iii. 5. In 1 Thess. iii. 13, ἁγίοις seem to denote the *Holy Angels*, by whom Christ shall be attended at the day of Judgement. Comp. Mat. xvi. 27. xxv. 31. Jude, ver. 14, and Macknight's note on 1 Thess.

II. *Holy, sacred, separated at an infinite distance from all creatures.* John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called אלהים קדשם *Holy Aleim*, Josh. xxiv. 19, and קדשם *Holy Ones*, Prov. ix. 10. xax. 3.

III. *Holy, sanctified, separated from sin, and consecrated to God.* Mark vi. 20. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. From the 1st and 3d senses of this word Christians are very frequently in the N. T. particularly in St. Paul's Epistles, called ἅγιοι, *holy, saints*. In Rev. xv. 3. the *Alexandrian* and seventeen later MSS, together with several ancient versions and printed editions, for ἁγίων read ἁγίων, which reading is embraced by Wetstein, whom see.

IV. ἅγιον, τό, *A place set apart to sacred purposes, a holy place, a sanctuary.* Heb. ix. 1. ἅγια, τὰ, *The holy of holies, or second tabernacle.* Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the ἅγια, ἁγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.); as ἅγια likewise is Heb. x. 19.

ἅγιος, and its derivatives in the LXX usually answer to the Heb. קדש, which is of the same meaning.

ἁγιότης, ἁγιος, ἡ, from ἅγιος.

*Holiness.* occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23.

ἁγιωσύνη, ἡς, ἡ, from ἅγιος.

*Sanctification, sanctity, holiness.* occ. 2 Cor. vii. 1. 1 Thess. iii. 13. Rom. i. 4, where πνεῦμα ἁγιωσύνης seems an *hebraical* expression for πνεῦμα ἁγίου the *holy spirit*. See Doddridge's note, and comp. Luke i. 35.

ΑΓΚΑΗ, ἡς, ἡ. It is usually deduced from Ἀγκῆ the same, but seems rather a

derivative from the Heb. לָקַךְ to be crooked, as is likewise the adjective ἀγκυλος, *crooked*.

*The arm, when bent.* It is sometimes, though rarely, used in the singular by the profane writers (as by *Lucian* in *Dial. Nept. & Nereid*. "Ἐχούσα καὶ τὸν υἱὸν ἐν' ΑΓΚΑΛΗΣ—And having her son upon her arm"); but in the N. T. it occurs only in the plural Ἀγκάλας, ὧν, αἱ. *The arms* considered as bent or crooked to receive any thing. occ. Luke ii. 28.

ΑΓΚΙΣΤΡΟΝ, ο, τό, from the Heb. עַנָּךְ, to encompass, or ὠπῶ to distort.

*A hook, from its curve form.* occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. חֹכֶה Job xl. 20. Isa. xix. 8.

ΑΓΚΥΡΑ, ας, ἡ, from the Heb. לָקַךְ to be crooked, ל being changed into ρ.

I. *An anchor, from its curve form.* occ. Acts xxvii. 29, 30, 40.

II. It is metaphorically applied to *evangelical hope*, which, amid all the waves and storms of temptations and calamities, preserves the believer steady and safe. occ. Heb. vi. 19, where see Wetstein.

Ἀγνῶτος, ο, δ, ἡ, from a neg. and γνῶτω, to smooth cloth by carding, which see under Γναφεύς.

*Unfulfilled, which hath not passed the hands of the fuller, and "which is consequently much harsher than what has been often washed and worn, and therefore yielding less than that, will tear away the edges, to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76." Doddridge.* occ. Mat. ix. 16. Mark ii. 21.

Ἀγνεία, ας, ἡ, from ἄγρος, *chaste*.

*Chastity, purity.* occ. 1 Tim. iv. 12. v. 2.

Ἀγνίζω, from ἄγρος, *pure*.

I. *To purify externally, ceremonially, or levitically.* occ. John xi. 55.

II. Ἀγνίζομαι, *To be separated, or to separate oneself by a vow of Nazariteship.* occ. Acts xxi. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἀγνίζομαι, and the N. ἀγνισμός answer to Heb. נָזַר.

III. *To purify internally and spiritually.*

\* From which word may likewise be derived the Greek words ἀγκῆ the arm when bent, ἀγκῶν the bend of the arms, ἀγκῶν a valley, hollow, and the Latin uncus curve, crooked, uncinus a hook.

occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 8.

Ἀγνισμός, from ἡγνισμαί perf. pass. of ἁγνίζω.

Purification. occ. Acts xxi. 26.

Ἀγνοῶ, ω, from α neg. and γινῶ to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from α neg. and ὁσολ. γινῶ to know.

I. Not to know, to be ignorant. Acts xiii. 27. Rom. i. 13. 2 Cor. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23, *Whom therefore ye worship ἄγνοῦντες*, without knowing him, *do I declare unto you*.

II. Not to understand. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 12.

III. To err, sin through ignorance. Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה, and שגג to err, deviate.

Ἀγνοῦμα, ατος, το, from ἀγνοῶ.

An error, sin of error, or ignorance. occ. Heb. ix. 7.

In the LXX it answers to the Heb. משגה.

Ἀγνοια, ας, ῆ, from ἀγνοῶ.

Ignorance, want of knowledge. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14.

In the LXX it answers to the Heb. משגה, and משגח guilt, שגגה error, and שגג transgression.

Ἀγρος, η, ον, from ἄγος purity, which see under Ἄγιος.

I. Chaste, pure. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17.

II. Pure, clear from sin or guilt. occ. 2 Cor. xi. 2. 1 Tim. v. 22. 1 John iii. 3, in which last passage it is applied to Christ, who was *separate from sinners, without sin, spot, or blemish*. Comp. Heb. vii. 26. iv. 15. 1 Pet. i. 19. ii. 22.

This word, and its derivatives, in the LXX usually answer to the Heb. טהור pure, clean, and טרי separate, holy.

Ἀγροτης, ητος, ῆ, from ἄγρος.

Purity. occ. 2 Cor. vi. 6.

Ἀγρως, Adv. from ἄγρος.

Purely, sincerely. occ. Phil. i. 16.

Ἀγνοια, ας, ῆ, from ἀγνοῶ, or rather from α neg. and γινῶσι knowledge.

Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15.

Ἀγνοωτος, ος, ὅ, ῆ, from α neg. and γινῶσι known.

Unknown. occ. Acts xvii. 23. Lucian, or

whoever was the author of the dialogue intitled *Philopatrias*, makes one of the interlocutors swear, *Νῆ τὸν ΑΓΝΩΣΤΟΝ ἢ Ἀθηνais*, "By the unknown God in Athens!" § 13; who is again mentioned § 29. (See pag. 997, 1013, tom. ii. edit. Bened.)

But for a more particular illustration of the text I refer the Reader to *Whitby*, *Doddridge*, *Wetstein*, and *Bishop Pearce* on the place, and to *Ellis's* Knowledge of Divine Things from Revelation, &c. ch. iv. p. 242, & seq. 1st edit.

Ἀγορα, ας, ῆ, "a place, *αἰς ὃν ἀσπείραι ὁ λαός*, in which the people assemble," says *Eustathius*, plainly deducing it from ἀγειροῖν to gather together, which is an evident derivative from the Heb. אמר of the same meaning.

A place of public concourse, a forum, a market-place, where men are gathered together for traffic, &c. Mat. xi. 16. xx. 3. xxiii. 7. Mark vii. 4. Acts xvii. 17, & al. or, according to the Roman custom, in order to attend the courts of judicature there holden. Acts xvi. 19.

Ἀγοράζω, from ἀγορα, a market-place.

I. To buy. Mat. xiii. 44. xiv. 15, & al. freq.

II. It is applied to our redemption by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

Ἀγοραῖος, ος, ὅ, ῆ, from ἀγορα, a market-place.

I. In general, Of or belonging to the market-place or forum.

II. Ἀγοραῖοι, ὅι, Loose fellows spending their time idle in the market-place. occ. Acts xvii. 5, where see *Wetstein*.

III. Judicial, forensick, comp. Ἀγορα. occ. Acts xix. 38, Ἀγοραῖοι (ἡμεῖς namely) ἀγορῆς, *The forensick or court (days) are holden*. This interpretation, which is that of *Casaubon* (on *Theophrast. Eth. Char. VI.*) and *Grotius*, seems the best. To confirm it, those learned writers observe, that the dies fasti among the Romans were the days for judicial proceedings. For Ἀγοραῖοι ἀγορῆς we should say in English, *The courts are sitting or are holden*.

Ἀγορεύω (in composition ἀγορεύω) from ἀγορα, an assembly of men, concio.

Properly, To speak in or to a public assembly, and thence simply to speak. This V. occurs

V. occurs not in the N. T. but is inserted on account of its derivatives.

ΑΓΡΑ, ας, ῃ, perhaps from the Heb. גָּרַם to collect.

A capture or catching; spoken of fishes, a drought. occ. Luke v. 4, 9.

Αγρῆματος, α, ὁ, ῃ, from α neg. and γράμμα a letter, learning.

Illiterate, unlearned. occ. Acts iv. 13.

Αγρῶν, ω, from ἀγρός the field, and αὐλιζομαι to abide, which see.

To abide in the field, or in the open air, properly by night; for αὐλιζομαι, when spoken of men, usually implies the night. See Bockart, vol. ii. 452, 3; but comp. Wolfius Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40.

Αγρῶν, from ἀγρᾶ a taking, a capture.

I. To take, or catch, as beasts, birds, or fishes. In this sense it is often used by the profane writers.

II. Figuratively, To catch, insnare, in discourse or talk. occ. Mark xii. 13.

Αγρὸς λαῖος, α, ῃ, from ἀγρός wild, and αἰα the olive-tree.

The wild olive-tree. occ. Rom. xi. 17, 24.

Αγρός, ια, ιον, from ἀγρός the field.

I. Belonging to the field, wild. occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in Judea was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Ps. lxxxi. 16. Hence it is so often called a land flowing with honey. But see Bockart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in MEAL.

II. Of waves, wild, fierce, turbulent, tempestuous. Jude, ver. 13. So Wisd. xiv. 1, Αγρία κύματα. See also Wetstein.

Αγρός, α, ὁ, from the verb ἀγρίζω, or immediately from the Heb. גָּרַם, to collect, because the necessities of life are there and thence collected. See Eccles. v. 9.

I. The field. Mat. vi. 28, 30.

II. A field, a particular spot of cultivated ground. Mat. xiii. 24, 27, 44. xxvii. 2, 8. Αγροί, οι, Lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Αγροί, οι, The country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Αγρῶντιον, from α neg. γρῶ (from Heb. טָרַף) a very small quantity of any thing,

and ὕπνος sleep; or, according to the learned Dupont on Theophrastus, p. 284, from ἀγρᾶ in the sense of taking away, depriving (as in νωδάγρᾶ), and ὕπνος sleep.

I. To abstain totally from bodily sleep, to watch, wake, be awake. Comp. Αγρυπνία. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, Καὶ τὰς νυκτὰς ΑΓΡΥΠΝΕΙΣ, and you lie awake o' nights."

II. To watch spiritually, be watchful and attentive to spiritual things. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. קָם to wake, watch.

Αγρυπνία, ας, ῃ, from ἀγρυπνῶ.

Total abstinence from sleep, watching. occ. 2 Cor. vi. 5. xi. 27.

ΑΓΩ, from the Heb. הָבִיחַ to bring, carry, remove.

"Αγω to bring, and αγω to break, coincide in the present and first fut. αἶω. But as to the aorists we may always observe this difference: the 1st aor. ἤξα, αἶον, αἶαμι, is always from αγω to break; and the 2d aor. ἦγον, and ἡγαγον, is always from αγω to bring. Though αγω to bring be used in the fut. αἶω, yet we shall scarcely ever find the 1st aor. ἤξα, αἶον, in this signification, but always in that other of breaking \*." Comp. Καταγω.

I. Transitiely, To bring, lead gently, and without violence. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. To bring, carry, drag, or hurry away by force and violence. Mark xiii. 11. Luke iv. 29. Acts vi. 12. xvii. 5, 19, & al.

III. To lead, rule, govern. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6.

IV. To lead, entice. Rom. ii. 4.

V. To spend, hold, or celebrate a particular time or solemnity. See Mat. xiv. 6. (and Wetstein there), Acts xix. 38. On Luke xxiv. 21, Wetstein shows that the Greek writers apply the phrase αἶον ἡμερᾶν or ἡμερᾶς to persons spending or passing a day or days; and from Eustathius Iem. he cites ΤΡΕΙΣ ΤΑΤΤΑΣ

\* Dupont on Theophrast. Char. Eth. p. 354, edit. Needham.

ἩΜΕΡΑΣ



ἡΜΕΡΑΣ ΑΓΕΙΣ ΣΗΜΕΡΟΝ—*You are to-day spending three days, or the third day.*" Hence it may perhaps be best, with *Beza*, to refer the V. *αγαι*, in Luke, to him who was expected to deliver Israel. So *Kypke*, whom see.

VI. Intransitively, *To carry or convey one's self. To go, go away.* Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, & al.

*Heumann* on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke*, among other passages, cites from *Arrian*, *Epictet.* lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ *εἰς τὸν ἀνθυπατὸν*, *Let us go to the Proconsul;*" and from *Polybius*, lib. vii. c. 3. p. 704, ΑΓΩΜΕΝ *τοῖσιν*, *εἶη, πάλιν τὴν αὐτὴν ὁδὸν*, *Let us go back again, says he, the same way we came.*"

Αγῶγη, *ης, ῆ*, from *αγω* to lead.

*Course of life, manner of leading or spending it.* Comp. *Αγω* V. occ. 2 Tim. iii. 10; where *Raphelius* shews that *Polybius* often uses *αγῶγη* for a *course* or *manner of life*, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ *καθὼς*, to keep a *course* or *manner of life*. See also *Wetstein*.

Αγῶν, *ωτος, ὁ*, from the V. *αγω*, implying *force* or *violence*. Comp. *Αγω* II.

I. *Strife, contention, contest* for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers; but to this *St. Paul* plainly\* alludes, 1 Tim. vi. 12. 2 Tim. iv. 7, and applies the word to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, & seq. *Arrian* uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, *Epictet.* lib. i. cap. 9; and before him *Plato*, *Apol. Socrat.* § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. *A race, a place to run in.* occ. Heb. xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ or ΔΡΑΜΕΙΝ.

III. *A struggle, contest, contention.* occ.

\* Thus also doth *Epictetus.* *Enchirid.* cap. 75. "If any thing whether laborious or agreeable, glorious or inglorious, present itself, remember *ὅτι νῦν ὁ ΑΓΩΝ*, καὶ ἤδη παρῆσι τὰ Ὀλυμπία, that now is the time of contest, now the *Olympics* are come."

Phil. i. 30. Col. ii. 1. Thess. ii. 2.

The word occurs only in the above-cited texts.

Αγῶνια, *ας, ῆ*, from *αγων*.

I. *Bodily strife, struggle or contest*, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense.

II. *Violent struggle, or agony*, both of body and mind. Thus likewise used in the profane writers; see *Wetstein.* occ. Luke xxii. 44.

Αγωνίζομαι, from *αγῶνια*, *strife, struggle.*

I. *To strive, struggle, contend, fight.* occ. John xviii. 36. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

II. *To strive, endeavour earnestly*, both bodily and mentally. q. d. *To agonize.* occ. Luke xiii. 24. Col. i. 29. iv. 12.

This V. occurs only in the above-cited text.

Αδαπανος, *ς, ὁ, ῆ*, from a neg. and *δαπαρη* expense.

*Without expense or charge, not chargeable.* occ. 1 Cor. ix. 18.

Αδελφῆ, *ης, ῆ*, from *αδελφος*, which see.

I. Properly, *A sister by the same mother, an uterine sister.* See Luke x. 38, 39. John xi. 1, 3.

II. *A sister in general.* Mat. xix. 29. Mark x. 29.

III. *A near kinswoman, a female cousin.* Mat. xiii. 56. Mark vi. 3. comp. Mat. xii. 50. Mark iii. 35.

IV. *A sister in the common faith, a christian woman.* Rom. xvi. 1. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. *Αδελφος* VI.

Αδελφος, *ς, ὁ, ῆ*, from a collect. and *δελφους* a womb\*, which from Heb. *חֵלֶב* to distil, on account of the † *periodical evacuation*.

I. *A brother by the same mother, an uterine brother.* Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35.

II. *A brother, though not by the same mother.* Mat. i. 2.

III. *A near kinsman, a cousin.* Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56.

\* So *Heychius.* "Αδελφῶν ὁ ἐκ τῆς αὐτῆς δελφους γυναικος. δελφους γὰρ ἡ μήτρα λεγεται. Αδελφῶν are those who are born of the same womb, for the womb is called δελφους."

† "Dilatantur vascula uteri, ita ut sanguinem ipsum in cavitatem uteri stillent." *Boerhaave*, *Instit. Med.* § 665, edit. tert.

Mark

- Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 85, *James*, and *Joses*, and *Judas*, are called the *Ἀδελφοί* of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Mat. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16, which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. *Pearson* on the Creed, Art. III. and *MacKnight*, On the Apostolical Epistles, vol. iii. p. 190.
- IV. *A brother, one of the same race or nation.* Acts iii. 22. vii. 23, 25. Rom. ix. 3, & al.
- V. *A brother, one of the same nature.* It is used nearly as the word *ὁ πλησίον* a neighbour. Mat. v. 22, 23, 24. vii. 3, 4.
- VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life.* 1 John ii. 9, 10, 11. & al. freq. In the LXX it generally answers to the Heb. *אָח*, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T.
- Ἀδελφότης, ἡγεσία, ἡ*, from *ἀδελφός*.  
*A brotherhood, society of brethren, i. e. of Christians.* Comp. *Ἀδελφός* VI. occ. 1 Pet. ii. 17. v. 9.
- Ἀδελός, α, δ, ἡ, και το—ον*, from *α* neg. and *δύλος*, manifest.
- I. *Not manifest, not apparent, concealed.* It is applied to graves overgrown with grass or weeds, and thus concealed, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. *Κοιτῶν* occ. Luke xi. 44. Comp. Num. xix. 16.
- II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8.
- Ἀδελότης, ἡγεσία, ἡ*, from *ἀδελός*.  
*Uncertainty, inconstancy.* occ. 1 Tim. vi. 17.
- Ἀδελώς*, Adv. from *ἀδελός*.  
*Uncertainty, without attending to the prescribed marks or lines, or rather (considering that the expression *ἐκ ἀδελώς* seems to be put in opposition to *ἀερά δερων* beating the air) Not manifestly, without being exposed to the view of the spectators and judge of the race.* Comp. *MacKnight*. But Bp. *Pearson* observes, that the Syriac renders *ως ἐκ ἀδελώς* by *not*

as to a thing unknown: and the Vulg. has non quasi in incertum, *not as to a thing uncertain*; and adds, "I think I have expressed the true meaning in rendering it, *not as to an uncertain goal*." occ. 1 Cor. ix. 26.

*Ἀδμονεῶ, ω*, from the verbal N. *αδμῶν*, depressed and spent with labour or fatigue, which from *ἡδμαι* pret. pass. of the V. *αδῶ*, to faint, or be spent with fatigue, and this seems a compound of *α* neg. and Heb. *י* sufficient; or else *αδμῶν* may be from the Heb. *אֲדָמָה*, which in Niph. signifies to be astonished, overwhelmed.

To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See *Wetstein* and *Kypke* on Mat. who produce many instances of the use of this Verb by the Greek writers.

*Ἄδης, υ, δ, q. Αἴδης* (as the word is spelt in \* *Homer* and † *Hesiod*) obscure, dark, invisible, from *α* neg. and *ιδειν* to see.

I. *The invisible receptacle or mansion of the dead, in general.* occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 31. 1 Cor. xv. 55.

Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word corresponding to *ἄδης* (*ἀδην* LXX Vatic.) is *הַיָּמִין* infernus, that to *ψυχῇ* is *שָׁרֵף* the body, or animal frame.

Observe the phrases *εἰς ἄδης* or *εως ἄδης* are elliptical, for *εἰς* or *εως οἶκον* or *τοπὸν ἄδης*, in or to the house or place of the grave. Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits; whether of torment, occ. Luke xvi. 23. (where see Wetstein); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see Vitranga.*

III. *Πύλαι ἄδης*, The gates of Hades, or of the grave. occ. Mat. xvi. 18. This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous cavès, with a narrow mouth

\* Il. ix. lin. 312,

— *Αἶθας πυλῆας.*

— The gates of Hell.

† Theogon. lin. 311,

— *Αἶθας κύων χαλκιοφάνης.*

The brazen-throated dog of Hell.

or entrance, many of which are to be found in *Judea* to this day. These *sepulchres* Bp. *Louth* has described with his usual accuracy and elegance, *Prælect. vii. De Sacra Poësi Heb.* p. 130, &c. edit. *Gotting.* The phrase Πύλαι αἶδς answers to the Heb. *הַיָּמִין הַשְּׁמַיִם* the gates of the sepulchre, for which the LXX use it, *Isa. xxxviii. 10.* (comp. *Ps. cvii. 18. Wisd. xvi. 13. 3 Mac. v. 36.*) And the full meaning of our Lord's promise in the latter part of *Mat. xvi. 18*, seems to be, that *his church on earth*, however persecuted and distressed, *should never fail* 'till the consummation of all things, and should then, *at the resurrection of the just, finally triumph over death and the grave.* Comp. *1 Cor. xv. 54, 55.*

The expression Πύλαι αἶδς is by no means peculiar to the *hebraical* or *hellenistic* style: *Grotius*, *Whitby*, and *Wetstein* on *Mat. xvi. 18*, shew that it is used by the old Greek Poets, particularly by *Homer*, *Theognis*, *Euripides*, and *Theocritus*, and was no doubt derived to them from the east.

"Our *English* or rather *Saxon* word *Hell*, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the *eastern*, and especially in the *western* counties of *England*; to *hele* over a thing is to *cover* it. See *Lord King's History of the Creed*, ch. iv." *Doddridge* on *Rev. i. 18.* *Hell* is used for the Heb. *הַמָּוֶת* or Greek *αἶδς* in *Ps. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47*, according to the old *English Translation* retained in our *Liturgy*. See also *Leigh's Crit. Sacr.* in *Αἶδς*, and *Junius's Etymolog. Anglican.* in *Heile* and *Hele*.

Αδιακριτος, α, δ, η, from a neg. and διακρινω to distinguish.

Making no partial distinctions, free from partial regards, impartial. occ. *James iii. 17.*

Αδιαλειπτος, α, δ, η, from a neg. and διαλειπω to intermit, which see.

Unceasing, continual, without intermission. occ. *Rom. ix. 2. 2 Tim. i. 3.*

Αδιαλειπτως, Adv. from αδιαλειπτος.

Continually, without intermission. occ. *Rom. i. 9. 1 Thess. i. 3. ii. 13. v. 17.*

Αδιαφθορία, ας, η, from a neg. and διαφθορα corruption, which see.

Incorruptness, integrity, freedom from corrupt mixtures or adulterations. occ. *Tit. ii. 7*; where nine MSS, four of which ancient, read, to the same sense, αφθοριαν. See *Wetstein* and *Griesbach*.

Αδίκω, ω, from a neg. and δικη, right, justice.

I. Intransitively, To act unjustly, do wrong, *Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11.*

II. Transitive, To act unjustly by anyone, to do wrong to, or injure him. *Mat. xx. 13. Acts vii. 24, 26, 27. xxv. 10. Phil. ver. 18, & al.*

III. To hurt, damage, harm. *Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, & al.* On *Rev. vi. 6*, *Wetstein* shews that the V. is in this sense applied to the earth, or land, by the best Greek writers.

Αδίκημα, ατος, το, from αδικω, to injure. An act of injustice, a criminal act, a crime. occ. *Acts xviii. 14. xxiv. 20. Rev. xviii. 5.*

Αδίκω, ας, η, from αδικος unjust.

I. Injustice, iniquity, wrong, as opposed to that justice or righteousness which is required by the divine law. *Luke xiii. 27. Acts i. 18. Rom. i. 29. iii. 5. 2 Tim. ii. 19. 1 John v. 17. comp. ch. iii. 4.*

II. Falsehood, deceitfulness, as opposed to truth or constancy. *Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8.* So in the LXX αδίκω frequently answers to the Heb. *קָרָא*, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, *Deut. xix. 18. Mic. vi. 12.* Comp. under Μαμμωνας, and see *Wetstein* in *Luke*.

Αδίκος, α, δ, η, και το—ον, from a neg. and δικη justice.

I. Unjust, unrighteous, falling short of the righteousness required by the divine law. *1 Pet. iii. 18.*

II. Unjust, unrighteous, wanting the imputed righteousness of faith, and the inherent righteousness wrought by the Spirit of God. *Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9.*

III. Unjust, unrighteous, iniquitous, unequitable. *Luke xvi. 10. xviii. 11.*

IV. Deceitful, fallacious, mocking expectation. occ. *Luke xvi. 11.*

Αδίκως, Adv. from αδίκος.

Unjustly, undeservedly. occ. *1 Pet. ii. 19. Αδοκιμος,*

Ἀδοκίμος, α, δ, ῥ, from α neg. and δοκίμος *proved, approved*, which see.

The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which upon refining is *thrown away as drossy and worthless*: so in the LXX Ἀδοκίμος answers to the Heb. דֶּרֶס *dross*. Isa. i. 22. Prov. xxv. 4.

I. In a passive sense, *Disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7, where see Bp. Pearce and Macknight.

II. In an active sense, *Undiscerning, undistinguishing, void of judgement*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 16, on all which texts see Macknight.

The above cited are all the passages of the N. T. wherein the word occurs.

Ἀδολος, α, δ, ῥ, from α neg. and δολος *deceit*. *Without deceit, sincere, pure*. occ. 1 Pet. ii. 2.

Ἀδρος, ῥητος, ῥ, from ἄδρος *abundant*, which from the Heb. רָמָה *magnificent*.

*Abundance, exuberance*. occ. 2 Cor. viii. 20.

Ἀδυνατω, ω, from ἀδυνατος.

*To be impossible*. occ. Mat. xvii. 20. Luke i. 37. So LXX in Job xlii. 2.

Ἀδυνατος, α, δ, ῥ, καὶ το—ον, from α neg. and δυνατος, *possible, or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *Impotent, weak*. Acts xiv. 8. Rom. xv. 1.

II. Passively, *Impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, & al.

Ἀιδω for Ἀσιδω, from the Heb. יָדָה *to confess, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions* and *praises* of their respective gods; and indeed in this appropriated sense only is the verb ἰδω applied in the N. T.

*To sing, utter harmoniously*. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart.

In the LXX ἰδοντες *singing*, once answers to the Heb. מְדִיחַ (from יָדָה) *confession*. Jer. xxx. 19.

Ἀι, from α intens. and εὐ *to be* (see under εὐ), or from Heb. יָדָה *to be*.

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever*, in a restrained sense, that is, *at some stated times*. Mark xv. 8.

III. *Very frequently, continually*. 2 Cor. iv.

11. 2 Pet. i. 12.—2

Hence the old English *aye*, ever.

ΑΙΤΟΣ, α, δ, according to some, from αἰσσω *to rush with violence*, which is plainly from the Heb. פָּחַד or Hiph. פָּחַד *to hasten*; but αἶρος may rather be deduced from the Heb. עָרַב *a bird of prey*, a derivative from the V. עָרַב *to fly or rush impetuously*. See Bockhart, vol. iii. 170. An eagle, a well-known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49, and remark the plain allusion to the Roman military ensigns.

Ἀζυμος, α, δ, from α neg. and ζυμη *leaven*.

I. Ἀζυμα, τα. *Unleavened cakes or bread*. Luke xxii. 1, 7. Acts xii. 3. xx. 6. Also, *The feast of unleavened bread*, which lasted seven days, on the first of which the passover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1. 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8.

This word in the LXX constantly answers to the Heb. מֵצֵה.

AHP, σπος, δ, from the Heb. שָׁמַל *to flow*; whence also the Chaldee שָׁמַל, Syriac שָׁמַל, Welsh awyr, Latin aër, and its modern derivatives, all denoting the air. *The air, the celestial fluid* surrounding the earth, and consisting of *light* and *spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2, & al.

The LXX twice use this word in the Gen. plural Ἀσπας *airs*, to express the Heb. עֲרֵבֹת *the conflicting airs or ethers*. See Heb. and Eng. Lexicon in πῶν II.

Ἀθανασία, ας, ῥ, from ἀθανατος *immortal*, which from α neg. and θάνατος *death*. *Immortality, exemption from death*. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16.

Ἀθεμιτος, α, δ, ῥ, καὶ το—ον, from α neg. and θεμιτος *lawful*, from θεμις *law, right*, which seems a derivative from the Heb. מִלְּךָ *complete, perfect*.

I. *Unlawful*. occ. Acte x. 28.

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the *abominable impurities* which accompanied the heathen idolatries. So Josephus,

*sephus*, lib. iv. cap. 9, § 10, uses ATHEMITOTΕ ἡδονας for *unnatural pleasures*. See more in *Weistein*.

Αθεος, υ, δ, η, from α neg. and Θεος *God*. Without *God*, i. e. *the true God*, an *Atheist* in this sense. occ. Eph. ii. 12. So αθεος is used by *Ignatius* for *heathen* and *hereticks*, Epist. ad Trallian. § 3 and 10. See also *Wolfius* on Eph. *Suicer's Thesaurus* in Αθεος I. 2, and *Olivet's Theologia Græcan.* at the end of the 3d tome of his edition of *Cicero's Works*, Genev. p. 659, &c.

Αθεσμος, υ, δ, η, from α neg. and δεσμος *a law*, which from τιθημι or δεω to *fix*, *appoint*, *constitute*. *Lawless*, *disregarding law* and *right*. occ. 2 Pet. ii. 7. iii. 17.

Αθερω, ω, from α neg. and δερος *placed*, from τιθημι or δεω to *place*.

I. To *abolish*, *annul*. 1 Cor. i. 19. Gal. iii. 15.

II. To *reject*, *despise*. Luke vii. 30. x. 16. comp. Heb. x. 28. 1 Tim. v. 12; on which last text observe, that ἀθετειν πισιν is a pure Greek phrase, used by *Polybius* and *Diodorus Siculus* (see *Raphelius* and *Weistein*) for *violating one's faith* or *promise*; and the expression in 1 Tim. seems to refer to the widows *violating their former engagement* to the church, that they would not abuse its alms. See *Wolfius* and *Macknight*.

III. With an accus. of the person. To *violate one's engagement to*, to *disappoint* or *fail one*, in this sense, "*fidem illi datam fallere*." *Kypke*, who in confirmation of this meaning of the expression cites from *Polybius*, lib. ix. c. 30. p. 262. Πως δε ΤΟΤΟΤΕ ΑΘΕΤΕΙΝ ευλαβεισθε; Why do ye scruple to *violate your engagement to these*?" Comp. LXX in Isa. i. 2. xxxiii. 1. Ps. cxxxii. 11. and see more in *Kypke* himself. occ. Mark vi. 26.

IV. To *frustrate*, or rather to *reject*. Mark vii. 9. (comp. ver. 8.) Gal. ii. 21. (comp. ch. v. 2, 4.)

Αθετης, ις, att. εως, η, from αθετω.

I. A *putting away*, an *abolishing*. occ. Heb. ix. 26.

II. An *abrogation*, *annulling*. occ. Heb. vii. 18.

Αθλω, ω, contracted from αθλω, which is derived from αθλος *strife*, *contest*; and this may be either from α intens.

or αει *always*, and δλω to *shake* or *dash together*, or *against each other*; or rather from the Heb. להילך to *sport*, *play*. Thus the Heb. פרוץ, which generally signifies to *sport*, *play*, or the like, is also used, 2 Sam. ii. 14, for *conflicting*, *skirmishing*, plainly because the actions are of a similar kind.

To *strive*, *contend*, be a *champion*, in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called αθληται, in Latin *athletæ*, whence our English word *athletick*.

Αθλησις, ις, att. εως, η, from αθλω.

A *fight*, *contest*, *struggle*, *conflict*. occ. Heb. x. 32.

Αθυμω, ω, from α neg. and θυμος *the mind*.

To *despond*, *lose courage*, be *discouraged*. occ. Col. iii. 21.

Αθως, υ, δ, η, from α neg. and θω a *mulct* or *punishment imposed on any one*, which *Eustathius* derives from δεω, δεω to *put*, *impose*, as ζω *life*, from ζω to *live*.

I. Not *mulcted*, not *punished*. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. *Innocent*, *free from guilt*. occ. Mat. xxvii. 4, 24. Αιμα αθων is a phrase often occurring in the LXX for the Heb. יָקִין. See 1 Sam. xix. 5. 2 K. xxi. 16. xxiv. 4. So αθως ειμι—απο των αιματων—is used by the LXX 2 Sam. iii. 28, for the Heb. יָקִין—יָקִין—יָקִין.

Αγριος, υ, δ, η, και το—ον, from αξ, αγρος *a goat*, which seems a derivative from the Heb. עז *a goat*.

Of or *belonging to a goat*, a *goat's*. occ. Heb. xi. 37.

Αγριαλος, υ, δ, from αγω to *break* (which, in this sense, seems derived from Heb. רץ to *squeeze*), and αλς *the sea*; or from αἰσσω to *rush*, and αλς, because *the sea rusheth* against it.

The *sea-shore*. Mat. xiii. 2, & al. Acts xxvii. 39. εχοντα αγριαλον, with *a shore*, [say our translators.] But "have not all creeks *shores*? It should have been translated with *a smooth shore*, convenient for landing; that is, αγριαλος, Hesychius, Αγριαλος, δ, παραθαλασσιος εν τοπω ψαμμωδει, η ψηφιδας εχων. The Latin Poets call them *bona littora & molia*." *Markland* in *Botwyer's* Con-  
ject.

ject. *Xenophon*, *Cyri Exped.* lib. 6. p. 452. edit. *Hutchinson*, 8vo., has *Αἷμα* *ΑΙΤΙΑΑΟΝ* *ΕΧΩΝ*.

*Aïdēs*, ε, δ, ῆ, from *asī* ever, *always*.

I. *Eternal*, absolutely, without beginning or end. occ. *Rom.* i. 20.

II. *Eternal*, in a restrained sense, or à parte post, perpetual, without end. occ. *Jude*, ver. 6.

*Aïdēs*, ος, υς, ῆ, from α neg. and *idēiv* to see, look at, for modest persons are apt to turn away their eyes, and not look at others.

I. *Modesty, decency*. occ. 1 *Tim.* ii. 9.

II. *Reverence, veneration*. occ. *Heb.* xii. 28.

*Aïdēs*, ος, δ, from *aïdō* to scorch (which from the Heb. *חזק* to keep fire lighted) and *ay* the aspect or countenance (from Heb. *חזק* the face).

An *Ethiopian*, so called from his scorched and black countenance and skin. occ. *Acts* viii. 27. comp. *Jer.* xiii. 23.

*Aïma*, ατος, το, perhaps from *aïdō* to be hot, or from *aw* to breathe, because it requires constant refrigeration from the external air, (comp. *Heb.* and *Eng.* *Lexicon* in *שחם* III.) or rather from Heb. *חם* to be hot.

I. *The blood*, properly so called, that warm red liquor, which circulates in the bodies of men and animals, and in which their natural life eminently consists (see *Gen.* ix. 4, 5. *Lev.* xvii. 11, 14. *Deut.* xii. 23.) *Luke* xiii. 1. *Heb.* ii. 14. *John* xix. 34. *Acts* v. 20, 29. xx. 28. *Heb.* ix. 7, 12, 13. In *Col.* i. 14. very many MSS, six of which ancient, and several old versions, have not the words *δια το αἵματος αὐτοῦ*, which are accordingly rejected by *Wetstein* and *Griesbach*.

II. *Blood, killing a man*. *Mat.* xxiii. 30. xxvii. 6, 8, 24.

III. *Guilt or punishment of shedding human blood, or of killing a man, murder*. *Mat.* xxiii. 35. (comp. ch. xxvii. 25.) xxvii. 24. *Luke* xi. 50, 51. *Acts* v. 28. comp. *Acts* xviii. 6. xx. 26, where it is applied spiritually.

The profane writers, as *Sophocles*, *Euripides*, and *Demosthenes*, use *αἷμα* for murder. See *Scapula*.

IV. *Blood, seed, or natural descent*. *Acts* xvii. 26. comp. *John* i. 13, where see *Wetstein*; and comp. *Σαφὲ* VI.

*Homer* uses *αἷμα* in this sense. *H.* vi. line 211,

Ταυτὸς τοῦ γένους, τὸ καὶ 'ΑΙΜΑΤΟΣ *εὐχόμεαι* *εἶναι*.

I boast to be of such descent and blood.

And so, *Odyss.* iv. line 611, *Menelaus* says to *Telemachus*,

'ΑΙΜΑΤΟΣ *εὖς ἀγαθός*,  
Thou art of good (i. e. noble or generous) blood.

V. *Σαφὲ καὶ αἷμα*, *Flesh and blood*. See under *Σαφὲ* IX.

*Αἷματεκχυσία*, ας, ῆ, from *αἷμα*, ατος, blood, and *εκχύνω* to pour out, which see. *A pouring out, or shedding, of blood, bloodshedding*. occ. *Heb.* ix. 22.

*Αἱμορροῖα*, ω, from *αἷμα* blood, and *ροῖα* a flux, from *ρῶω* to flow.

To have or labour under a flux of blood. occ. *Mat.* ix. 20. comp. *Lev.* xv. 33, in LXX and *Heb.*

*Αἰνεῖς*, ιος, att. *αὖς*, ῆ, from *αἰνέω*.

Praise. occ. *Heb.* xiii. 15.

In the LXX it frequently answers to the Heb. *תודה* confession, and to *תהלה* praise.

*Αἰνέω*, ω, from *αἰνός*, if it should not be rather deduced immediately from the Heb. *ענה* in the sense of alternately singing praises to God, as that Hebrew word is used, *Exod.* xv. 21. 1 *Sam.* xxi. 11. *Isa.* xxvii. 2. comp. *Exod.* xxxii. 18. To praise. In the N. T. it only refers to praising God. *Luke* ii. 13, 20, & al.

This word in the LXX most commonly answers to the Heb. *הלל* to praise, and to *תודה* to confess, attribute power to.

*Αἰνύμα*, ατος, το, from *αἰνύμα* perf. pass. of *αἰνέω* to hint, intimate, signify with some degree of obscurity, which perhaps from the Heb. *ענה* infinitive of the V. *ענה* to answer, correspond.

An enigma, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. occ. 1 *Cor.* xiii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, *ἐν αἰνύματι*, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle

apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλήσω αὐτῷ ἐν οἴδῃ, καὶ ἐ δὲ ΑΙΝΙΓΜΑΤΩΝ (אִינִיגְמָתֹן Heb.) καὶ τὴν δοξάν Κυρίου ΕΙΔΕ. ΑΙΝΟΣ, ε, δ, perhaps from the Heb. עָנָה to return, answer.

Praise returned for benefits received or expected. occ. Mat. xxi. 16. Luk. x. 43. Αἰρεσις\*, 105; att. σως, ἡ, from αἰρω to choose.

I. *A choice.* It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 11, 21, and in 1 Mac. viii. 30.

II. *A sect of heathen philosophers.* Thus used by *Arrian*, *Epictet.* lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ ἐνρησεται τις σοῦ" ΑΙΡΕΣΕΩΣ, and you will discover of what sect you are; most of you *Epicureans*, &c." So *Lucian*, in *Hermotim.* tom. i. p. 580, Εἰ δεῖνα μονὰς θάμην τας ΑΙΡΕΣΕΙΣ ἐν φιλοσοφίᾳ—If we suppose only ten sects in philosophy—"Id. *Demonax*, p. 1004. "One asked *Demonax*, τίνα ΑΙΡΕΣΙΝ ἀσπάζεσθαι μᾶλλον ἐν φιλοσοφίᾳ. What sect in philosophy he chiefly embraced?" And *Plutarch*, de Plac. Philos. lib. i. cap. 3. says, that from *Thales*, ἡ Ἰωνικὴ ΑΙΡΕΣΙΣ προσαγορευθῇ, the Ionic sect was denominated."

III. *A sect, secta, that is, a form or mode of religious discipline or opinion which any one chooses, follows, and professes, or the persons who follow such form or mode.* occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.

*Josephus*, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several sects of the Pharisees and Sadducees, &c. among the Jews, Αἰρεσις, in the same manner as St. Luke does in the Acts.

IV. *A sect among Christians, in some measure resembling those among the Jews and Heathen, a religious party or faction among Christians under some human*

leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Αἰρετίζω, from αἰρω to choose.

To choose. occ. Mat. xii. 18.

In the LXX it most commonly answers to the Heb. בָּחַר to choose. Comp. especially 1 Chron. xxix. 1, in Heb. and LXX.

Αἰρετικός, ε, δ, from αἰρετίζω. Comp. Αἰρεσις.

A founder, leader, or promoter of a religious faction or sect among Christians, a man factious in Christianity\*. occ. Tit. iii. 10. comp. Rom. xvi. 17.

Αἰρω, ω, Mid. Αἰρεσμαι, σμαι, from αἰρω to take up.

I. To take, take hold on. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. To choose. occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25.

ΑΙΡΩ, from the Heb. עָרַ, or in Hiph. עָרַע to raise up.

The general meaning of the word is to lift, raise or take up.

I. To lift up, as the hands, Rev. x. 5.—the eyes, John xi. 41.

II. To lift or take up, Mark vi. 29, 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21. comp. under Τίθημι II.

III. Applied to the mind, To suspend, keep in suspense. John x. 24. See *Swicer's Thesaurus* on the word, who cites from *Philostratus* II. 4, ἔκπνυ πᾶν ΑΙΡΕΙ δὲ λόγος ἐν αἰρήμην, And the discourse which he spake keeps me quite in suspense." The learned *Elser*, *Observ. Sacr.* (whom see) interprets the phrase ψυχὴν αἰρεῖν, John x. 24. by taking away life, as it plainly signifies, ver. 18. (comp. LXX in Isa. liii. 8.) q. d. How long dost thou kill us, i. e. with doubt and delay?

IV. To take up on one, as a yoke, Mat. xi. 29.

V. To take up, as a cross, Mat. xvi. 24.

VI. To bear or carry, as a burden, Mat. iv. 6. xxvii. 32. Mark xv. 21. John v. 8, 9. comp. Luke xxiii. 26.

VII. To remove, take away. Mat. xxii. 13. John xi. 39, 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So *Philo* in *Wetstein*, comp.

\* See *Campbell's Preliminary Dissertations* to Gospels, p. 434, &c.

\* On this much controverted word, and the several texts wherein it occurs, see Dr. *George Campbell's* 9th Preliminary Dissertation to his Translation of the Four Gospels. Part iv. page 424, &c.

† See *Herodotus*, lib. I. cap. 11.

ver. 21, and John xix. 15. Acts xxi. 36.

VIII. *To bear, and so take away or remove.* Thus Christ is said to bear, *αἰρᾶν*, the sins of the world. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose, a ship* namely from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that *vau* the ship, or *αγκυραν* the anchor, ought to be supplied. So *Thucydides*, lib. 1. has *ὁ δὲ ΤΑΣ μὲν ΝΑΥΣ ΑΠΑΝΤΕΣ ἀπο τῆς γῆς*, they loosing the ships from the land; and *Plutarch* and *Polybius* use the phrase *ΑΙΠΕΙΝ ΑΓΚΥΡΑΝ* or *ΑΓΚΥΡΑΣ*. See *Bus Ellips.* and *Wetstein*.

XI. *To lift up or raise the voice.* Luke xvii. 13. Acts iv. 24.

In the LXX this word most commonly answers to the Heb. *נָשָׂא*, which is applied in nearly the same senses.

*Αισθανομαι* or *αἰσθεσμαι*, from *αἰσθῶ* to perceive, which seems a derivative from the Chaldee *רָחַץ* to think, the signification being a little varied.

I. *To perceive, properly by means of the external senses, as the feeling, &c.* It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45.

*Αἰσθησις*, *ισ*, att. *εως*, *ῆ*, from *αἰσθεσμαι*. See the last word.

*Perception*, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.

*Αἰσθητηριον*, *ο*, *το*, from *αἰσθεσμαι*.

An organ or instrument of sensation or perception; so the *αἰσθητηριον* of seeing is the eye—of hearing, the ear; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to *Galen*, *αἰσθητηριον* is defined, *το αἰσθησιν τινα πιστευμανον οργανον—ἢτοι οφθαλμος, ἢ μῆς, ἢ γλῶττις*; the organ to which any sense is intrusted—either the eye, or the nose, or the tongue." See *Wetstein*, who also cites from *Galen* the very phrase, *ΤΟ ΑΙΣΘΗΤΗΡΙΟΝ ΕΧΕΙ ΓΕΙΤΝΜΝΑΣΜΕΝΟΝ*; and in *Josephus*, *De Maccab.* § 3, we have *ΤὸΝ*

*ΕΝΔΟΝ ΑΙΣΘΗΤΗΡΙΩΝ*, *The internal senses.* occ. Heb. v. 14.

*Αισχροκερδης*, *εος*, *ος*, *δ*, *ῆ*, from *αἰσχος* base, vile, and *κερδος* gain.

*Greedy or desirous of base or vile gain.*

occ. 1 Tim. iii. 3, 8. Tit. i. 7. See *Wetstein*, *Kypke* and *Doddridge* on 1 Tim. and comp. under *Τροπος* II.

*Αισχροκερδως*, Adv. from *αἰσχροκερδης*.

*For the sake or love of vile gain.* occ. 1 Pet. v. 2.

*Αισχρολογία*, *ας*, *ῆ*, from *αἰσχος* vile, filthy, and *λογος* speech, talk.

*Vile, filthy, obscene talk.* occ. Col. iii. 8.

This word is used in like manner for obscene or indecent discourse in *Epictetus*, *Enchirid.* cap. 55.

*Αἰσχος*, *α*, *ος*, from *αἰσχος* baseness, villainess; which some derive from a neg. and *ισχω* to have, as denoting what one would not have, but reject; but may it not be more probably deduced from the Heb. *רָעָא* an abomination, with *π* emphatic prefixed?

*Base, vile, indecent, shameful.* occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

*Αἰσχροτης*, *της*, *ῆ*, from *αἰσχος*.

*Filthiness, obscenity.* occ. Eph. v. 4.

*Αἰσχυρη*, *ης*, *ῆ*, from *αἰσχος* villainess.

I. *Shame, the passion of shame*, arising from some notion of one's own villainess. occ. Luke xiv. 9.

II. *Ignominy, disgrace.* occ. Heb. xii. 2.

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

*Αἰσχυνομαι*, from *αἰσχυρη*.

I. *To be ashamed, affected with the passion of shame.* occ. Luke xvi. 3.

II. *To be ashamed, or confounded.* occ. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28.

*Αἰσχυνομαι*, in the LXX generally answers to the Heb. *נָחַץ*.

*ΑΙΤΕΩ*, *ω*, and Mid. *αιτεομαι*, *μαι*, perhaps from Heb. *נָחַץ*, the Hiph. (if used) of *נָחַץ*, whose signification might be *to impel, incite*, or the like, for in *Kal* the V. denotes *to move swiftly, rush impetuously*.

I. *To ask, request, beg.* Mat. v. 42. vii. 7, 8, 9. xviii. 19. xxvii. 20. Mark xv. 43. & al. freq.

II. *To ask, require.* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 9. 1 Pet. iii. 15.



This verb in the LXX generally answers to the Heb. **לָמַשׁ**, which has the same meanings.

**Αἰτήμα**, **αῖτος**, **το**, from **αἰτέω** to ask.

*A petition, a request, a thing required or asked.* occ. Luke xxiii. 24. 1 John v. 15.

**ΑΙΤΙΑ**, **ας**, **ῆ**, perhaps from the Heb. **שָׁעָה** (Hiph. of **שָׁעַ**) to impel, incite, (comp. under **αἰτέω**) or rather from **פָּתָה** or **פָּתַח** (whence plur. **פִּתּוּחַ**, or **פִּתּוּחִים**) a cause, motive. See *Heb. and Eng. Lexicon* under **פָּתַח** X.

I. *A cause, reason, incitement.* Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. *An accusation, crime, or fault.* Mat. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb **αἰτέω** to ask, require; because an accusation or crime is that for which any one is required to appear before the judges and questioned. On Mat. xxvii. 37, see *Welstein and Suicer Thesaur.* in **Αἴτια** III.

III. *A condition, a case.* occ. Mat. xix. 10. **Αἰτιαμα**, **αῖτος**, **το**, from **αἰτιάω** to accuse, which from **αἴτια**.

*An accusation.* occ. Acts xxv. 7.

**Αἰτίον**, **το**, from **αἴτια**, which see.

I. *A cause, reason.* occ. Acts xix. 40.

II. *A crime, fault.* occ. Luke xxiii. 4, 14. comp. ver. 22.

**Αἰτίος**, **ς**, **δ**, **ῆ**, from **αἴτια**.

*An author, causer.* occ. Heb. v. 9.

**Αἰφνιδίος**, **ς**, **δ**, **ῆ**, from **αἰφνης** unexpectedly, suddenly, which from **αφνω** the same, a derivative from **α** neg. and **φαίνω** to appear, q. d. quicker than sight.

*Sudden, unexpected, unforeseen.* occ. Luke xxi. 34. 1 Thess. v. 3.

**Αἰχμαλωσία**, **ας**, **ῆ**, from the same as **αἰχμαλωτός**, which see.

I. *Captivity, state of being captive.* occ. Rev. xiii. 10.

II. *A captive multitude.* occ. Eph. iv. 8. which is a citation from Psal. lxxviii. 18. nearly according to the LXX version, wherein **αἰχμαλωσίαν** answers to the Heb. **שָׁבִי**, which, as *Rivet* hath well observed, always denotes the captives themselves, so **שָׁבִי שָׁבָה** signifies \* to carry away captive, and the expression **αἰχμαλωτεύσεν αἰχμαλωσίαν** must be interpreted accordingly.

\* See *Heb. and Eng. Lexicon* under **שָׁבָה**.

**Αἰχμαλωτεύω**, from **αἰχμαλωτός**.

*To lead or carry away captive.* occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS, of which six ancient, the old commentators, and several printed editions, read **αἰχμαλωτίζοντες**. See *Welstein and Griesbach*.

**Αἰχμαλωτίζω**, from **αἰχμαλωτός**.

I. *To carry away captive, or into captivity.* occ. Luke xxi. 24.

II. *Figuratively, To bring into captivity, or subjection.* occ. Rom. vii. 23. 2 Cor. x. 5.

**Αἰχμαλωτός**, **ς**, **δ**, **ῆ**, from **αἰχμή** a spear, (from **αἰμῆ**, which see) and **αλωτός** taken, (from the obsol. V. **αλω** to take, which see.)

*A captive, a prisoner taken in war, applied to spiritual captives.* occ. Luke iv. 18.

**Αἰών**, **ωνος**, **δ**, **q**. **αἰωνων**, always being.

It denotes duration, or continuance of time, but with great variety. Comp. *Suicer Thesaur.* in **Αἰών**.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

**Εἰς τας αἰώνας των αἰώνων**, For ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6, 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.

**Εἰς ἡμέραν αἰώνος**, 2 Pet. iii. 18, "literally, Until the day of eternity. *Bengelius* on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." *Macknight*.

II. *The duration of this world.* Mat. xxviii. 20. Comp. Mat. xiii. 39.

**Απ' αἰώνος**, Since the duration, i. e. the beginning, of the world, Luke i. 70. Acts iii. 21. So **ἐκ τοῦ αἰώνος**, John ix. 32.

III. **Αἰώνας**, **οἱ**, The ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. **Ὁ Αἰών ὅτος**, This present life, this world, as we say. Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, **Κατὰ τον αἰωνα τε κόσμον τῶτε**, According to the course or manner, of this world. Comp. Rom. xii. 2. Gal. i. 4.

V. **Ὁ Αἰών ὁ ἐρχόμενος**, The world to come,

come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Αἰὼν ὁ μελλων. Eph. i. 21.

VI. *An age, period, or periodical dispensation of Divine Providence.* In Mat. xxiv. 3, it evidently refers to the *Jewish age, or age under the Mosaic law.* (See *Whitby, Doddridge, and Macknight* on that Text.) But in Mat. xxviii. 20, it seems plainly to denote *the age under the Messiah, for Christ had just before declared, that all power was given unto him both in heaven and in earth.* Comp. Acts ii. 33,—36; and for this use of Αἰὼν see Mat. xii. 32. 1 Cor. x. 11, (where consult Bp. Pearce) Heb. vi. 5. ix. 26, and LXX in Isa. ix. 6. Συντελειας τοῦ Αἰῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the *end of the world*, is equivalent to it. See 1 Cor. xv. 24.

VII. Αἰῶνες, ὧν, seems, in Heb. xi. 3, to denote the *various revolutions and grand occurrences* which have happened to this created system, including also the *system or world itself.* Comp. Heb. i. 2, and *Macknight* on both texts.

Αἰὼν in the LXX generally answers to the Heb. עולם, which denotes *time hidden from man*, whether indefinite or definite, whether past or future.

Αἰῶνιος, -α, -ὁ, -ῆ, and αἰῶνιος, -α, -ον, from αἰών.

I. *Eternal, having neither beginning nor end.* Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

II. *Eternal, without end.* Mat. xxv. 41, 46. 2 Thess. i. 9. & al. freq. Philem. ver. 15. Αἰῶνιον (Adj.) *For ever*, not only during the term of his natural life (comp. לעולם Exod. xxi. 6.) but through endlessness of eternallife and blessedness.

III. It is spoken, Jude ver. 7, of the *miraculous fire from heaven*, which destroyed the cities of *Sodom and Gomorrha*, not only because the effect thereof shall be of *equal duration with the world* (comp. Αἰὼν II.), but also because the burning of those cities is a dreadful emblem of that *everlasting fire* (το πυρ τοῦ αἰῶνιου, Mat. xxv. 41.) which awaits the ungodly and *unclean.* Comp. Jude ver. 15. 2 Pet. ii. 6; and see *Whitby's* note on Jude ver. 7, and comp. Heb. vi. 2.

IV. Χρόνοι αἰῶνιαι, *The ages of the world,*

*the times since the beginning of its existence.* occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20. and Αἰών II.

The LXX frequently use this Adj. for the Heb. כָּלַע.

Ακαθαρσία, -ας, -ῆ, from α neg. and καθα-  
θαίρειν, 2d person sing. pret. pass. of καθαίρω to cleanse.

I. *Uncleaness, filth, in a natural or physical sense.* occ. Mat. xxiii. 27.

II. *Moral uncleaness, lewdness, incontinence in general.* Rom. vi. 19. Eph. iv. 19. 1 Thess. ii. 3. iv. 7.

III. *Any kind of uncleaness different from whoredom, as 2 Cor. xii. 21; any unnatural pollution, whether acted by oneself, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27.* This word in the LXX usually answers to the Heb. טמא or מום pollution.

Ακαθαρτης, τῆς, ῆ, by Syncope for ακα-  
θαροτης, from α neg. and καθαροτης  
cleanness.

*Uncleaness, filthiness.* occ. Rev. xvii. 4, according to the common editions: but observe, that the *Alexandrian*, and twenty-one later MSS, and some printed editions, for ακαθαρτης read τα ακα-  
θαρτα της, which reading is embraced by *Mill, Wolfius, Wetstein*, and other learned men, and by *Griesbach* received into the text; and indeed ακαθαρτης does not seem to be a Greek word.

Ακαθαρτος, -α, -ὁ, -ῆ, και το—ον, from α neg. and καθαίρω to cleanse.

I. *Unclean by legal or ceremonial uncleaness.* Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ακαθαρτος. Comp. 2 Cor. vi. 17, in which passage ακαθαρτα seems ultimately to refer to all idolatrous worship, and heathen impurity. See ch. vii. 1.

II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the church, and particularly to baptism.* occ. 1 Cor. vii. 14; where see *Doddridge's* note.

III. *Unclean by unnatural pollution,* Eph. v. 5.

IV. *Unclean.* It is applied to the devils, who are frequently in the N. T. called *unclean spirits*; because, having lost their original purity, they are become *unclean* themselves, and have through their solicitations filled mankind with all

uncleaness, and every abomination which Jehovah hateth. Mark v. 2, 8, 13, & al. freq. Comp. Zech. xiii. 2. Heb. and LXX.

In the LXX this word answers most commonly to the Heb. נָסַח.

Ακαίρεομαι, εἰμι, from a neg. and καιρός opportunity.

To want, or be destitute of, opportunity. occ. Phil. iv. 10.

Ακαίρως, Adv. from ακαίρος unseasonable, which from a neg. and καιρός opportunity. Inopportunately, unseasonably, out of season. occ. 2 Tim. iv. 2.

Ακακος, from a neg. and κακός evil.

I. Free from evil, or sin. occ. Heb. vii. 26.

II. Simple, undesigning, artless. occ. Rom. xvi. 18. Demosthenes and Polybius, cited by Wetstein, apply the word in this latter sense.

In the LXX ακακος answers to חָנָן perfect, upright, Job viii. 20, and to פְּשִׁטָּה simple, Prov. i. 4. viii. 5, & al.

Ακανθα, ἡ, from ἀκμή a point or prickle, and ἀνθῶ, to flourish, abound.

A thorn or brier, which abounds with prickles, Mat. vii. 16. xiii. 7. xxvii. 29. & al. Galen, De Curat. has a passage very similar to Mat. vii. 16, 'Ο γεωργός

οὐκ ἂν ποτε δυνησάιτο ποιεῖσαι τὸν βατὸν ἐκφῆσαι βοτρυν. The husbandman would never be able to make the thorn produce grapes." See Wetstein. "The Naba or Nabka of the Arabians, says Hasselquist, Travels, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Christ; it grows very common in the East. This plant was very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment."

Ακανθίος, ἡ, ον, from ἀκανθα.

Thorny, made of thorns. occ. Mark xv. 17. John xix. 5; so LXX in Isa. xxxiv. 13, Ακανθία ξύλα, Thorny shrubs.

Ακαρπός, ε, δ, ἡ, και το—ον, from a neg. and καρπός fruit.

I. Unfruitful, bearing no fruit, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19. Tit. iii. 14. 2 Pet. i. 8.

II. Unprofitable, 1 Cor. xiv. 14. Eph. v. 11; on which last text comp. Αλυσι-τελής.

Ακαταίνωστος, ε, δ, ἡ, και το—ον, from a neg. and καταίνωστος blamed, which from καταγινώσκω to condemn.

Irreprehensible, not to be condemned or blamed. occ. Tit. ii. 8.

Ακατακαλυπτος, ε, δ, ἡ, και το—ον, from a neg. and κατακαλυπτός veiled, which from κατακαλύπτω to cover, hide, veil.

Uncovered, unveiled. occ. 1 Cor. xi. 5, 13.

The LXX use this word, Lev. xiii. 45, for the Heb. כַּרְמֵל stript of covering.

Ακατακρίτος, ε, δ, ἡ, και το—ον, from a neg. and κατακρίτος condemned, which from κατακρίνω to condemn, which see.

Uncondemned. occ. Acts xvi. 37. xxii. 25.

Ακαταλύτος, ε, δ, ἡ, και το—ον, from a neg. and καταλύτος dissolved, which from καταλύω to dissolve.

Not to be dissolved, indissoluble. occ. Heb. vii. 16.

Ακαταπαυσός, ε, δ, ἡ, και το—ον, from a neg. and καταπαύω to cause to cease, to restrain.

That does not cease, unceasing, as the word is used in the Greek writers cited by Wetstein and Kypke. occ. 2 Pet. ii. 14.

Ακαταστασία, ας, ἡ, from a neg. and καταστασις a setting in its place, from καθίστημι to place, set in its place.

Commotion, tumult. occ. Luke xxi. 9.

1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20.

James iii. 16. Clement uses the word in the same sense, 1 Ep. to Corinthians, § 3; and so does Dionysius Halicarn. cited by Kypke, whom see on Luke xxi. 9.

Ακαταστάτος, ε, δ, ἡ, και το—ον, from a neg. and καθίστημι to settle.

Unsettled, unsteady, unstable. occ. James i. 8.

Ακατασχετός, ε, δ, ἡ, και το—ον, from a neg. and κατασχέω or κατασχω (2d Aorist. κατασχόν) to restrain.

Not to be restrained, unruly. occ. James iii. 8; where see Alberti and Wetstein.

ΑΚΕΛΔΑΜΑ, Heb.

Akeldama, Heb. דְּמָא וְחַלְדָּא a field of blood. It is compounded of the Heb. or Syriac

Syriac ܩܬܐ *a field*, and ܕܡܐ *blood*. ܩܬܐ is used both in Chaldee and Syriac for *a field*, (see *Castell's Hept. Lex.*), probably by transposition, from the Heb. קְלַח *a portion*; but it occurs not in the O. T. in this sense, any more than ܕܡܐ from Heb. דָּם *doth for blood*. This word ἀεὶλαμα therefore must, I think, be acknowledged an instance wherein the *Hebrew* spoken in our Saviour's time had deviated from its ancient purity. Comp. Εὐραϊζ. occ. Acts i. 19, where ἀεὶλαμα cannot be considered as *Syriac*, i. e. as a name in that language wherein the ancient *Syriac* version is written; because that version, after saying, Acts i. 19, that *the field in the language, בְּלִשָּׁנָה, of the country was called ܩܬܐ ܕܡܐ*, adds, *whose interpretation* (in *Syriac*, namely) *is ܕܡܐ ܩܬܐ*. So in Mat. xxvii. 8, the same version renders αἵματος not by ܕܡܐ ܩܬܐ, but by ܕܡܐ ܩܬܐ.

Ἀκαριος, α, ὁ, ῥ, και το—on, from *a neg.* and κεραιω *to mix*.

*Simple, sincere, harmless, without any mixture of deceit or guile.* occ. Mat. x. 16. Rom. xvi. 19. Phil. ii. 15. See *Alberti, Elsner, Wetstein and Kypke* in *Mat.*

Ἀκλινος, εος, υς, ὁ, ῥ, και το—*as*, from *a neg.* and κλινω *to incline*.

*Without inclining or giving way, steady.* occ. Heb. x. 23.

*Symmachus* uses this word, Job xli. 14, or 23, for the Heb. בִּלְיֹם *cannot slip asunder*.

Ἀκμαζω, from ακμη, properly, *the point or edge of a sharp instrument*; thence the *flower, vigour, or maturity, of age*, as it is often used in the profane writers. Comp. Τρεακμος.

*To be come to maturity, to be ripe.* occ. Rev. xiv. 18.

*Thucydides and Xenophon* apply this V. in the same sense to corn, *Dioscorides* to apples. See *Wetstein*.

Ἀκμη, ῥς, ῥ, from ακη the same, which perhaps from the Heb. קָצַף *to contract, compress*.

I. *The point or edge of a sharp instrument.* It occurs not, however, in the N. T. in this sense, but is thus used 2 Mac. xii. 22.

II. *A point of time.* Thus applied by the profane writers; and hence,

III. Ἀκμην the *Accus. case used adverbially for κατ' ακμην, at this point of time, Yet, still.* occ. Mat. xv. 16. On which passage *Raphelius* cites *Polybius* applying ακμην in the same manner. See also *Wetstein and Kypke*.

Ἀκοη, ῥς, ῥ, from 2d Aorist. ἤκουον of ακουω *to hear*.

I. *The act of hearing.* Rom. x. 17. comp. Mat. xiii. 14. Acts xxviii. 26.

II. *The sense of hearing.* 1 Cor. xii. 17. Heb. v. 11.

III. *The organ or instrument of hearing, the ear.* Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Somewhat which is, or may be, heard; a rumour, report, relation.* Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts Λογος ακοης denotes the word of the gospel preached or published. See *Macknight*. This IVth sense is by some supposed to be merely *hebraical or hellenistical*, taken from the like application of the Heb. שְׁמוּעָה (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In *Euripides* however, *Phœniss.* line 826, we have βαρβαρον ως ΑΚΟΑΝ εδαν, where the *Scholiast* explains ακοαν by το ακουομενον, *what is heard*.

V. *A hearing effectually so as to obey, obedience.* Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus *Macknight*. Comp. Ακουω V.

Ἀκολουθεω, ω, from α together, and κολουθος *a way*, which from κελω *to move quick*, (from Heb. קָלַח *light, quick*), and ευθως *straight*.

I. *To follow, attend.* Mat. iv. 25. viii. 10, 19. xxi. 9. & al. freq. On Luke ix. 49, *Kypke* shews that the phrase ακολουθειν μετα τινος, which occurs also Rev. xiv. 13, is common in the Attic writers.

II. *To follow, imitate, be conformed to*, in mind, affection, and demeanour. Mat. x. 38. xvi. 24. Mark viii. 34. Luke ix. 23. John viii. 12. xii. 26.

III. *To reach in a continued train.* occ. Rev. xviii. 5, *Her sins, ηκολυθησαν, have followed one after another till they reach even to Heaven.* But in this text the *Alexandrian MS.*, and eighteen later ones, with several printed editions, read εκολληθησαν; which reading is embraced by *Grotius, Mills, and Wetstein*, and by

Griesbach received into the text; but comp. *Wolffius*.

ΑΚΟΤΩ, derived, according to some, from *ακῆ* a sharp point, on account of the acuteness of this sense; but rather from the Heb. *קק* to hearken, obey; so *Onkelos* explains *קק*, Gen. xlix. 10, by *קקעו* shall hearken, obey.

It governs either a Genitive both of the person and thing, or more usually an Accusative of the thing.

I. To hear, in general. Mat. ii. 3, 18. xi. 5. xii. 19. xv. 24. Mark xiv. 64, & al. freq. Acts i. 4. *ἣν ἠκούσατε με*, which ye have heard from me. This phraseology is not uncommon in the best Greek writers. *Raphelius* has produced an instance of it from *Xenophon*. I add from *Herodotus*, lib. ii. cap. 104; ΑΚΟΥΣΑΣ ΑΛΛΩΝ, *Hearing from others;* and from *Plato*, *Apol. Socrat.* § 29. p. 114, edit. *Forster*, *Ὅσα δὲ καὶ εἰδότες ὑμῶν ΑΚΟΥΕΙΝ ΤΩΝ ΑΛΛΩΝ*, Such things as ye have been used to hear from others." *Phædo*, § 1, Η ΑΛΛΟΤ ΤΟΥ ΑΚΟΥΣΑΣ, Or having heard (it) from any one else." § 2. ΑΛΛΟΤ ΑΚΟΥΟΝΤΑ, *Hearing (of him) from another.*" See other instances in *Kypke*.

II. To hear, hearken, or listen to. Mat. xii. 42. Luke v. 1. x. 39. xi. 31. Acts xv. 12.

III. To understand, hear with the ear of the mind. Mat. xi. 15. 1 Cor. xiv. 2. John viii. 43; where observe, that *Arrian* uses ΑΚΟΥΕΙΝ ΔΙΝΑΣΑΙ, *Epictet.* lib. ii. cap. 24. On 1 Cor. xiv. 2, *Kypke* shews that the Greek writers likewise use *ακουειν* for understanding.

IV. To hear effectually, or so as to perform or grant what is spoken. Mat. xviii. 15. John ix. 31. xi. 41. 1 John v. 14, 15.

V. To obey. Luke x. 16. xvi. 29, 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see *Wetstein*.

This word in the LXX commonly answers to the Heb. *שמע*, which is used in the same senses.

Ακρωτια, *as, ἡ*, from *α* neg. and *κρως* strength.

*Want of power to regulate one's appetites, intemperance, incontinence.* occ. Mat. xxiii. 25, (where, however, the true reading seems to be *αδυνας*. See *Wetstein* and *Campbell*.) 1 Cor. vii. 5.

Ακρωτης, *εος, ες, ὁ, ἡ, και το—ες*, from *α* neg. and *κρως* strength.

*Unable to govern his appetites, intemperate, incontinent.* occ. 2 Tim. iii. 3.

Ακρωτηρ, *υ, το*, from *α* neg. and *κρως* to mix.

*Pure wine unmixed with water*, in a figurative sense. occ. Rev. xiv. 10, where see *Wetstein*.

Ακριβεια, *ας, ἡ*, from *ακριβης*.

*Accuracy, exactness.* occ. Acts xxii. 3.

Comp. under *Ακριβεστατος*.

Ακριβεστατος, *η, ον*, Superlative of *ακριβης*.

*Most accurate or exact.* occ. Acts xxvi.

5. *Josephus*, in his *Life*, § 38, speaks in a very similar manner of the Pharisees, ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΠΕΣΕΩΣ, *δι περὶ τα πατρια νομιμα δοκασι των αλλων ΑΚΡΙΒΕΙΑ ΔΙΑΦΕΡΕΙΝ*. The sect of the *Pharisees*, who are thought to excel others in their exactness about their national institutions." Comp. *De Bel.* lib. i. cap. 5. § 2. & lib. ii. cap. 8. § 14.

Ακριβεστερος, *α, ον*, Comparative of *ακριβης*.

*More accurate or exact.* Hence *ακριβεστερον*, Neut. used adverbially, *More accurately or exactly.* occ. Acts xviii. 26. xxiii. 15, 20. xxiv. 22.

ΑΚΡΙΒΗΣ, *εος, ες, ὁ, ἡ, και το—ες*, derived, according to some, from *αις* *ακρον βεβαι*, going up to the top, or summit, which requires great pains and diligence; but rather perhaps from the Heb. *קק* to search, and *ר* very much, or *רר* the inmost part of any thing.

*Accurate, exact.* It occurs not in the positive form in the N. T.

Ακριβω, *ω*, from *ακριβης*.

*To learn, or know, by accurate or diligent enquiry.* So *Vulg.* *diligenter didicit*, and *exquisierat*; and Syriac *קק*. occ. Mat. ii. 7, 16. See *Campbell*.

Ακριβως, Adv. from *ακριβης*.

*Diligently, accurately, exactly.* oce. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Thess. v. 2. Eph. v. 15.

Ακρίς, *ιδος, ἡ*, from *ακρ* the top or summit, because it adheres to the top of herbs and plants, and \* feeds upon them.

*The locust*, which the learned *Bochart* hath shewn, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and

\* So *Etymol. Mag.* ΑΚΡΙΖ, *παρὰ τὸ* ΑΚΡΑΖ *τὸν* αὐτὸν καὶ τὸν φύτον ΝΕΜΕΙΘΑΙ.

modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an usual food in *Judæa* also. See *Bochart*, vol. iii. 488, & seq. *Wolfii* Cur. Phil. Dr. *Shaw's Travels*, p. 188, &c. 2d edit. and *Heb. and Eng. Lexicon*, under רבה IV. *Met.* 3: 4

The LXX generally render the Heb. ארבה a locust, by Αχρῖς.

Αχρατρησον, α, το, from ακρασαι to hear, which from ακω 2d fut. of ακουω to hear, ρ being inserted, as in ακρος; (which see) from ακη.

A place of hearing, or audience, an audience-chamber. occ. Acts xxv. 23.

Αχρατης, τσ, δ, from ακρασαι to hear. See the preceding word.

A hearer. occ. Rom. ii. 13. James i. 22, 23, 25.

Αχροδυσια, ας, η, from ακρον the extremity, and βωω to cover, which perhaps from Heb. בוא to come, come upon, or over.

I. The foreskin, or prepuce, covering the extremity of the glans. Acts xi. 3.

II. Uncircumcision, either the state of being uncircumcised, occ. Rom. iv. 10. I Cor. vii. 18.; or an uncircumcised man or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.

In the LXX this word answers to the Heb. ערלה the superfluous foreskin. See James i. 12. The Adj. Αχροδυσος, Uncircumcised, is used by *Ignatius*, Epist. ad Philadelph, § 6. edit. *Russell*.

Αχρογωνιζιος, α, ον, from ακρος extreme (here the lower extreme or bottom), and γωνια a corner.

The foundation-cornerstone, applied figuratively to Christ, who not only sustains the whole structure of the church, but also unites the Jews and Gentiles into one mystical building. occ. Eph. ii. 20. I Pet. ii. 6. The LXX once use this word for the Heb. פנה a corner-stone, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of *Symmachus*, αχρογωνιας answers to the Heb. פנה לראש at the head of the corner. Psal. cxviii. 22.; but comp. under Γωνια I.

Αχρονιον, α, το, from ακρος the top, and Σις or Σιν, Gen. Σινος, which seems pro-

perly to mean a heap of sand on the sea-shore, or in general the sea-shore, from Σαω to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. Αργιαλος.) In this sense the word is used by *Homer*, and is thence applied to denote a heap of any thing, particularly of corn.

I. The top of a heap of corn: hence the first fruits of corn; because these were usually taken from the top of the heap. It occurs not in the N. T. in this sense. But see *Wetstein*.

II. The top of the heap of warlike spoils, the chief and best of those spoils. occ. Heb. vii. 4; where Dr. *Hammond* remarks, that the sense is not, that *Abraham* gave *Melchisedec* a tenth of the chief spoils only (for he gave him tythes of all, ver. 2. Gen. xiv. 20.) but that what he gave for a tenth of all was of the chief and best of the spoils. The Apostle doth not say, δεκατην των ακροβιων, a tenth of the chief spoils, but δεκατην ΕΚ των ακροβιων a tenth (namely of all, taken) from the chief spoils. Thus the Doctor.—*Raphelius* on this passage observes, that the profane writers *Herodotus* and *Thucydides* and *Xenophon* call that part of the spoil which was dedicated to the gods ακροβινα, but that the Apostle by this word means all the spoils universally. So *Kypke*; and thus *Chrysostom* and *Theophylact* explain ακροβινα by λαφυρα spoils, *Ecumenius* by λαφυρα και σκυλα spoils and plunder, *Theodoret* by λαια prey. On this latter interpretation δεκατην εκ των ακροβιων will mean just the same as δεκατην απο παντων ver. 2, and εκ in one expression will answer to απο in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that *Abraham* gave *Melchisedec* tythes of all (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the best or chief spoils; this, together with the authority of the Greek commentators, may incline one to *Raphelius's* opinion. But let the Reader judge for himself.

Ακρος, α, δ, η, και το—ον, from ακη (which see under ακμη) a sharp point, which is the top, extremity, or termination of many things.

I. *Ακρον*, το, used as a substantive, *The top, or tip*. occ. Luke xvi. 24. Heb. xi. 21.

II. *Extreme, extremity, end*. occ. Mat. xxiv. 31. Mark xiii. 27.

In the LXX this word is frequently used for Heb. קֶצֶת *the end*, and סוֹף *the termination, extremity*; and what is remarkable, that version, for the Heb. אֶבֶן *the thumb or great toe*, always uses *ακρον*, as in Exod. xxix. 20. Judg. i. 6, 7.

*Ακυρω*, ω, from α neg. and *κωρω* to confirm; so *Appian* in *Wetstein* on Mat. Εκυρω τον νομον, *He ratified the law.* To make of no effect or authority, to abrogate or annul. occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17.

This verb occurs not in the LXX; but in that version, *ακυρω* ποισιν, *to make of none effect*, answers to the Heb. שָׁוָה *to reject*, Prov. i. 25.

*Ακωλύτως*, Adv. from *ακωλυτος* not hindered, which from α neg. and *κωλυτος* hindered, which from *κωλυω* to hinder. Without hinderance, prohibition, or impediment. occ. Acts xxviii. 31.

*Ακων*, οσα, ον, for *αεκων*; which latter is used by the Poets, particularly by *Hommer*, from α neg. and *εκων* willing.

*Unwilling*. occ. 1 Cor. ix. 17.

ΑΛΑΒΑΣΤΡΟΝ, ο, το.

A vessel to hold ointment, or perfume; so called, I think with *Jerome* and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which *Pliny*, Nat. Hist. lib. 83. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster* stone (*alabastriten*) of which they make vessels to hold ointments, which it is said to preserve freest from corruption. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in *Carmania*, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from *Cappadocia*." The Greek name *αλαζαςρον* is by some derived from α neg. and *λαμβαιναι* or *λαβειν* to hold, because it is difficult to lay hold on this stone by reason of its smoothness: But may it not rather have an oriental derivation from the Hebrew or Arabic article בָּת *the* and נֶחֱד, or תֶּחֱד, which in Arabic signifies some

kind of whitish stones? See *Castell. Lex. Heptaglott.* However this be, I apprehend *αλαζαςρον* was used as a name for an ointment-vessel at first, because such were commonly made of the *alabaster* stone, though it is afterwards sometimes applied to ointment-vessels made of other matter. Thus *Kypke* on Mark xiv. 3, cites from *Plutarch* in *Alexandro*, p. 676, a variety of vessels, και ΑΛΑΒΑΣΤΡΟΤΕ, παντα χρυσει ησκευασμενα περιτωλως, and *alabasters*, all curiously wrought of gold; and in *Theophrastus*, Idyll. 15. line 114, we have Συριε δε ΜΥΡΩΙ χρυσει ΑΛΑΒΑΣΤΡΑ, golden *alabasters* full of Syrian ointment. (See *Alberti* on Mat. and *Suicer Thesaur.*) So we call a vessel for holding ink an ink-horn, though made of glass or leather. *Raphelius* on Mat. xxvi. 7, remarks, that *Herodotus*, lib. iii. cap. 20, among the presents sent by *Cambyses* to the king of *Ethiopia*, mentions ΜΥΡΟΤ ΑΛΑΒΑΣΤΡΟΝ; and *Cicero*, *Academ.* lib. ii. (as cited by *Nonnius*) speaks of *alabaster* plenus unguenti. occ. Mat. xxvi. 7. Mark xiv. 3. Luke vii. 37. See *Wetstein* on Mat.

The LXX once use *αλαζαςρος* for the Heb. פֶּתֶל *a dish or platter*. 2 K. xxi. 13.

Αλαζονεια, ας, η, from the following αλαζων.

I. A boast or boasting. occ. James iv. 16.

II. Αλαζονεια τυ βις, The pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories, and splendour of this life. occ. 1 John ii. 16. On which passage the learned *Raphelius* observes, that *Polybius* uses the phrase η περι τυς βις αλαζονεια for all kind of luxury in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. *St. John's* expression seems to imply all this, and moreover to include all those other pursuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow-mortals. See *Doddridge*.

Αλαζων, ονος, ος, η, from α intens. and λαζομαι to take, assume, which may be a corruption from Heb. קָח to take. Self-assuming, insolent, vain-glorious, arrogant, boasting. occ. Rom. i. 30. 2 Tim. iii. 2.

Αλαλαζω, from Αλαλα.

To cry Alala. This word *Alala* seems to be

be formed from the Heb. names of God, יהוה יהוה, or יהוה יהוה. Hence Αλαλα, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. So the Turks, when entering upon action, still cry out, *Allah! Allah!* Hence also the acclamation of the chorus in the hymns to *Apollo* mentioned by *Suidas*, ΑΑΑΑΑΙ τη πωτων; and hence the French and English particles of grief, *Helas! Alas!* are I apprehend to be ultimately deduced.

I. To shout as soldiers beginning a battle\*.

It occurs not in this sense in the N. T. but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. To utter a loud, but mournful sound, to wail, yell. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. לל to wail; but *Elmer* and *Kypke* on Mark have shewn, that the profane writers apply the V. αλαλαξα and the N. αλαλαγμος to the same meaning.

III. To make a disagreeable, inharmonious noise; spoken of a cymbal, to tinkle, clank. occ. 1 Cor. xiii. 1.

This word in the LXX answers to the Heb. שרר to break out into a loud sound, לל to yell, and once to שרר to cause to be heard.

Αλαλητος, α, ο, η, και το—ον, from α neg. and λαλω to speak, utter.

Unspeakeable, unutterable. occ. Rom. viii. 26.

Ααλος, α, ο, η, from α neg. and λαλος speaking, which from λαλω to speak.

I. Not speaking, unable to speak, dumb. occ. Mark vii. 37.

II. Making dumb, making unable to speak. occ. Mark ix. 17, 25. So *Plutarch*, De Orac. Defect. p. 438, B. cited by *Wetstein*, speaks of the *Pythian* priests being on a certain occasion ΑΑΑΟΤ και καχυ ΠΙΝΕΤΜΑΤΟΣ—αληρης, Full of a dumb and malignant spirit." Comp. Κωφος III.

Αλας, ατος, το, from αλς the same.

I. Salt natural, which eminently purifies, cleanses, and preserves from corruption. Luke xiv. 34. Hence

II. Applied spiritually.

1st, to the disciples of Christ, who were to mix with and purify the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark. ix. 50. 2dly, to purifying faith and hope. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in הלל II. The above cited are all the passages of the N. T. wherein αλας occurs.

This word in the LXX is used only for the Heb. הלל.

ΑΛΕΙΦΩ, either from the Heb. הָפַח to cover over, or from a collect. and λειψω fut, which see under Λιπαρος.

To anoint with oil or ointment. Luke vii. 46. & al. On Mat. vi. 17, *Doddridge* justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see, and comp. 2 Sam. xii. 7. Eccles. ix. 8. Dan. x. 3.; and on Luke vii. 38, *Wetstein* and *Kypke* cite passages from the Greek and Latin writers, to shew that anointing the feet with perfumed ointment was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. מָשַׁח to anoint, מָשַׁח or מָשַׁח to cover or daub over, and to נָחַח to anoint.

Αλαλοροφωνια, ας, η, from αλαλω a cock, and φωνη a voice.

Cock-crowing, the time of cock-crowing, "that is, the time from twelve at night till three in the morning, which last hour was usually called the second cock-crowing, as is observed by *Bochart* and others." Dr. *Clarke*'s note on Mat. xxvi. 34. occ. Mark xiii. 35. See *Bochart*, vol. iii, 119, and comp. under Αλαλω.

ΑΛΕΚΤΩΡ, ορος, ο, from α neg. and λεκλον a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. הָלַל the coming of the light, of which this bird of dawning (as *Shakespeare* calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in *Homer*, Il. vi. line 513, and Il. xix. line 398, is himself called ΗΑΕΚΤΩΡ? Comp. Heb. and Eng.

\* See *Hutchinson's* Note 1. on *Xenophon's* *Cyropæd.* p. 151, 8vo.



Eng. Lexicon under צחל. *The male of a species of birds, the house-cock.* Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crew*, Peter should deny him thrice; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crow twice, thou shalt deny me thrice.* How are these texts to be reconciled? Very satisfactory I think, by observing, after many learned Christians, that ancient authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labours, was called, by way of eminence, *THE Cock-crowing*, (Comp. *Αλειδοφωγία*); and to this alone Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two* cock-crowings. See Wetstein on Mark xiv. 30; Scheuchzer, Phys. Sacr. on Mark xiii. 35; and Whitby's note on Mat. xxvi. 34.

*Αλευρον*, σ, το, from *αλεω* to grind, which perhaps from Heb. *לח* a pestle, with which things are brayed or ground in a mortar. "For the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose\*."

*Meal* of corn, occ. Luke xiii. 21.

*Αληθεια*, ας, η, from *αληθης* true.

I. *Truth*, as opposed to *falsehood*, *error*, or *insincerity*. Mat. xxii. 16. Mark v. 33. xii. 14, 32. Eph. iv. 25. i. 13. Col. i. 5. Gal. ii. 5, 14. Phil. i. 18. 1 John iii. 18. & al. freq. On Mark v. 33, observe, that *πασαν αληθειαν ειπεν* is a pure Greek phrase used by the best writers.

\* Thus says the learned Goguet, in his admirable work intitled, *The Origin of Laws, Arts, and Sciences*, vol. i. page 99. Edinburgh Edit. These observations he confirms from *Heriod*, Op. ver. 443. *Pliny*, lib. 18. § 3. and 23. *Serv. ad. Aeneid*, ix. ver. 4. *Hist. Génér. des Voyages*, tom. iii. 81. & 431. To whom add *Niebuhr*, Description de l'Arabie, p. 45, & note.

II. *Truth*, as opposed to *types*, *emblems* or *shadows*. John i. 14, 17. (comp. Col. ii. 17.) John iv. 23, 24. comp. John xiv. 6.

III. *Integrity*, *rectitude* of nature. John viii. 44. Comp. Jude ver. 6. and Eph. iv. 24.

IV. *Righteousness*, *what is right*. John iii. 21; where it is opposed to *φαυλα evil deeds*, in the preceding verse.

*Αληθειω*, from *αληθης* true.

To speak, or maintain, the truth. occ. Gal. iv. 16. Eph. iv. 15.

*Αληθης*, εος, υς, ο, και η, και το αληθες, from α neg. and ληθω to lie hid, because truth cannot be finally suppressed and hidden, or rather perhaps from the Heb. *אמת* an oath, and *מת* (Greek *θω*) to put.

I. *True*, as opposed to *false*. John iv. 18. v. 32. & al.—or to *unjust*. John viii. 16.—or to *visionary*. Acts xii. 9.

II. *True*, as opposed to *lying* or *fraudulent*. Mat. xxii. 16. John iii. 33. Rom. iii. 4. 2 Cor. vi. 8.

III. *Valid*, *legally conclusive*, or *decisive*, *competent*. John v. 31. viii. 13, 17.

In the LXX this word and its derivatives most commonly answer to the Heb. *יָמַד* firm, stable, true; or to *יָמַד* stability, truth.

*Αληθινος*, η, ον, from *αληθης* true.

I. *True*, as opposed to *false*. John xix. 35. Rev. iii. 14. xix. 9. & al.—to *pretended* or *reputed*. John xvii. 3. 1 Thes. i. 9.—to *deceitful*. Luke xvi. 11.

II. *True*, *real*, *essential*, as opposed to *types* or *emblems*. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24.

III. *True*, *sincere*, as opposed to *hypocritical* or *insincere*. Heb. x. 22.

*Αληθω*, from *αλεω* to grind, which see under *Αλευρον*.

To grind. occ. Mat. xxiv. 41. Luke xvii. 35.

The ancient custom of women's being employed in grinding corn, is not only mentioned in the O. T. Exod. xi. 5. (comp. Isa. xlvii. 2.), but we find the same in *Homer*, *Odyss.* vii. line 104, where speaking of *Alcinous's* fifty maid-servants, he says,

ΑΙ ΜΕΝ ΑΛΕΤΡΕΥΟΥΣΙ ΜΥΤΑΗΣ ΕΠΙ ΜΗΛΟΝΑ ΚΑΡΨΟΝ,  
Some at the mill grind the well-favour'd grain.

Comp. *Odyss.* xx. line 105, and *Heb.* and *Eng. Lexicon*, under *טחן* I.

*Αληθω*

Αληθω in the LXX answers to the Heb. יָחַד of the same import.

Αληθως, Adv. from αληθης.

I. *Truly, really*, as opposed to *pretendedly*. Mat. xiv. 33. xxxvi. 73.

II. *Truly, of a truth, certainly*. Mat. xxxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second αληθως, John vii. 26, is not found in nineteen MSS, three of which ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. *Truly, veraciously*, as opposed to *falsely*. Luke ix. 27. xii. 44. xxi. 3.

IV. *Truly, spiritually*, as opposed to *naturally or externally*. John i. 47. vi. 55.

\*Αλιευς, εος, ο, η, from αλς the sea.

A *fisher*. occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke ii. 5f.

\*Αλιευω, from αλιευς.

To *fish, catch fish*. occ. John xxi. 3.

Αλιζω, from αλς salt.

To *salt*. Αλιζομαι, pass. To be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49, Πας γαρ πυρι αλισθησει. "The proper translation of this passage is, *Every one shall be salted for the fire*, namely by you my apostles: for πυρι here is the Dative, not the Ablative; as it is likewise, 2 Pet. iii. 7, where the same construction is found, πυρι τηρεμενοι reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God, shall be salted for the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, αλισθησει refers to the salt itself, as seems evident from comparing Mark ix. 50.—How shall its saltiness be restored? Campbell.

Αλισθημα, ατος, το, from αλισσω to pollute, and this from the Heb. נִפָּח, which is used only in Niph. and signifies to be rotten, so in Kal, if used, might denote to corrupt, pollute, or the like.

Pollution by unclean, i. e. forbidden, food. occ. Acts xv. 20; where observe, that what is in this verse expressed by αλισθηματων των ειδωλων pollutions of idols, is, at ver. 29, called ειδωλοθυτων meats offered to idols. See Grotius and Wetstein on ver. 20.

The verb αλισσω is used by the LXX, Mal. i. 7, 12; by Theodotion, Dan. i. 8; and in Eccus. xl. 29. In the three former texts it answers to the Heb. or Chald. חָמַס, and in all refers particularly to pollution by meats or drinks.

\*ΑΛΙΣΚΩ. It may be derived from the obsolete αλω, (which see) whence it borrows several of its tenses; or from the Heb. קָח the Hiph. (if used) of קָח to take; or from חָץ force, and קָח to take. To take. It occurs not in the N. T. but is inserted on account of its derivatives.

Αλλα, Neut. plur. of αλλος, diverse, other, used as a particle implying in discourse some diversity, or superaddition to what preceded.

1. But. 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word εχθι before αλλ'." This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bouyer's Conjectures.

2. After *et* in the former member of the sentence, Yet. Mark xiv. 22. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

3. But, except, unless. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23.—εκ εστιν εμην δουναι, αλλ' ος ητοιμασαι υπο το πατρος με,—is not mine to give, except, or unless, to those for whom it is prepared by my father.

4. Nevertheless, notwithstanding. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7. and Doddridge's note on Phil. ii. 6.

5. After *monis* either expressed or understood in the former member of the sentence, it is used for Αλλα κατ' but also. Mat. iv. 4. Mark ix. 37; or for Αλλα μαλλον, But rather. John vi. 27. vii. 16.

6. Yea. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. Yea more, yea further. Acts xix. 2, where there is an Ellipsis of the Particle *et* or *ex. no* before αλλα.

αλλα. So we may, with Doddridge and Worsley, render it, *Nay*.

Αλλα και, *Yea also, yea moreover*. Luke xxiv. 22. comp. Luke xvi. 21.

Αλλα και, after *αι* in the preceding member of the sentence,—*Then also, or then surely also*; ergo etiam, nimirum etiam. Rom. vi. 5; where see *Raphelius*. It is evident that αλλα, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar *earnestness of desire*. Mark ix. 22. On which passages *Raphelius* and *Elsner* have shewn, that it is applied by the best Greek writers in the same manner. To their citations may be added *Homer*, Il. i. lin. 393. Il. xvii. lin 645.

The *British Critic* for December 1795, p. 613, accounts for the use of αλλα by an Ellipsis, as in the last citation from *Homer*, Ζευ Πατρι, ΑΛΛΑ συ βυσαι υἱ' ἡμερος υἱας Αχαιων." "O Jupiter, (we ask not to live if thou deniest it) but deliver the Greeks from this darkness." (See the next sense) Persons in *earnestness* are apt to speak elliptically.

8. It is rendered *therefore*. Acts x. 20. comp. Acts xxvi. 16. But in such instances both in the profane (see *Elsner* and *Woffius* on Acts x.) and sacred there seems an Ellipsis of something understood, ex. gr. in the former text, *Three men seek thee*; (Do not therefore hesitate) but arise, &c. So Acts xxvi. 16, (Do not delay in speaking to me) but arise, &c.

9. Αλλα γε, *But indeed*. Luke xxiv. 21. Yet indeed, yet at least. 1 Cor. ix. 2.

10. Αλλ' η, *But only*. Luke xii. 51. (where see *Wetstein*) 1 Cor. iii. 5. 2 Cor. i. 13.

Αλλασσω, Attic.—τιω, from αλλος *other, different*.

To change, alter. occ. Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51. Gal. iv. 20. Heb. i. 12.

Αλλαχοθεν, Adv. from αλλαχς *elsewhere* (which from αλλος *other*), and—θεν denoting from a place.

From elsewhere. occ. John x. i.

Αλληλορω, ω, from αλλος *other*, and αλορω to speak.

To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is

the emblem or representative. occ. Gal. iv. 24. See *Elsner* and *Kypke*, the latter of whom shews that this Verb is not so uncommon in the Greek writers as *Elsner* thought it.

ΑΑΗΛΑΟΥΤΙΑ, Heb.

Allcluia, Heb. תְּהַלֵּל, Praise ye Jah or Jehovah. occ. Rev. xix. 1, 3, 4, 6.

No doubt this sacred form of praise was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΤ ΙΗ\*, that solemn acclamation with which they both began and ended their *psalms* or hymns in honour of *Apollo*.

Where the Hebrew תְּהַלֵּל occurs, as it very frequently does in the *Psalms*, the LXX, when they do not omit, give it untranslated, Αλληλεια.

Αλληλων, των; Dat. αλληλοις, αις, ος; Accus. αλληλους, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from αλλος repeated, αλλος—αλλον one—another.

One—another, each other mutually or reciprocally. Luke xiii. 12. Mark ix. 50. Mat. xxiv. 10. & al. freq.

Αλλοθενης, εος, ες, δ, η, from αλλος *other*, and γενος a nation, race.

One of another nation, a stranger, foreigner. occ. Luke xvii. 18.

ΑΛΛΟΜΑΙ, perhaps from the Heb. הָלַךְ to ascend, or הָלַץ to sport, juvenari.

- I. To leap, leap up, as a man. occ. Acts iii. 8. xiv. 10.

- II. To spring, bubble up, as water from a spring. occ. John iv. 14.

ΑΛΛΟΣ, αλλη, αλλο.

- I. Another, or in the plur. other; and that whether in an inclusive sense, as Mat. iv. 21. Mark vii. 4. & al. freq.; or in an exclusive one, as Mat. ii. 12. x. 23. & al. freq.

- II. With the prepositive article δ, η, το,

\* We are told in Lord Oxford's collection of Travels, vol. ii. page 861, that the *Virginians* (in North America) used the word *Allelujah* in their sacred hymns. "I attentively hearkened (says my Author) upon this word *Allelujah* repeated sundry times, and could never bear any other thing." He adds, "All the other nations of these countries do the like." See also *Jenkin* on the Christian Religion, vol. i. p. 101, 3d. edit.; *Gale's* Court of the Gentiles, part 1. book 2. chap. 4. § 3. and book 3. chap. 1. § 11; and *Dickenson's* Delphi Phœnicissantes, page 50,—52.

prefixed,

prefixed, *The other of two.* Mat. v. 39. xii. 13. John xix. 32.

III. *Οἱ ἄλλοι, The others, the rest.* John xx. 25. xxi. 8. 1 Cor. xiv. 29.

IV. *Ἄλλος* and *ἄλλος* repeated in different members of a sentence, *One, and another.* John iv. 37; and in the plur. *Ἄλλοι* and *ἄλλοι*, *Some, and some*; or *Some, and others*, Mark xi. 15. So *πῶν* and *πῶν* in Heb. are used for *these* and *these*, or *these* and *those*. Psal. xx. 8. And the like application of *ἄλλος* repeated in the plur. may incline one to derive it from the Heb. Pronoun *הֵם*, or *הֵנָּה*.

V. *Belonging to another, another's.* occ. 1 Cor. x. 29.

*Ἀλλοτριόσκοπος*, *α, ον*, from *ἄλλοτριος* *another's*, and *επισκοπῶ* to inspect, observe.

*A curious inspector, or meddler, in other people's affairs, \* a busy body in other men's matters.* occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, *a busy and insolent meddling with which was a vice whereto the Jews of this time were remarkably addicted* †.

*Ἀλλοτριος, α, ον*, from *ἄλλος* *other*.

*Belonging to other, foreign, or strange to oneself.*

I. *Another's, belonging to another.* Heb. ix. 25. Rom. iv. 14. comp. Luke xvi. 12.

II. Spoken of a country, *Strange, foreign, belonging to other people.* Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien.* occ. Heb. xi. 34.

This word is often used in the LXX, and answers to the Heb. *חֵרֵם*, *וְיָ*, *כֵּרֵם*, and *חֵרֵם*.

*Ἀλλοφυλος*, *α, ον*, from *ἄλλος* *other*, *different*, and *φυλῆ* *a tribe or race*.

*A foreigner, one of another race or nation* occ. Acts x. 28.

*Ἀλλως*, Adv. from *ἄλλος* *other*.

*Otherwise.* occ. 1 Tim. v. 25.

\* *" Tantumne est abs re tua oculi tibi, Aliena ut cures, ea que nihil quid ad te attinent ?*

Have you so much leisure from your own business that you can take care of other people's, which does not at all belong to you ?" Says the old man in Terence, *Heautont.* Act i. scene I. line 93. What an excellent hint, by the way, may this afford to Christians!

† See *Lardner's Credibility of the Gospel History*, vol. i. p. 485.

*Ἀλοῶν*, *ω*, from *αλῶς* *a threshing-floor*. See *αλων* below.

*To tread out corn, to force corn from the husks by treading.* occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the \* custom of the East, *trod out* the corn from the husks, to the christian minister, who from the *invoking letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 23.

This word in the LXX generally answers to the Heb. *טָרַח*; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. *טָרַח* occurs.

*Ἀλῶς*, *α, ο, η, και το—ον*, from *α* neg. and *λῶς* *reason*.

I. *Unendued with reason, irrational, brute.* occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wisd. xi. 15. So *ζῶων* and *αλοῶν* are in like manner joined together by Josephus, De Bel. lib. iv. cap. 8. § 10. & Cont. Apion. lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd.* occ. Acts xxv. 27. *ἈΛΟΗ, ης, η, from the Heb. עֵלִיָּה or עֵלִיָּה*, which *Aquila* renders by *αλων*, Cant. iv. 14.

The *aloe*, that is, the *xylo-aloe*, *lignum-aloe*, or *aloe-wood*. The finest sort of "this † is the most resinous of all the woods we are acquainted with—Its scent, while in the mass, is very fragrant and agreeable—The smell of the common *aloe-wood* is also very agreeable, but not so strongly perfumed as the former." occ.

\* See Deut. xxv. 4. Hos. x. 11. Bochart, vol. ii. 311, and Wetstein on 1 Cor. ix. 9. Homer draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

Ὡς ὅτε τις ζεύγῃ βοᾷς ἀρούρας πυρρῆς  
ΤΡΙΣΙΜΕΝΑΙ ΚΡΙ λαικῇ ἐντροχάω π' ἀλῶν.  
Πιμρῆ τε λαιπ' ἐγνῆτο βοῶν 'τ' ὅπο ποισ' ἐρμυ-  
στον.—

As with autumnal harvests cover'd o'er  
And thick bestrown lies Ceres' sacred floor,  
When round and round, with never-weary'd  
pain,

The trampling steers beat out th' unnumber'd grain.  
POPE.

Dr. Shaw (Travels, page 138-9, 3d edit.) informs us, that the Arabs and Moors still tread out their corn after the primitive custom of the East. Comp. Heb. and Eng. Lexicon, in *טָרַח* and *טָרַח*.

† New and Complete Dictionary of Arts, in *Xylo-aloe*, where see more.

John

John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming dead bodies*.

\*ΑΛΟΩ and \*ΑΛΩΜΙ, perhaps from Heb. *אָלַף* to cast off, remove.

To take, an obsolete V. which occurs not in the N. T. but is inserted on account of its derivatives.

Αλς, ἄλος, ὁ, from ἄλς, ἡ, the sea, which may be derived either from the Greek V. *αλλομαι* to leap, on account of the impetuous motion of its waters, or rather from the Heb. *רָמַח* to urge, molest, because continually urged by winds and tides. So its Heb. name *יָם* implies tumultuous motion.

Salt. occ. Mark ix. 49.

\*Αλκος, ἡ, ὄν, from ἄλς salt.

Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carystius. See Wolfius and Wetstein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight.

Αλυπτός, α, ὄν, Comparat. of αλυπος free from grief, which from α neg. and λυπη grief, sorrow.

More free from grief or sorrow. occ. Phil. ii. 28.

\*Αλυσις, ιος, att. εως, ἡ, from α neg. and λυω to loose.

A chain. Mark v. 3, 4, & al. Eph. vi. 20. Πρεσβευω ἐν αλυσει, I discharge my embassy in a chain. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenæus, to confine prisoners not only by shutting them up in prison, but also by chaining their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see Grolius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9. and Macknight's note on Eph.

Αλυσίλης, εος, υς, ὁ, ἡ, και το αλυσίλης, from α neg. and λυσίλης profitable. See under Λυσίλεω.

Unprofitable, q. d. that will not quit the cost. occ. Heb. xiii. 17, where however the word is used by a Litotes, and im-

ports *exceedingly hurtful*, or *dangerous*. So in Homer, Il. ii. line 269, *αχρεῖον ἰδῶν* looking unprofitably, means looking most miserably; and Dr. Clarke, in his note on that passage, shews that the best Roman writers in like manner use inutilis unprofitable, in the sense of extremely wicked, hurtful or pernicious. Comp. Philem. ver. 11. Eph. v. 11. See Blackwall's Sacred Classics, vol. i. page 172.

Αλων, ωνος, ἡ, from ἄλως the same, which may be derived either from the Heb. *עָלָה* to agitate, or from the Heb. or Syriac *רָמַח* to urge, force.

A threshing-floor, where corn is threshed and winnowed. occ. Mat. iii. 12. Luke iii. 17.

Αλωπηξ, εκος, ἡ. The Greek Etymologists derive it from αλωπος cunning, or from ἄλαν ωπας deceiving or escaping the eyes, because it is a solitary animal \* wandering about by itself, and hiding itself in holes; but, like the Latin name vulpes, it may be derived from the Heb. *רָמַח* to cover. Our English name fox, and the German fuchs, from the V. *foxa*, which in the Islandic signifies to deceive, will correspond to either of the above derivations of the Greek αλωπηξ.

I. A fox, a well-known animal. occ. Mat. viii. 20. Luke ix. 58.

II. A fox, a crafty, cunning, malicious person. Τι γὰρ ἐστὶν ἄλλο λοιδορὸς καὶ κακοῦθης ἀνθρώπος ἢ ΑΛΩΠΗΞ; For what is an opprobrious and malicious man, but a fox? says Epictetus in Arrien, lib. i. cap. 3. So Shakespeare,

— This holy Fox,

Or Wolf, or both.

HENRY VIII. Act i. Scene I.

Hog in Sloth, Fox in Stealth. —

K. LEAR, Act iii. Scene 4.

Comp. Suicer Thesaur. in Αλωπηξ, and Γεννημα II. occ. Luke xiii. 32. The name Αλωπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Wetstein.

\*Αλωσις, ιος, att. εως, ἡ, from the obsolete ἄλω to take, which see.

A taking, catching. occ. 2 Pet. ii. 12.

\* Whence Eustathius and Bochart deduce the name αλωπηξ from αλασθαι to wander.

\*AMA,

'AMA, an Adv. from the Heb. *עִם* with, together with.

1. With a Dative following, *With, together with*. occ. Mat. xiii. 29. Hitherto should be referred *ἀμα πρωὶ* together with the morning, i. e. early in the morning. occ. Mat. xx. 1. In the profane writers \* *ἀμα* often occurs in this sense with a Dative following it, as *ἀμα τῷ πρωὶ* early in the morning, *ἀμα τῇ ἑσπερᾷ* at the beginning of the evening, *ἀμα τῷ καιρῷ* as soon as opportunity serves. So 1 Mac. iv. 6, *ἀμα τῇ ἡμέρᾳ* as soon as it was day. Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that *ἀμα* in this first sense should be considered rather as a preposition than an adverb.

2. *Together*. Rom. iii. 12. followed by the preposition *συν* with. 1 Thess. iv. 17. v. 10.

3. *Moreover, also, withal, at the same time*. Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.

The above cited are all the passages of the N. T. wherein *ἀμα* occurs.

*Ἀμαθής*, εὖ, ὁ, ἡ, from a neg. and *μαθάνω*, or obsol. *μαθῶ* to learn. *Unlearned*. occ. 2 Pet. iii. 16.

*Ἀμαραντίνος*, α, ὁ, ἡ, from a neg. and *μαραινόμεαι*, to fade, wither, which see. *That cannot fade away, not capable of fading*. So Hesychius explains *ἀμαραντίνος* by *ἀσφύλον* incorruptible. occ. 1 Pet. v. 4, where the Apostle seems to allude to those fading garlands of leaves, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stevens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use *ἀμαραντίνος* for *ἀμαραντος*, since *ἀμαραντίνος* is not formed from the Adj. *ἀμαραντός* as signifying *unfading*, but from the Subst. *ἀμαραντος* the proper name of a flower, *Amaranth*, so called from its not speedily fading. *Ἀμαραντίνος*, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading*. See Wolf. and Wetstein on 1 Pet. v. 4.

\* See Viger Idiotism. cap. 7. § 2. reg. 4.

*Ἀμαραντός*, α, ὁ, ἡ, from a neg. and *μαραινόμεαι* to fade.

*That fadeeth not away, unfading*. occ. 1 Pet. i. 4.

*Ἀμαραντῶν*, from obsolete *ἀμαρῆν*, from which also it borrows most of its tenses.

I. *To miss a mark*; so Homer frequently, as

Τὸ μὲν 'ΑΜΑΡΘ' ———

Him he mist.

IL. iv. line 491.

——— Τὸ μὲν 'ἄρα τὸ ῥῆμα 'ΑΜΑΡΤΕΝ

Him he scarcely mist.

IL. xvii. line 609.

Ὀρνίθος μὲν 'ΑΜΑΡΤΕ ———

The bird he mist.

IL. xxiii. line 865.

The LXX use *ἐξαμαρτάνειν*, or according to some copies *διαμαρτάνειν*, in this sense. Judg. xx. 16.

II. *To miss, deviate from a way*. So Isocrates *ἀμαρτάνειν τῆς ὁδοῦ* to miss the way.

III. In the N. T. it is used only in a figurative or spiritual sense, *To sin* in general, to deviate from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29. and see Doddridge and Macknight;—or of man, as Acts xxv. 8.

IV. With *εἰς* following, *To sin in respect of or against*, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21. Luke xvii. 3, 4. Wetstein on Mat. shews that the Greek writers use the phrase in the same sense.

In the LXX this word most usually answers to the Heb. *חָטָא*, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under *חָטָא*.

*Ἀμαρῆν*, α, from a neg. and *μαρῆν* to hit the mark, or from a neg. and *μαρῆν* to follow, accompany, which from *μαρῆν* together, or perhaps *ἀμαρῆν* is derived from the Heb. *מָר* to change, alter.

*To miss a mark, to deviate, to sin*, an obsolete Verb, whence in the N. T. we have the 1st Fut. *ἀμαρῆσω*, 1st Aor. Particip. *ἀμαρῆσας*, Perf. *ἡμαρῆκα*, 2d Aor. *ἡμαρῆν*. See under *Ἀμαραντῶν*.

*Ἀμαρῆμα*, αὐός, τό, from *ἀμαρῆν* to deviate, sin.

*A deviation*, from the divine law, a sin. occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18.

*Ἀμαρῆμα*,

*Ἀμαρτία*, ας, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. Sin, or deviation from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. Original sin, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lviii. 3, 4. Prov. xxii. 15. Job xi. 12. xiv. 4.

III. Actual sin. James i. 15. v. 15. 1 John iii. 8. & al. freq.

IV. Original and actual sin considered together. 2 Cor. v. 21, John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hos. x. 15, in Heb. and Eng. Marg.

V. A sacrifice for sin, a sin-offering, on which the sin was put, or to which it was imputed. (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. *Ἀμαρτία* is used in the same sense by the LXX. Lev. iv. 21, 25, 34. (comp. ver. 8, 20, 29.) Lev. v. 9, 12. vi. 25, as *ἀμαρτήμα* likewise is Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both the sin and the sin-offering is denoted by the same word חטאת or חטאת. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see *Whitby's* note on Rom.

VI. Punishment of sin. Rev. xviii. 4, where see *Vitringa's* Comment, and comp. Zech. xiv. 19. Gen. xix. 15.

VII. A deviating from truth, falsehood. John viii. 46; where see *Campbell*. The LXX generally use *ἀμαρτία* for the Heb. חטאת.

*Ἀμαρτυρός*, ε, ό, ἡ, from a neg. and *μαρτυρῶ* a witness.

Without witness. occ. Acts xiv. 17; where see *Wetstein*.

\**Ἀμαρτωλός*, ε, ό, ἡ, from *ἀμαρτῆω* to deviate, sin.

I. A sinner in general. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a heinous and habitual sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. *MacKnight* on Gal. ii. 15.

II. Sinful. occ. Rom. vii. 13.

*Ἀμαχος*, ε, ό, ἡ, from a neg. and *μαχομαι* to fight, contend.

Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.

*Ἀμαω*, ω, either from the Greek *ἀμα* together, or immediately from the Heb. *אָמַץ* to collect; because corn, &c. when reaped or mown, is collected together.

To reap, mow, or cut down. occ. Jam. v. 4. In the LXX it constantly answers to the Heb. *קָצַף* to cut off, cut down.

\**Ἀμethystos*, ε, ό, from a neg. and *μεθυ* wine. The amethyst, a species of precious stones. occ. Rev. xxi. 20, *Pliny*\* says, "the reason assigned for its name is because though it approaches to the colour of wine it falls short of it, and stops at a violet colour."

† Others think it is called *Amethyst*, because its colour resembles wine mixed with water, and in this view also derives its name from a neg. and *μεθυ* wine, which see under *Μεθυσκω*.

In the LXX it answers to the Heb. *פָּחַח*.

*Ἀμελω*, ω, from a neg. and *μελει* to be cared for, curæ esse.

With a Genit. or Infin. following, Not to care for, to neglect. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12.

*Ἀμεμπτός*, ε, ό, ἡ, from a neg. and *μεμπτός* blameable, which from *μεμπεμαι* 3d pers. perf. of *μεμφομαι* to blame.

Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7.

*Ἀμεμπτός*, Adv. from *ἀμεμπτός*.

Unblameably. occ. 1 Thess. ii. 10. v. 23.

*Ἀμεριμνος*, ε, ό, ἡ, from a neg. and *μεριμνα* care. Free from care, carefulness, or solicitude; secure, easy. occ. Mat. xxviii. 14. 1 Cor. vii. 32.

*Ἀμεταβέλος*, ε, ό, ἡ, και το—ον, from a neg. and *μεταβιβημι* to change, which see.

Unchangeable, immutable. occ. Heb. vi. 18. *Ἀμεταβέλον*, το, Neut. is used as a Substantive, Unchangeableness, immutability. occ. Heb. vi. 17; where see *Wetstein*.

*Ἀμετακίνητος*, ε, ό, ἡ, from a neg. and *μετακινεω* to move away, which see.

Unmoveable, or rather "unmoved, be-

\* Nat. Hist. lib. xxxiii. cap. 9.

† See New and Complete Dictionary of Arts, in *Amethyst*.

cause *unmoveable* is a quality not competent to men in this present life." *Macknight*. Comp. ἀμετανοητων, Rom. ii. 5. occ. 1 Cor. xv. 58.

Αμελαμελητος, α, δ, η, from α neg. and μελαμελομαι to repent, which see.

I. Not to be repented of, or regretted. occ. 2 Cor. vii. 10.

II. Not subject to repentance, or change of mind, irrevocable. occ. Rom. xi. 29. See *Campbell's Prelim. Dissertat. to Gospels*, p. 248. This word is used also by the profane writers, as may be seen by *Élsner* and *Welstein*.

Αμετανοητος, α, δ, η, from α neg. and μετανοω to repent, change one's mind, which see.

Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5.

Αμετρος, α, δ, η, και το—ον, from α neg. and μετρον measure.

Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13, 15.

AMNH, a Heb. word, אמת, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes

1. Affirmation, *In truth, verily, it is so*. Mat. v. 18, 26. vi. 2. & al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 29, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that Αμην is equivalent to αληθως truly, in truth; and so the LXX render the Heb. אמת by αληθως, Jer. xxviii. 6.

It is remarkable that in the N. T. no one but our blessed Lord himself uses Αμην at the beginning of a sentence, as a word of affirmation. It seems however in this sense to conclude all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word Αμην doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxxix. 53.

II. Consent or desire, *So be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13. & al. freq.—and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our Blessed Lord,

Ὁ Αμην The Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Isa. lxxv. 16.

Αμηλωρ, ορος, δ, from α neg. and μηληρ a mother. Without mother. occ. Heb. vii. 3.

Αμιαντος, α, δ, η, from α neg. and μαινω to defile.

Undefiled, unpolluted. occ. Heb. vii. 25. xiii. 4. James i. 27. 1 Pet. i. 4.

AMMOΣ, α, η, perhaps from the Heb. מועד to collect, gather together.

Sand which is usually collected together in particles innumerable,

—ὅσα φαρμακος τι κοτις τι.

HOMER, II. ix. line 385.

Rom. ix. 27. Heb. xi. 12. & al. See *Welstein* on Rom.

AMNOΣ, α, δ, perhaps from α neg. and μενος anger, on account of its mild disposition. If this as well as the feminine AMNH be not rather derived from the Heb. אמת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual \* truth—or faith-offering (as the Heb. אמת seems used, Neh. ix. 38,) among both believers and heathen. So in the treaty between the Greeks and Trojans, in *Homer*, II. iii. line 245-6,

Κηρυκες δ' ανα αςν Διωτ φερον ΟΡΚΙΑ ΠΙΣΤΑ,  
ΑΡΝΕ δυν, και οινον—&c.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus *Virgil* makes one of the sacrifices at the treaty between *Latinus* and *Aeneas* to be *intonsam bidentem, a young sheep unshorn*. *Æn.* xii. line 170.

A lamb, which English name seems a derivative from the Heb. מלך to be mild, gentle. occ. John i. 29, 36. Acts viii. 32. 1 Pet. i. 19.

Αμοιζη, ης, η, from ημοιζα perf. mid. of

\* Thus likewise the Etruscan καπρα, and Latin caper, a goat, may not improbably be derived from the Heb. מר to make atonement, expiate; because this animal was in ancient times an usual expiatory victim, as in Lev. iv. 26, 31. v. xvi. 10; in all which passages the word מר is used, and in the last particularly applied to the scape-goat. Comp. *Homer*, II. i. line 66; and see *Vossii Etymolog.* Latin in CAPER.

D

αμειζω



αμειβω to *requite*, which perhaps from Heb. אם *as, like as*, and נתן to *give*.

*Requitul, retribution, recompense.* occ. 1 Tim. v. 4. Josephus applies *αμειβεσθαι* in the same sense as the Apostle does *αμοιβας αποδιδουαι*, *Cont. Apion*. lib. ii. § 27. where he speaks of one *τον εκ ΑΜΕΙΒΟΜΕΝΟΝ τας παρ' αυτων* (*γονεων* scil.) *χαριτας*, who does not *requite* the favours he has received from his parents."

ΑΜΠΕΛΟΣ, *α, η*, perhaps from the Heb. *הנך* to *send forth shoots*, as the vine remarkably does, or from *הנך* a *shoot*, and *העל* to *ascend*. See Ezck. xvii. 8. xix. 10, where *הנך* is particularly applied to the vine.

A *vine-tree*. Mark xiv. 25. John xv. 1. & al.

Αμπελουργος, *α, ο*, from *αμπελος* a *vine*, and *εργον* work.

A *vine-dresser, a dresser of a vineyard*. occ. Luke xiii. 7.

Αμπελων *ανος, ο*, from *αμπελος* a *vine*.

I. A *vineyard, a place planted with vines*. See Matt. xx. 1, 2. Kypke on Mark xii. 1, produces a number of instances of the Greek writers using this word, because its purity has been doubted.

II. Figuratively, *The vineyard of God's church*. Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

Αμυνομαι, Mid. from *αμυνω* to *assist, defend*, which from Heb. עזר to *support*.

To *defend*. occ. Acts vii. 24.

ΑΜΦΙ, a Preposition, which perhaps from the Heb. *הסם* to *surround, compass*, (*μ* being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from *αμφω* both (which see under *αμφότερος*), *q. d.* on both sides.

*About, round about*. It occurs not separately in the N. T. but frequently in the profane writers.

Αμφιζλησπον, *α, το, q. \** *αμφιζλησπον*, from *αμφιζεζληαι*, 3d pers. perf. pass. of *αμφιζαλλω*, to *cast round, surround*, which from *αμφι* round about, and *βαλλω* to *cast*.

A *large kind of fishing-net*, whose ex-

tremities sinking equally in the water, inclose whatever is within its compass, perhaps not unlike a *casting net*, but of a larger dimension. occ. Matt. iv. 18. Mark i. 16. Menander in *Ἀλιεύς* (page 12, edit. Cleric.) has ΑΜΦΙΒΑΛΗΣΤΡΩ ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an *Αμφιζλησπον*; and in the LXX this word answers to סרסר, Hab. i. 15, 17, and to סרסר, Eccles. ix. 12. See *Wetstein* on Mat.

Αμφιεννυμι, from *αμφι* about, and *εννυμι* to *put on*, which from *ἐν* the same, and this perhaps from Heb. היה (*Hiph.* of היה, if used) to *cause to be, on* namely. To *clothe, invest*. occ. Mat. vi. 30. xi. 8. Luke vii. 25. xii. 28.

Αμφοδον, *α, το*, from *αμφω* both, the *two*, and *οδος* a *way*.

A *place where two ways meet*; say our translators; but Hesychius and Suidas explain it by *βουλη, διόδον*, a *street, a thorough-fare*. Pollux likewise observes, that *αμφοδα* are used, in the Greek writers, for *streets*. See more in *Wetstein*. occ. Mark xi. 4.

Αμφότερος, *α, ον*, from *αμφω* both, which perhaps from Heb. עצ to *associate*, or rather from Chald. ענן to *conjoin*.

*Both, of two*. In the N. T. it is used only in the plural. Mat. ix. 17. xv. 14. & al. On Acts xxiii. 8, Chrysostom (see *Wetstein* and Gregory's Gr. Test.) remarks, "Here are three things mentioned: Why then does the Historian say *αμφότερα*? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three."

Αμωμητος, *α, ο, η, και το—ον*, from *α* neg. and *μωμης* blameable, which from *μωμος* a *blemish, infamy*, which see. *Splotless, unblameable, blameless.* occ. Phil. ii. 15. 2 Pet. iii. 14.

Αμωμος, *α, ο, η*, from *α* neg. and *μωμος* a *blemish, spot*.

I. *Without blemish*. 1 Pet. i. 19.

II. *Blameless*. Eph. i. 4. v. 27. Heb. ix. 14. & al.

AN, perhaps from the Heb. אם *if*, &c. See *Heb.* and *Eng.* Lexicon.

1. A conjunction conditional, *If*. In this sense it is used in the profane writers, for *say*; but not, as I can find, in the N. T. See John xx. 23. 1 Thes. ii. 7.

2. Indefinite,

\* See the learned Duport on Theophrastus Ethic. Char. page 380, who gives several other instances of the names of *instruments*, ending in *τρον*, which are derived in like manner from the 3d pers. perf. pass. by inserting a *ρ*.

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. v. 19. x. 33. xii. 32. Mark iii. 29. Rev. xiv. 4.

3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the potential signs *may*, *might*, *would*, *could*, or *should*, put before them. See Mat. xi. 21, 23. xxiii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.

4. *Ἐως* *av*, Until. Mat. ii. 13. v. 19, 19. xvi. 28. & al.

5. *Ὅσως* *av*, That, to the end that. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.

6. *Ὡς* *av*, Even as. 1 Thess. ii. 7. Comp. under *Ὡς* I. 1.

#### ANA.

I. A Preposition governing an Accusative case.

1. In, through. *Μετὰ* *av*. 29. Mark vii. 31. Rev. vii. 17. *Ανα* *μερος*, In course, in turn. 1 Cor. xiv. 27. *Ανα* *μεσον*, Between, q. d. in the midst, 1 Cor. vi. 5; Among, Mat. xiii. 25.

2. In the Greek Poets, joined with a Dative or an Accus. it signifies upon, super, (see *Scapula*); but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. *בין*, which denotes the presence of an object, also hither. Comp. Ev.

II. An adverb importing distribution. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3.—or by, i. e. distributed into. Mark vi. 40. Luke ix. 14. x. 1.

In this sense I would deduce it from the Heb. *תנן* to answer, correspond.

*Ανα*, with a Nominative, seems redundant. Rev. xxi. 21. See *Wolfius* and *Scapula's* Lexicon.

III. In composition it denotes,

1. Ascent, as in *αναβαινω* to go up.

2. Back again, in return, as in *αναβαλλω* to cast back, reject; *αναγισσω* to bring word back again; *αναχωρειω* to go back or away, depart.

3. Repetition, which implies correspondence, as in *αναζωω* to revive, live again, *ανασταυρω* to crucify again or afresh. Hence,

4. It adds an emphasis to the simple word, as in *αναζητην*, Luke ii. 44, they sought diligently, i. e. again and again.

*Αναβαθμος*, *av*, *δ*, from *ανα* up, and *βαθμος* a step, which from *βαινω* to go.

A stair. occ. Acts xxi. 35, 40. *Josephus*, De Bel. lib. v. cap. 5. § 8. (whom see), particularly mentions the *καταβασεις*, or stair-cases, by which the castle, *Antonia*, communicated with the porticoes of the temple.

*Αναβαινω*, from *ανα* up, and *βαινω* to go.

I. To go, or come up, to ascend, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19. xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31. & al. freq. On Mat. xx. 17, *Wetstein* shews that *Josephus* often uses the phrase *ANABAINEN EIS 'ΙΕΡΟΣΟΛΑΤΜΑ*; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner *Ptolemy Evergetes*, king of Egypt, invited the Jew *Josephus*, the son of *Tobias*, to come up into his chariot to him, *ANABHNAI EPI TO OCHHMA PAREKALASEN*. *Joseph. Ant.* lib. xii. cap. 4. § 3.

II. To go on board, a ship namely; the word for ship being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. To spring or grow up, as vegetables. Mat. xiii. 7. Mark iv. 7, 8, 32.

IV. *Αναβαινειν επι την καρδιαν*, or *εν τη καρδια*, To come into, or arise in, one's heart. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. *בין* *בן* *לב*, which the LXX accordingly render by *αναβαινειν επι καρδιαν*. 2 K. xii. 4. Jer. iii. 10. Ezek. xxxviii. 10.

*Αναβαλλω*, from *ανα* back, and *βαλλω* to cast.

To cast back. *Αναβαλλομαι*, Mid. To put off, defer. occ. Acts xxiv. 22, where *Wetstein* shews that this V. Mid. is thus used by the best Greek writers.

*Αναβημι*, from *ανα* up, and obsol. *βημι*, from *βαιω*, to go.

To go up, an obsol. V. Whence in the N. T. we have, perf. act. *αναβητηκα*, 2 aor. *ανεβην*, imper. Attic. *αναβα*, particip. *αναβας*, 1st fut. mid. *αναβησομαι*. See under *Ανυβαινω*.

*Αναβιβαζω*, from *ανα* up, and *βιβαζω* to make to come.

To draw or bring up. occ. Mat. xiii. 48.

*Αναβλεπω*, from *ανα* up or again, and *βλεπω* to see or look.

- I. *To look up or upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see *Campbell*.) Comp. Acts xxii. 13.
- II. *To see again, to receive sight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43.
- III. *To see or receive sight, which one never had before.* John ix. 11, 15, 18. comp. ver. 1, 2.
- IV. *To look again or attentively.* Mark xvi. 4. Comp. Mark viii. 25. So in the LXX *αναβλεπω* several times answers to the Heb. *חזר*.
- Αναβλεψις, ιος, att. εως, η, from αναβλεπω, to receive sight.*  
*Recovery of sight.* occ. Luke iv. 18.
- Αναβοω, ω, from ανα emphatic, and βοω to cry out.*  
*To cry out aloud, to exclaim.* occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38.
- Αναβολη, ης, η, from αναβολουα perf. mid. of αναβαλλω to defer.*  
*Delay.* occ. Acts xxv. 17; where *Wetstein* shows that the phrase *αναβολην ποιησαι* is used in like manner for *making delay*, by *Thucydides*, *Plutarch*, and *Dionysius Halicarn.*
- Αναγελλω, from ανα in return, or emphatic, and γελω to tell, declare.*
- I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.
- II. And most generally, *To tell, declare freely, openly, or eminently.* Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.
- Αναγεννω, ω, from ανα again, and γεννω to beget.*  
*To beget again, regenerate.* occ. 1 Pet. i. 3. Pass. *Αναγεννομαι, To be begotten again, regenerated.* occ. 1 Pet. i. 23.
- Αναγνωσκω, from ανα again, or emphatic, and γνωσκω to know, take knowledge cf.*
- I. *To recognise, know, understand, agnoscere, nosse, intelligere.* Thus used in the profane writers, and in this sense *Kypke* understands it Mat. xxiv. 15. taking away the parenthesis, and considering the words *ο αναγνωσκων νοειτω* not as the Evangelist's but as Christ's, *He who recognises this*, i. e. the completion of Daniel's Prophecy by the desolating abomination standing on holy ground, *let him take notice and reflect*: but in opposition to this interpretation, see *Campbell's Note*, who considers the

words in question as an admonition of the Evangelist to the Reader, seriously to attend to what he was then writing.

- II. *To read, as a book, letter, inscription, q. d. to know by reading.* Mat. xii. 3. John xix. 20. Col. iv. 16. & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see *Alberti* and *Wetstein*, for instances of similar *Paronomasias* in the Greek and Latin writers.

*Αναγκω, from αναγκη necessity.*

- I. *To force, compel, by external violence.* Acts xxvi. 11.

- II. *To force, compel, in a moral sense, as by authoritative command.* Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See *Elsner*, *Kypke*, *Macknight* on Gal. ii. 14. and *Bp. Pearce* on Luke xiv. 23, and comp. *Παραβιαζομαι*.

*Αναγκιος, α, ον, from αναγκη necessity.*

- I. *Necessary, by a physical necessity.* 1 Cor. xii. 22. comp. Tit. iii. 14.

- II. *Necessary, by a moral or spiritual necessity.* 2 Cor. ix. 5. Phil. ii. 25. Acts xiii. 46. Heb. viii. 3.

- III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in *Wetstein*, who cites from *Euripides* and *Dio Chrys.* the very phrase *ΑΝΑΓΚΑΙΟΤΕ ΦΙΛΟΤΕ*. Comp. also *Kypke*. The above are all the texts wherein the word occurs.

*Αναγκαιοτερος, α, ον, Comparat. of αναγκιος. More necessary, more needful.* occ. Phil. i. 24. Comp. *Αναγκιος* II.

*Αναγκαςως, Adv. from αναγκαςος forced, which from αναγκω.*

*By constraint, or compulsion.* occ. 1 Pet. v. 2.

*Αναγκη, ης, η, from ανα emphatic, and αγκω to constringe, bind hard, compress, which from Heb. *קנח* to encompass.*

- I. *Necessity, compelling force, as opposed to willingness.* 2 Cor. ix. 7. *Philem.* ver. 14.

- II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, *there is a moral necessity that offences should come.*

*Εχω αναγκην, I have need, I must needs.* Luke xiv. 18. xxiii. 17. & al. That this

this is a good Greek phrase, used by approved writers, *Wetstein* has abundantly shewn on Luke xiv. 18, where see also *Kypke* and *Schwarz Lex N. T.*

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27. ix. 16, 23.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Thess. iii. 7. where see *Blacknight*; also *Wetstein* on Luke xxi. 23, and *Elsner* and *Wetstein* on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *Avafw*, and the plur. *Avafwai*, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מַצָּרָה, מַצָּרָה, צָר, צָרָה, all which signify *distress, oppression*. See *Heb.* and *Eng.* Lexicon on these words.

*Avafwmi*, from *ava* again, and obsol. *γνωμι* to know.

To know again, an obsolete V. Whence in the N. T. we have 2 pers. plur. 2 aor. indic. active *avafwte*, Mat. xii. 3, & al. 3 pers. *avafwtean*, John xix. 20. infin. 2 aor. *avafwvrai*, Rev. v. 4. particip. 2 aor. *avafwvtes*, Acts xxiii. 34. plur. *avafwvtes*, Acts xv. 31. 3 pers. sing. 1 aor. subj. pass. *avafwvthei*, Col. iv. 16. 1 aor. infin. pass. *avafwvthevrai*, 1 Thess. v. 27. See under *Avafwvorkw*.

*Avafwpiw*, from *ava* again, and *γνωπιw* to know.

To know again, whence in the pass. *avafwvpiwmai* to be, or be made, known again. occ. Acts vii. 13.

*Avafwvtes*, *tes*, att. *sws*, *h*, from *avafwvorkw* to read.

A reading. occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

In the LXX it is once used for the Heb. מָצָרָה, Neh. viii. 8.

*Avafw*, from *ava* up, again, or away, and *aw* to bring, or lead.

I. To bring, lead, carry, or take up. Acts ix. 39. Luke iv. 5. & al. Comp. Mat. iv. 1. Luke xxii. 66. Acts xii. 4.

II. To bring, or offer up, as a sacrifice. Acts vii. 41. On which passage *Elsner* remarks, that *Herodotus*, *Heliodorus*, and *Philo*, use the same phrase *ANATEIN ΘΥΣΙΑΣ* for offering sacrifices.

III. *Avafwmai*, Pass. literally, To be carried up, i. e. as a ship appears to be, that

puts out to sea; so to put out to sea, to set sail. Luke viii. 22. Acts xiii. 13. xviii. 21. & al. *Wetstein* on Luke viii. 22, and *Alberti* on Acts xxvii. 2, 3, shew that the Greek writers use *avafwvrai* in the same sense. Comp. under *Kafafw* II.

IV. To bring back. Rom. x. 7. Heb. xiii. 20. *Avafwvumi*, or obsol. *avafwv*, from *ava* emphatic, and *fwvumi* or *fwv* to shew.

I. To shew plainly or openly. occ. Acts i. 24.

II. To mark out, appoint, to an office by some outward sign. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

*Avafwvtes*, *tes*, att. *sws*, *h*, from *avafwvumi* to shew forth.

A shewing forth, or openly, a being made manifest. occ. Luke i. 80, where it is applied with peculiar propriety to *John the Baptist's* being manifested, in his prophetic office, as the forerunner of the Messiah. See *Elsner* and *Wetstein*.

*Avafwvorkwmai*, from *ava* emphatic, and *fwvorkwmai* to receive.

I. To receive hospitably and kindly. occ. Acts xxviii. 7.

II. To receive. occ. Heb. xi. 17.

*Avafwvorkwmi*, from *ava* emphatic, and *fwvorkwmi* to give, present.

To present, deliver. occ. Acts xxiii. 33.

*Avafw*, *w*, from *ava* again, and *fw* to live.

To live again, to revive. occ. Luke xv. 24, 32. Rom. vii. 9. xiv. 9. Rev. xx. 5. But in Rom. xiv. 9, the *Alexandrian*, and another ancient MS, with very many later ones, and some printed editions, read *ezhsen*; and this reading is approved by *Mill*, *Wetstein*, and *Griesbach*.

*Avafwvorkw*, *w*, from *ava* emphatic, and *fwvorkw* to seek.

To seek, or seek diligently. occ. Acts xi. 25. Luke ii. 44.

*Avafwvorkwmi*, from *ava* up, and *fwvorkwmi* to gird.

To gird up. occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to bind up their long flowing garments by a girdle about their loins.

Thus in *Herodotus*, lib. i. cap. 72. & al. we have *συζωνω* ἀνδρῖ a well-girded man, for *nimble, expeditious, active* one. Comp. *Scapula's* Lexicon, in *Ευζωνος*. So *Horace*, Sat. v. lib. 1. line 5, 6, since the Roman toga also was a loose flowing garment, uses *altius præcinctis*, literally, *girded up higher*, for *more expeditious or active*. Comp. *Exod.* xii. 11. 2 K. iv. 29. ix. 1. 1 K. xviii. 46, and *Περιζωννυμι*. This verb is once used by the LXX, *Prov.* xxxi. 17, for the Heb. *גִּירָה* to gird.

*Αναζωπυρσω*, ω, from *ανα* again, and *ζωπυρσω* to revive a fire which is almost dead, and hidden under the ashes, and this from *ζω* to live, and *πυρ* a fire.

To revive, stir up, as a fire. occ. 2 Tim. i. 6. *Clemens Romanus* has this verb in his 1 Ep. to the Corinthians, § 27, edit. *Russel*. *ΑΝΑΖΩΠΥΡΗΣΑΤΩ* οὖν ἡ ψυχή αὐτὴ ἐν ἡμῖν, Let the faith of God revive or be stirred up, in us." So *Ignatius* to the Ephesians, § 1, *ΑΝΑΖΩΠΥΡΗΣΑΝΤΕΣ* ἐν ἀμαλῇ Θεοῦ, stirring up yourselves by the blood of God." *Josephus*, speaking of *Herod's* affection for *Mariamne*, *De Bel.* lib. i. cap. 22. § 5, uses the V. in the passive. Ὁ ἄρως παλιν *ΑΝΕΖΩΠΥΡΕΙΤΟ*, His love was revived." *Wetstein* on 2 Tim. i. 6, shews that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under *Σεσυννυμι* II.

The LXX have once used this verb in the active. *Gen.* xlv. 27, for *חַיָּה* to live, revive. See *Heb.* and *Eng.* Lexicon, in *חַיָּה*. It occurs also in 1 Macc. xiii. 7.

*Αναβαλλω*, from *ανα* again, and *βαλλω* to thrive, flourish, which may be either from the Heb. Verb *בָּלַע* to send forth, or from the N. *בָּלַע* dew, which is frequently mentioned in S. S. as a principal instrument in vegetation, and is well known to be so, especially in Judea and the neighbouring countries. So *Homer*, *Odys.* xiii. line 245, mentions *ΤΕΘΑΛΤΙΑ ἔρση*, the vegetative dew. Comp. *Heb.* and *Eng.* Lexicon in *בָּלַע* II.

To thrive or flourish again, to reflowerish, as trees or plants, which, though they seem dead in the winter, revive and flourish again at the return of spring. occ. *Phil.* iv. 10; where however the V. is

used transitively, *Ye have caused your care of me to thrive, or flourish again*; as it is also in the LXX, *Ezek.* xvii. 24, for the Heb. *חַיָּה* to make to flourish. Comp. *Ecclus.* i. 15. xi. 22. l. 11. *Suicer* says the V. is thus used actively in imitation of the Heb. conjugation (*Hiphil* he means), but I would not be too positive of this. We have just seen that *Homer* uses *τεθαλναι* the particip. mid. of the simple V. *βαλλω* for causing to vegetate. Comp. also under *Αναελλω*. And so *Pindar* applies the simple V. *βαλλω* transitively, *Olymp.* iii. line 40. *Δενδρὰ ΕΘΑΛΛΕ* χῶρος, The place produced trees."

*Αναθεμα*, αἰος, το, from *ανατίθηναι* to separate.

I. An anathema, a person or thing accursed, or separated to destruction. occ. 1 Cor. xii. 3. xvi. 22. *Gal.* i. 8, 9. *Rom.* ix. 3, for I could wish myself *ἀνάθεμα* εἶναι ΑΠΟ τοῦ Χριστοῦ to be devoted BY Christ, namely to temporal destruction, as the Jews then were. See *Mat.* xxiii. 37; 38. *Luke* xiii. 34, 35. *Mat.* xxiv. 21. *Luke* xxi. 21, 23. xix. 42, 44, and *Wetstein*, in *Rom.* The preposition *απο* is used in like manner to denote the efficient cause, *Mat.* xii. 38. xvi. 21. Comp. *Απο* I. 8.

It is observable, that in the old Greek writers, *ἀνάθεμα* is used for a person who, on occasion of a plague or some public calamity, devoted himself as an expiatory sacrifice to the infernal gods\*.

II. A curse or execration, by which one is bound to certain conditions. occ. *Acts* xxiii. 14.

This word in the LXX always answers to the Heb. *חָרַם*, which in like manner denotes, in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction, as *Deut.* vii. 25, 26. *Josh.* vi. 17, 18. vii. 12.

*Αναθεμαλίζω*, from *ἀνάθεμα* a curse.

I. To bind by a curse or execration. occ. *Acts* xxiii. 12, 14, 21.

II. To curse. occ. *Mark* xiv. 71.

In the LXX it answers to the Heb. verb *חָרַם* to devote.

\* See *Scapula's* Lexicon, and *Wolffius* in *Rom.* ix. 3, page 171.

*Αναθεωρῶ*,

Αναθεωρῶ, *ω*, from *ανα* emphatic, and *θεωρῶ* to view.

I. *To view, behold attentively.* occ. Acts xvii. 23.

II. *To consider attentively, contemplate.* occ. Heb. xiii. 7.

Αναθήμα, *αλος, το*, from *αναθήμι* to separate, lay up.

A consecrated gift, hung or laid up in a temple. occ. Luke xxi. 5. Josephus expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by Herod the Great, *το δ' ἱερὸν παντὸς ἡν ἐν κυκλῷ πεπηγμένα σκυλαβαρ-αμικα, και ταυτα παντα βασιλευς Ἡρωδης ΑΝΕΘΗΚΕ, προσθεῖς ὅσα και των Αραβων ελαβεν.* Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.

The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. *כִּנְיָה* somewhat devoted; but in 2 Mac. ix. 16, it signifies, as in Luke, a consecrated gift. Comp. Wolf. Cur. Phil. on Rom. ix. 3. page 170, edit. 2d.

Αναιδεία, *ας, ἡ*, from *αναιδης* impudent, which from *α* neg. and *αἰδω* shame.

I. Shamelessness, impudence. In this sense it is used by the profane writers.

II. In the N. T. Urgent, and, as it were, shameless importunity, which will take no denial. occ. Luke xi. 8.

Αναιρεσις, *ις, ἡ*, att. *εως, ἡ*, from the following *Αναιρεω*.

Murder. occ. Acts viii. 1. xxii. 20.

Αναιρεω, *ω*, from *ανα* emphatic or *up*, and *αιρεω* to take.

I. *To take away, abolish.* occ. Heb. x. 9.

II. *To slay, murder, to take off*, as we say in this sense. Mat. ii. 16. Acts ii. 23. v. 36. & al.

III. *Αναιρεσμαι*, Mid. *To take up to oneself, or to one's own care.* occ. Acts vii. 21; where Wetstein shews that *αναιρεσμαι* is in like manner used in opposition to *ἐκτιθεμι* to expose, by the Greek writers, speaking of children.

Αναίτιος, *ς, ὁ, ἡ*, from *α* neg. and *αἴτια* a crime. Not criminal, guiltless, innocent. occ. Mat. xii. 5, 7.

Ανακαθίζω, from *ανα up*, and *καθίζω* to sit. *To sit up.* occ. Luke vii. 15. Acts ix. 40.

Ανακαθίζω, from *ανα again*, and *καθίζω* to renew, which from *καίνομαι* new.

*To renew again.* occ. Heb. vi. 6.

Ανακαίνω, *ω*, from *ανα again*, and *καίνομαι* new.

*To renew.* occ. 2 Cor. iv. 16. Col. iii. 10.

Ανακαίνωσις, *ις, ἡ*, att. *εως, ἡ*, from *ανανακαίνω* to renew.

*A renewing, renovation.* occ. Rom. xii. 2. Tit. iii. 5.

Ανακαλύπτω, from *ανα back again*, and *καλύπτω* to hide, veil.

*To unveil, to take away a veil or covering.* occ. 2 Cor. iii. 14, 18.

Ανακαμπῶ, from *ανα back again*, and *καμπῶ* to bend.

I. *To bend back.* But in this sense it is not used in the N. T.

II. *To bend back one's course, to return.* occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15.

Ανακειμαι, from *ανα* emphatic, and *κειμαι* to lie.

I. *To lie, as a person dead.* Mark v. 40.

II. *To lie, lie down, recline*, which was the posture used in eating at table by the \*latter Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour *ανακειται* is reclining at meat in the Pharisee's house, with his face towards the table, and his feet towards the outside of the couch, the penitent woman stands *παρα τας ποδας αὐτου ἐπισω* at his feet behind him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. page 365, &c. And at his last supper one of his disciples *ην ανακειμενος* was reclining in Jesus' bosom, John xiii. 23, where see Wetstein. Hence *ανακειμενοι*, which properly denotes persons reclining at table (see Luke xxii. 27.), is by our translators very happily rendered *guests*, Mat. xxii. 10, 11.

Ανακεφαλαιοῦμαι, *ημαι*, from *ανα again*, and *κεφαλαιω* to reduce to a sum, from *κεφαλαιον* a head or sum total, which see.

I. In Mid. *To gather together again in one, to reunite under one head.* occ. Eph. i. 10.

comp. ver. 22; and see Wolfius and Macknight.

\* See Bochart, vol. ii. 598. Campbell's Prelim. Dissertat. to Gospels, page 361, &c. and Note in Virgil. Delph. Æn. i. lin. 702.

II. In *Pasa*. To be summed up, to be comprised. occ. Rom. xiii. 9; where see *Wetstein*.

*Ανακλινω*, from *ανα* emphatic, and *κλινω* to lay down.

I. To lay down. occ. Luke ii. 7.

II. In the active voice, To make to recline, put in a posture of recumbency, which the Jews in our Saviour's time used in eating. (Comp. under *Ανακειμαι* II.) occ. Mark vi. 39. Luke ix. 15. xiii. 37. In the pass. To lean sideways, recline, or be reclined. occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29.

The above cited are all the texts of the N. T. wherein the word occurs.

*Ανακοπῶ*, from *ανα* back, and *κοπῶ* to strike, impel.

To beat or drive back, to hinder. occ. Gal. v. 7. "It hath been observed, says *Doddridge*, that *αυεκοψε* is an *Olympick* expression, answerable to *εἰσπυλε*; and it properly signifies coming a-cross the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an *Olympick* term, though *Theophrastus*, *Eth.* Char. cap. 25, speaks of *τὸ κυβερνῆν* *ΑΝΑΚΟΠΤΟΝΤΟΣ*, a steersman interrupting the course of a ship; and in *Plutarch*, *Crass.* page 563, *τὸν ἵππον ΑΝΑΚΟΠΤΕΙΝ* denotes stopping a horse, i. e. by laying hold on his bridle. See more in *Elsner* and *Alberti*. But in Gal. v. 7, very many MSS, among which six ancient, read *αυεκοψε*; which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*.

*Ανακραζῶ*, from *ανα* emphatic, and *κραζῶ* to cry.

To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18. In the LXX it commonly answers to the Heb. קרא to cry out, and שוּחַח to shout.

*Ανακρινω*, from *ανα* emphatic, and *κρινω* to judge.

I. To examine or question, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. To discern, judge. occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. To examine accurately, or carefully. occ. Acts xvii. 11.

IV. To inquire, ask questions, in general. occ. 1 Cor. x. 25, 27.

The LXX have once used it for the Heb. חָקַר to search out, explore.

*Ανακρισις*, 105, att. *σως*, ἡ, from *ανακρινω*.

A judicial examination. occ. Acts xxv. 20.

*Ανακυπῶ*, from *ανα* back again, or up, and *κυπῶ* to bend.

I. To lift, or raise up, oneself from a bending posture. occ. Luke xiii. 11. John viii. 7, 10. Thus used by *Theophrastus*, *Eth.* Char. cap. 11.

II. To lift up oneself, or look up, as persons in hope. occ. Luke xxi. 28. *Josephus*, *De Bel.* lib. vi. cap. 8. § 5, uses the phrase *οἰσιν* *ΑΝΑΚΥΠΑΝΤΕΣ* *ἐκ τῶν ὁδῶν*, recovering a little from their terror." *Raphelius*, on Luke xxi. 28, shews, that this V. is used likewise by *Herodotus*, *Xenophon*, and *Polybius*, for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also *Wetstein*, and *Kypke* on Luke, and *Duport* on *Theophrast.* page 377.

*Αναλαμβάνω*, from *ανα* up, and *λαμβάνω* to take.

I. To take up. *Αναλαμβάνομαι*, pass. To be taken up, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2, 11, 22. 1 Tim. iii. 16. comp. Acts x. 16.

II. To take up, and carry. occ. Acts vii. 43; where the correspondent Heb. word to *αυελαβῆν* of St. Luke, and of the LXX, is *לָקַח*.

III. To take up, as on board a ship. occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the *Life of Homer*, ascribed to *Herodotus*, namely, in cap. vii. viii. xix. cited by *Wetstein*.

IV. To take up, or set, as upon a beast. occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than to take with one, or in one's company, as it does 2 Tim. iv. 11.

V. To take up, take, as armour. occ. Eph. vi. 13, 16. On the former of these verses, *Wetstein* (whom see) cites from *Josephus* and *Herodian*, *ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ*; from *Lucian*, *ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ*; and from *Philostratus*, *ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΟΜΕΝ*, Let us take the shield. The above-cited are all the passages of the N. T. where the V. occurs.

*Ανα-*

**Αναλῆζω**, from *ανα* *wp*, and obsol. *ληζω* to take.

*To take wp*. An obsol. V. Whence in the N. T. we have 2d aor. act. *ανελαζον*; particip. *αναλαζων*; 1st aor. pass. *ανεληφθην*. See under *Αναλαμβάνω*.

**Αναληψις**, *ιος*, att. *εως*, *η*, from *αναλαμβάνω*, or *αναληζω*.

*A being taken up*; or rather, according to Campbell (whom see), "*a removal*;" but perhaps best of all, according to Bishop Pearce (whom also see), "*a retiring*," i. e. of Jesus from Judea, and the parts about Jerusalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51.

**Αναλίσκω**, from *ανα* away, and *αλίσκω* to take.

*To take away, destroy, consume*, occ. Luke ix. 54. Gal. v. 15. 2 Thess. ii. 8. As in the first of these texts the word is applied to the action of fire, so the LXX often use it for the same, answering to the Heb. *כלה* to eat, consume.

**Αναλογία**, *ας*, *η*, from *ανα* denoting distribution, and *λολος* account, proportion.

*Proportion*. occ. Rom. xii. 6. "*The measure of faith*, ver. 3, and *proportion of faith* in this verse, signifies the same thing, viz. so much of that particular gift which God was pleased to bestow on any one." Locke. See also *Raphetius* and *Walfius*; the latter of whom embraces the too common interpretation of *αναλογια* της *πιστης* by the analogy of faith, or the general and consistent scheme or plan of doctrines delivered in the Scriptures. But in opposition to this interpretation, see Campbell's Prelim. Dissert. to Gospels, page 109—114, and comp. Macknight on Rom.

**Αναλοισμας**, from *ανα* denoting distribution, distinction, or repetition, and *λοισμας* to reckon, think, which see.

*To consider accurately and distinctly, or again and again*. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. using the V. in the like sense.

**Αναλος**, *δ*, *η*, και *το*—*ον*, from *α* neg. and *αλς* salt.

*Without saltiness, not having the taste of salt*. occ. Mark ix. 50.

**Αναλωω**, *ω*, from *ανα* away, and obsol. *αλωω* to take.

*To take away, destroy*. An obsol. V. from which in the N. T. we have 1st fut. *αναλωσω*; 1st aor. act. infinit. *αναλωσαι*; 1st aor. subjunct. pass. *αναλωθω*. See under *Αναλίσκω*.

**Αναλυσις**, *ιος*, att. *εως*, *η*, from *αναλυω*.

*Departure*. Comp. *Αναλυω* III. occ. 2 Tim. iv. 6.

**Αναλυω**, from *ανα* back again, or denoting separation, and *λυω* to loose.

I. *To loose*. It is particularly applied, by Homer, to loosing the cables of a ship, in order to sail from a port. See Odyss. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence

II. In the N. T. *To return, or depart*. occ. Luke xii. 36; where Wetstein shews, that this V. followed by *απο των δειπνων, εκ συμποσις*, &c. is in the Greek writers likewise used for returning or departing from supper—from a banquet, &c. Comp. Judith xiii. 1.

III. *To depart*, i. e. out of this life. occ. Phil. i. 23. The V. is used for departing, not only 2 Mac. xii. 7, but by Polybius and Philostratus, cited by Elsner; so Chrysostom explains *αναλυσαι* by *εγλυθεν προς θρανον μεθισθαι*, removing from hence to heaven; and Theodore! by *την εγλυθεν απαλλασθην*, a departing hence." Comp. Suicer Thesaur. in *Αναλυω*. See also Bowyer's Conject. and Kypke in Phil.

**Αναμαρτητος**, *ς*, *δ*, *η*, from *α* neg. and *μαρτω* to sin, which see.

*Without sin, sinless, guiltless*. occ. John viii. 7.

**Αναμνησιν**, from *ανα* emphatic, and *μνησιν* to remain, wait.

*To wait for, await, expect*. occ. 1 Thess. i. 10.

**Αναμνησκω**, from *ανα* again, and *μνησκω* to put in mind.

I. Active, *To put in mind again, to remind*. occ. 1 Cor. iv. 17. 2 Tim. i. 6.

II. Pass. *To be put in mind again, to recollect, remember*. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32.

In the LXX this verb answers to the Heb. *זכר* to remember, and *זכיר* to remind.

**Αναμναω**, from *ανα* again, and obsolete *μναω* to remind, put in mind or remembrance. Comp. under *Μναομαι*.

*To remind*. occ. 1 Cor. iv. 17. *Αναμναομαι*, pass. or depon. *To call in mind again,*  
to



to remember. occ. Mark xi. 21. xiv. 72.  
Comp. Αναμνησκω.

Αναμνησις, *is*, att. *sws*, *η*, from *anamnaw*.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this eis την μνην αναμνησιν* for a memorial or remembrance of me. In which expression he seems to allude to the correspondent institution of the *Passover*. Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr. Bell, On the Lord's Supper, especially § vi, and Appendix, No. II.

Ανανεομαι, *spai*, from *ana* again, and *neos* new.

To be renewed. occ. Eph. iv. 23. Thus frequently used in the Apocrypha.

Ανανηθω, from *ana* again, and *νηθω* to be sober.

To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. "This word," says Quædrige, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security."

But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, page 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them.

This V. is applied by Cebes in his Picture (p. 18. edit. Simpson) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elsner and Wetstein.

Αναντιρρητος, *u*, *δ*, *η*, from *a* neg. *anti* against, and *psw* to speak.

Not to be spoken against or contradicted, indisputable. occ. Acts xix. 36.

Αναντιρρητως, Adv. from *αναντιρρητος*.

Without gainsaying, or disputing. occ. Acts x. 29.

Αναξιος, *u*, *δ*, *η*, from *a* neg. and *axios* worthy.

Unworthy. occ. 1 Cor. vi. 2.

Αναξως, Adv. from *αναξιος*.

Unworthily, irreverently, in an unbecoming manner. occ. 1 Cor. xi. 27, 29.

Αναπαυσις, *is*, att. *sws*, *η*, from *anapaww*.

Refreshment, rest. occ. Mat. xi. 29. xii.

43. & al. On Mat. xi. 29, we may re-

mark, that though the expressions in the latter part of the verse are certainly agreeable to the *Hebraical* and *Hellenistical* style (see Jer. vi. 16. Psal. cxvi. 7. Eccius. li. 26, 27.) yet we meet with the like in *Xenophon*, *Cyropæd.* lib. vii. (page 413, edit. Hutchinson, 8vo.) where *Cyrus* says, "Now since a most laborious war is at an end, *δοξαι μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεως τινας ἀξίαν* ΤΥΓΧΑΝΕΙΝ, my soul also seems to think that she ought to obtain some rest."

Αναπαυω, from *ana* again, and *paww* to give rest.

I. To give rest again, to quiet, recreate, refresh. occ. Mat. xi. 28. 1 Cor. xvi. 18. Philem. ver. 20. In pass. To be refreshed. 2 Cor. vii. 13. Philem. ver. 7.

II. Αναπαυομαι, mid. To rest, rest oneself, to take one's rest. occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19. Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where *αναπαυομαι* is in like manner applied to the Holy Spirit's resting upon Christ. So *εναπαυομαι* is used in the LXX of Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 K. ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is *ru* or *ru* to rest, remain.

Αναπειθω, from *ana* back again, and *πειθω* to persuade.

To dissuade from a former, or persuade to a different opinion, "Primum persuasionem novis rationibus labefactatam evellere." Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.

Αναπεμνω, from *ana* again, back again, and *πεμνω* to send.

I. To send again or back again. occ. Luke xxiii. 11. Philem. ver. 12.

II. To send, remit. occ. Luke xxiii. 7, 15.

Αναπελω, from *ana* emphat. and obsol. *πελω* to fall.

To fall or lie down. An obsol. V. whence in the N. T. we have 1st aor. mid. imperat. *αναπεσαι*, Luke xvii. 7; 2d aor. act. *αναπεσον*, infin. *αναπεσειν*, particip. *αναπεσων*.

Αναπηρος, *u*, *δ*, from *ana* emphat. and *πηρος* maimed,

mained, which may be from the Heb. *כר* to break.

Maimed, having lost a limb or some part of the body. occ. Luke xiv. 13, 21.

Αναπίτω, from *ανα* emphat. and *πίτω* to fall.

I. To fall down. In this sense it is sometimes used in the profane writers, but not in the N. T.

II. To lie down in order to eat, either upon the ground, as Mat. xv. 35. (where see *Wetstein*). Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. *Ανακλιμαί* II.

The LXX have once used it, Gen. clix. 9, for Heb. *כרע* to bend down, crouch.

Αναπληρω, ω, from *ανα* up, or emphatic, and *πληρω* to fill, which see.

I. To fill, as a seat or place. occ. 1 Cor. xiv. 16; where see *Elsner* and *Wolffius*.

II. To fill up, complete. occ. 1 Thes. ii. 16.

III. To fill up, or supply, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that *Clement*, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, *ὃς ὁ ΑΝΑΠΑΗΡΩΘΗΣ αὐτῷ τοῦ ὕστερημα*, by whom his want may be supplied." So *Lucian*, *Harmon*. tom. i. page 643, edit. *Bened.* has *ΑΝΑΠΑΗΡΩΤ* το ἐνδεον, supply what is wanting."

IV. To fulfil a prophecy. occ. Mat. xiii. 14; —a law. occ. Gal. vi. 2.

Αναπολογία, ω, ὁ, ἡ, from a neg. and *απολογεομαι* to apologise, excuse.

Without apology, or excuse, inexcusable. occ. Rom. i. 20. ii. 1. *Wolffius* observes, that this uncommon word is used by *Polybius*, and *Cicero* ad *Attic.* xvi. 7.

Αναπύσσω, from *ανα* back again, and *πύσσω* to roll up.

To roll back, unroll, as a volume or roll of a book. The word refers to the form of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as \* the copies of the *Old Testament* used in the *Jewish Synagogues* now are, long scrolls of parchment, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17.

\* Several of these are to be seen in the *British Museum*.

See *Whitby* and *Doddridge* on the place, and *Leigh's Crit. Sacr. Raphaelius* on the above texts cites from *Herodotus*, lib. i. cap. 125, the very same phrase, *ΑΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΑΙΟΝ* unrolling the book." Comp. *Elsner*.

In the LXX this word is several times used for the Heb. *כרע* to spread out, and applied, 2 K. xix. 14, to *Hezekiah's spreading out Rabshakeh's letter* before the Lord. Comp. 1 Mac. iii. 49.

Αναπλω, from *ανα* intens. and *πλω* to kindle. To kindle, light, set on fire. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text *Wetstein* cites from *Plutarch*, *Sympos.* viii. page 730, E. *Το ΠΥΡ Τῆς ΤΑΗΝ ἐξ ἧς ΑΝΗΦΘΗ, μῆλερ καὶ πατέρα ἕσαν ἡδὺς*, 'The fire eats up the wood from which it was kindled, and which is both its father and mother.'

Αναριθμηλος, ω, ὁ, ἡ, from a neg. and *αριθμεω* to number.

Not to be numbered, innumerable. occ. Heb. xi. 12.

Ανασειω, from *ανα* emphatic, and *σειω* to move.

To move or stir up. In the N. T. it is used only for stirring up the multitude or people; and *Elsner* on Luke xxiii. 5, shews that *Dionysius Halicarn.* and *Diodorus Siculus* apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ανασκευαζω, from *ανα* back, and *σκευαζω* to prepare, which from *σκευος* a vessel, furniture.

To subvert, destroy. occ. Acts xv. 24, where *Kypke* cites *Plutarch* and *Thucydides* using it for the demolishing of buildings, and *Polybius*, *Demosthenes*, and *Euripides* applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with *αυακατελες*, which is spoken of the same sort of false teachers, Gal. v. 12. See *Αυακαλω*.

Ανασπaw, ω, from *ανα* up or back again, and *σπaw* to draw.

To draw up or back again. occ. Luke xiv. 5. Acts xi. 10.

In the LXX of Hab. i. 15, it answers to the Heb. *העלה* to cause to ascend, bring up.

Αναστasis, ιος. att. *εως*, ἡ, from *ανιστημι* to rise.

I. A standing on the feet again, or rising, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. A

II. *A rising or resurrection of a dead body to life.* Heb. xi. 35. Comp. 1 K. xvii. 21. 2 K. iv. 34.

III. *A rising or resurrection of the body from the grave.* Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq.

In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb.  $\text{קום}$  to stand up, rise, and in the former is opposed to  $\text{ישב}$  sitting. It also occurs 2 Mac. vii. 14. xii. 43. and in both these places denotes the resurrection of the body from the dead.

*Ανασάω*,  $\omega$ , from *ανασαλος* disturbed, overthrown, which is from *ανιστημι* in the sense of disturbing, overthrowing.

I. *To overthrow, subvert, destroy.* So *Hesychius* explains *ανασαλεως* by *αναπολεως*, and *ανασαλος* by *κατασπαρμηνος*. occ. Acts xvii. 6. (where see *Wetstein*), Gal. v. 12, where see *Kypke*, and comp. *Ανασκαναζω*.

II. *To excite, stir up, to sedition.* occ. Acts xxi. 38.

*Ανασταυρω*,  $\omega$ , from *ανα* again, or up, and *σταυρω* to crucify, which see.

*To crucify again or afresh*, or rather, according to *Lambert Bos*, *Alberti*, and *Raphelius*, simply *to crucify, hang up on a cross*; for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see *Wetstein* and *Wolfius*. But comp. *Macknight*.

*Αναστεναζω*, from *ανα* emphatic, and *στεναζω* to groan, which see.

*To groan deeply.* occ. Mark viii. 12. The LXX use it, Lam. i. 4, for the Heb.  $\text{נחם}$  to sigh, groan.

*Αναστροφω*, from *ανα* again, and *στροφω* to turn.

I. *To overturn.* occ. John ii. 15.

II. *To turn back, return*; in which sense it is used both by *Polybius* and *Xenophon*, as may be seen in *Wetstein*. occ. Acts v. 22. xv. 16.

III. *Αναστροφεται*, *To be conversant, have one's conversation, in this sense to live.* Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18.  $\chi$ , 33, *των ουτως αναστροφειμενων*, *Of those who were thus conversant, i. e. in reproaches and afflictions.* On Mat. xvii. 22, *Wetstein* shews that this

V. is joined with a N. of place, in the sense of *being or abiding*, by *Polybius*, *Xenophon*, *Plutarch*, and *Josephus*; and on Heb. xiii. 18, he cites from *Arrian*, *Epictet*. lib. iv. cap. 4.  $\text{ΟΙ ΚΑΛΩΣ ΑΝΕΣΤΡΑΦΗΣ ΕΝ τωδς ΤΩ ΕΡΓΩ}$ , *Because you have behaved well in this affair.*

*Αναστροφή*,  $\etaς$ ,  $\eta$ , from *ανεστροφή*, perf. mid. of *αναστρεφω*.

*Behaviour, manner of life.* Gal. i. 13. Eph. iv. 22. & al. freq. *Polybius* and *Arrian*, cited by *Wetstein*, use the N. in the same sense.

*Αναλασσω*, from *ανα* emphat. and *τασσω* to put in order.

*Αναλασσομαι*, mid. *To compose.* occ. Luke i. 1.

*Αναίλω*, from *ανα* up, and *τελλω*, obsolete, *to arise*, which may be a derivative either from the Heb.  $\text{לה}$  denoting elevation, or from the N.  $\text{להות}$  *cradiation of light*, which from the V.  $\text{לה}$  to shine.

I. Intransitively, *To rise, spring, spring up, as the sun or solar light.* Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19.

II. Transitively, *To cause to rise.* occ. Mat. v. 45. Dr. *Hammond* on Mark xiv. 54, *Leigh* in the preface to his *Supplement*, page 2, and *Maclef* in his Heb. Grammar, page 107, gives this as an instance of a Greek Verb being applied in a transitive sense, in imitation of the *Hebrew* Conjugation Hiphil; yet *Homer* uses the 1st aor. transitively, Il. v. line 777, where, speaking of *Juno's* horses, he says,

$\text{Τοισιν δ' ἀμβροσίην Σιμοίς ΑΝΕΤΕΙΛΑΕ τιμεσθαι.}$

—Simois caused to spring

Ambrosia from his bank, whereon they browsed. COWPER.

So *Anacreon*, Ode liii. line 40, where he says the assembly of the gods caused the rose to spring (ANETEIAEN) from the thorn-bush that bears it. *Pindar* also and *Philo*, quoted by *Kypke*, use the V. in the like transitive sense. Comp.  $\text{Εξανατελλω.}$

III. *To rise, spring, as our Blessed Lord did, like a shoot, from the Tribe of Judah.* occ. Heb. vii. 14. Comp. Isa. xi. 1.

IV. *To rise, as a cloud.* occ. Luke xii. 54. This verb is very frequently used in the LXX version, where it most commonly answers to the Heb.  $\text{צמח}$  to spring forth, or spread upon, as the light;  $\text{צמח}$  to bud, germinate; or to  $\text{צמח}$  to sprout up.

*Αναίθημι*,

*Ἀνάλθῃμι*, from *ανα* emphatic, and *τιθῃμι* to propose.

*Ἀναλίσταμαι*, mid. To relate, communicate, declare. occ. Gal. ii. 2. Acts xxv. 14, where see *Kypke*.

*Ἀναλόη*, ης, ῆ, from *ἀναλέσθαι*, perf. mid. of the V. *ἀναλέλλω*.

I. The day-spring, or dawn. It is used only in a spiritual sense, but applied with the most striking propriety to the dawning of the gospel-day from on high, i. e. from heaven, by the birth of John the Baptist, previous to the rising of the SUN OF RIGHTEOUSNESS. occ. Luke i. 78.

II. *Ἀναλόη*, and plur. *Ἀναλόαι*, αι, That region, or those parts of the heaven or earth, where the solar light first springs up, and appears, the east. Mat. ii. 1, 2. (where see *Campbell*.) ii. 9. viii. 11. & al. Comp. Rev. vii. 2.

This word in the LXX very frequently answers to the Heb. מִזְמוֹת the rising of the sun, and thence the east.

*Ἀναλίσσω*, from *ανα* emphatic, or again, and *τρέπω* to turn.

To subvert, overturn. occ. 2 Tim. ii. 18. Tit. i. 11.

*Ἀναλίσσω*, from *ανα* emphat. and *τρέπω* to nurse.

To nurse; bring up, educate. occ. Acts vii. 20, 21. xxii. 3.

*Ἀναφαίνω*, from *ανα* emphatic, and *φαίνω* to shew.

I. To shew openly; but it occurs not in the active voice in the N. T.

II. *Ἀναφαίνωμαι*, pass. To be shewn, or appear, openly. occ. Luke xix. 11. Acts xxi. 3. *Ἀναφανίσας δὲ τὴν Κύπρον* we appearing as to Cyprus, for *ἀναφανίσας ἡμῖν τῆς Κύπρου* Cyprus appearing to us. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, *Wetstein* cites from *Theophanes* (a Christian writer, however, of a late age) the similar expression, *ΑΝΑΦΑΝΕΝΤΩΝ αὐτὸν ΤΗΝ ΓΗΝ*; and from *Virgil*, *Æn.* iii. line 291, *Aërias Phæacum abscondimus arces*, literally, *We hide the lofty towers of the Phæacians*, i. e. *They are hidden from us, or get out of our sight*," as we sail past them. So the English seaman says,

*We opened such a bay*, meaning, *It appeared to open to us*. See *Kypke*, and comp. *Πρόσαλω* II.

*Ἀναφέρω*, from *ανα* up, and *φέρω* to carry, bring, bear.

I. To carry, or bring up. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. To offer sacrifices, i. e. to bring them up on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see *Macknight*. Hence applied to Christ's offering himself as a propitiatory sacrifice. occ. Heb. vii. 27; and to the spiritual sacrifices, which Christians are to offer in and through him. occ. Heb. xiii. 15.

III. To bear sins by imputation really, as the ancient sacrifices did typically. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הָבִיא to cause to come; in the 2d, to הָעִלָּה to cause to ascend, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָשָׂא to bear, and כָּבַל to bear as a burden, *bajulare*, as in Isa. liii. 11, 12, which see.

*Ἀναφωνέω*, ω, from *ανα* emphatic, and *φωνέω* to cry out.

To cry out aloud. occ. Luke i. 42.

*Ἀναχυσίς*, ιος, att. *σως*, ῆ, from *ἀναχύνω* to pour forth, *ανα* emphatic, and *χύνω* to pour out.

I. A profusion, or pool of water, colluvies, palus. Thus *Elmer* shews it is applied by *Strabo* and *Philo*. Comp. *Wetstein* and *Kypke*. Hence

II. In a figurative sense, A sink or gulf of vice or debauchery. occ. 1 Pet. iv. 4, where see *Macknight*.

*Ἀναχωρέω*, ω, from *ανα* back again, or emphatic, and *χωρέω* to go, depart.

I. To go, or return back again. Mat. ii. 12, 13.

II. To depart. Mat. ix. 24. xxvii. 5. Comp. Mat. xv. 21.

III. To withdraw, retire. Mat. ii. 14, 22. John vi. 15. Acts xxiii. 19.

*Ἀναψυξίς*, ιος, att. *σως*, ῆ, from *ἀναψύχω* to refresh.

A refrigeration, refreshing, or rather a being refreshed; for I apprehend with *Wolffius* that the times *ἀναψυξίς* of refreshing, and the times of the restitution of all things, are to be distinguished from each

each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19:2/ The LXX use the word for a *breathing* or *breathing time*, a *respite*, Exod. viii. 15, where it answers to the Heb. חַמַּר of the same import.

Αναψυχω, from *ana* again, and *ψυχος* cold.

I. To cool again, refrigerate, refresh with cool air, as the body when over-heated. (Comp. Καταψυχω.) It occurs not in the N. T. in this sense; but

II. Figuratively. To refresh, relieve, when under distress. occ. 2 Tim. i. 16.

In the LXX it is used only in the intransitive sense of *taking breath*, *being refreshed*, and answers (inter al.) to the Heb. שָׁנָה to take breath, and to מָרָה refreshment.

Ανδραποδιστης, σ, δ, from ανδραποδιζω to reduce to slavery, carry away for a slave, which from ανδραποδον a captive taken in war and enslaved, and this from ανηρ Gen. ανδρος a man's, and πως, Gen. ποδος, a foot, because he follows or waits at his master's foot.

A man-stealer, a kidnapper, one who steals men to make them slaves, or sell them into slavery. The Scholiast on Aristophanes, Plut. lin. 521, says, "An ανδραποδιστης is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them. So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10.

Ανδριζομαι, from ανηρ, Gen. ανδρος, a man. To behave or acquit oneself with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus De Bel. lib. v. cap. 7. § 3. uses ανδριζεσθαι for behaving courageously, and Homer, ανδρες εστε be men, that is, courageous, Il. v. line 529. & al. Comp. Wetstein.

This word is often used by the LXX, and most generally answers to the Heb. פָּזָה to be strong, or to פָּזָה to be robust, valiant.

Ανδροφονος, σ, δ, from ανηρ, Gen. ανδρος,

a man, and φονος, perf. mid. of φονω to slay, which see under φονος.

Ανάν-σlayer, a murderer. occ. 1 Tim. i. 9.

Ανεγκλητος, σ, δ, η, from α neg. and εκκαλεω to accuse, blame, which see.

Not to be blamed, blameless, irreproachable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.

Ανεκδιηγητος, σ, δ, η, from α neg. and εκδιηγεσθαι, to relate particularly.

Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

Ανεκκαλητος, σ, δ, η, from α neg. and εκκαλεω to utter.

Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ανεκλειπτος, σ, δ, η, from α neg. and εκλειπω to fail, which see.

Which faileth not, never failing, unfailing. occ. Luke xii. 33.

Ανεκιδναρος, α, ον, comparat. of ανεκτος tolerable, which from ανεχω to bear, which see.

More tolerable, more easy to be borne. Mat. x. 15. & al.

Ανελεγμων, ονος, δ, η, from α neg. and ελεημων merciful, compassionate, which see. Unmerciful, incompassionate. occ. Rom. i. 31.

Ανελευθω, from ανα up, and the obsol. ελευθω to go.

To go up. An obsolete V. Whence in the N. T. we have 2d aor. ανεγλυθον by syncope for ανεγλυθον. occ. John vi. 3. Gal. i. 17, 18.

Ανελω, from ανα up, or away, and the obsol. ελω to take.

To take up, away, or off. An obsol. V. Whence in the N. T. we have 2 aor. ανεειλον, 2 aor. mid. ανεειλομην. See under Ανααιρεω.

Ανεμιοιζομαι, from ανεμος the wind.

To be impelled or driven by the wind. occ. James i. 6.

Ανεμος, σ, δ, from αημι to blow, or rather from ανεμαι perf. pass. of αημι to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14.

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliiii. 5, 6. Dan. vii. 2. Rev.

vii. 1. ארבע רוחות השמים *the four winds* or *spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force* or *action* of the *spirit* or *gross air* is in strict philosophical truth principally exerted at the \* *western* and *eastern* edges of the earth in supporting its *diurnal* motion, and from the *northern* and *southern* pole in regulating its *declination*.

In the LXX, this word, except in two passages, always answers to the Heb. רחם. *Ανευθελον*, α, το, neut. from α neg. and *ενδεχεται* it is *possible*, which see under *ενδεχομαι*. *Impossible*. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and ακ *ενδεχεται*, Luke xiii. 33.

*Ανεβηκα*, from *ανα* up, and *εβηκα* to bring.

To bring up, offer, bear. An obsol. V. Whence in the N. T. we have 1st aor. act. *ανεβηκα*, particip. *ανεβηκας*; 2d aor. infinit. *ανεβηκειν*. See under *Αναπερι*.

\* *Ανεξερευνητος*, α, ο, η, και το—ον, from α neg. and *εξερευνω* to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos. ix. 3. Obad. ver. 6. Joel i. 9. *Not to be searched out, inscrutable*. occ. Rom. xi. 33.

*Ανεξιπακος*, α, ο, η, from *ανεχομαι* to bear, and *κακος* evil.

*Enduring evil*, either men or things, *patient, forbearing*. occ. 2 Tim. ii. 24.

*Ανεξιχνιασος*, α, ο, η, και το—ον, from α neg. and *εξιχνιαω* to trace out, which from *εξ* out, and *ιχνος* the footstep, which from *ιω* to come, and this from the Chald. ܕܝܢ to come or go.

*Not to be traced out, untraceable*. occ. Rom. xi. 33. Eph. iii. 8.

The LXX several times use the V. *εξιχνιαω* for the Heb. ܕܝܢ to search out minutely, and the N. *ανεξιχνιασος* for ܕܝܢ ܡܐ there is no searching out.

*Αναισχυνομαι*, α, ο, η, from α neg. and *σταισχυνομαι* to be ashamed.

*Not ashamed*, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or,

\* See Calcott's *Veteris & Vetræ Philosophiæ Principia*, page 6, —10; and Calcott, the Son's, *Remarks on Creation*, page 55, —57.

*Not to be ashamed, that needeth not to be ashamed*. Comp. Tit. ii. 8. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15. where see *Kypke*.

*Ανεπιλαητος*, α, ο, η, from α neg. and *επιλαητος* blameable, which from *επιλαμβανομαι* to reprehend, blame.

*Unblameable, blameless, irreprehensible*. occ. 1 Tim. iii. 2. v. 7. vi. 14.

*Ανερχομαι*, from *ανα* up, and *ερχομαι* to go, come.

Go up. See *Ανελευθω*.

*Ανεσις*, ιος, att. *εως*, η, from *ανιμι* to loose, relax.

I. *Liberty, some degree of relaxation from bonds or confinement*. occ. Acta xxiv. 23.

II. *Remission or relaxation from uneasiness, expence or trouble, ease, rest*. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Thess. i. 7.

*Ανείλαω*, from *ανα* emphatic, and *είλαω* to examine, which the Etymologist deduces from *ειλον*, το, the truth, reality, as if it were *είλαω* to search out the truth; but *είλος*, α, ον, is from *εω* or *εμι* to be.

To examine strictly. occ. Acta xxii. 24, 29.

ANET, an Adv. governing a Genitive, from the Heb. ܡܢ without, or ܡܢܐ without him or it.

*Without, not with*. occ. Mat. x. 29.

1 Pet. iii. 1. iv. 9. Wetstein on Mat. shews that ANET ΘΕΟΤ is an expression used by Homer and Lucian.

In the LXX it twice answers to the Heb. ܡܢ.

*Ανευθελος*, α, ο, η, from α neg. and *ευθελος* fit.

*Unfit, inconvenient, not commodious*. occ. Acts xxvii. 12.

*Ανευρισκα*, from *ανα* emphatic, and *ευρισκαω* to find.

To find, find out by diligent seeking. occ.

Luke ii. 16. Acts xxi. 4. Raphaelius, in his Annotation on Luke ii. 16, remarks,

that *ανευρισκειν* in the present tense is to seek diligently, *ανευρειν* in the 2 aor. to find out by diligent seeking. This he confirms by a passage from Arrian,

Epictet. lib. ii. cap. 11, *Και διαίη ε ζητημεν αυτον, και ΑΝΕΤΡΙΣΚΟΜΕΝ, και ΑΝΕΤΡΟΝΤΕΣ λοιπον απαραβατως χωμεθα*?

Wherefore then do we not enquire and diligently seek after this (rule);

and when by diligent enquiry we have found it, why do we not use it without deviation?"

*Ανερχομαι*;

*Ἀνεχόμεαι*, Mid. from *ἀνα up*, and *εχω to hold, bear*.

*To bear, bear with, suffer*. It is used either without a *N.* following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20; or much more frequently with a *N.* following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 2 Cor. xi. 1; see *Wolffius* Cur. Philol. and *Welstein*.

*Ἀνεψίος*, *ς, ὁ*, probably from *ἀνεσθαι to be connected*, perf. pass. infin. of *ἀναίτω to connect*, which from *ἀνα* emphatic, and *αίτω to tie*, which see under *Ἀντομαι*. *A cousin-german, or nephew*. occ. Col. iv. 10.

*Ἀνθός, ὁ, τὸ*.

*Dill*, a species of herb, so called perhaps from *ἀνα up*, and *θαι to run*, for \* its stalk *runs up* to the height of a *cubit* and *half*. If it should not rather be derived from the Heb. *שמן to embalm*, on account of its *fragrant* smell, of which *Virgil*, *Eclog.* ii. line 48, has taken particular notice,

—*et florem jungit bene olentis anethi.*  
And adds the flower of the *fragrant dill*.

occ. Mat. xxiii. 23. Comp. *Ἀνθος*.

*Ἀνέχω*, from *ἀνα up*, and *εχω to come*.

I. *To come up, come to*.

II. *To appertain, belong to*. Hence

III. *Ἀνηκει*, Impers. *it appertaineth, it becometh, it is fit*. occ. Col. iii. 18. Particip. neut. *Ἀνηκον, ὄντος, το*, *What is fit, becoming*. occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, *Τὰ ἐκ ἀνηκοντα*, *Which are* not convenient, is a Litotes, for, *Which are* highly inconvenient and improper. So *τα μη καθηκοντα*, Rom. i. 28. On which last cited text *Doddridge* remarks that *Homer*, in like manner, uses *ἀσικτα σφα ungentle deeds*, for all the *barbarous indignities* which *Achilles* practised on the corpse of *Hector*, Il. xxii. line 395. Comp. *Ἀλυσίελης*.

*Ἀνήμερος, ὁ, ὁ, ἡ*, from *α neg.* and *ήμερος mild*, which see under *Ἡμερος*.

*Not mild, ungentle, fierce*. occ. 2 Tim. iii. 3.

*ἈΝΗΡ, ανερος*, and *ανδρος, ὁ*, either from *ανω upwards* (see under *Ἀνθρωπος*), or perhaps from the Heb. *נר a lamp*, with *η* emphatic prefixed, according to that of

\* See *Brookes's Nat. Hist.* vol. vi. p. 106.

Prov. xx. 27, *The spirit of man is נר \* a lamp of Jehovah*. In which view it is remarkable that the ancient Greek poets, particularly *Homer*, frequently use *φως*, whose primary sense is *light* (from *φαιω to shine*), for a *man*.

I. *Man*, a name of the species. Luke xi. 31, 32. & al.

II. *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. 1 Cor. xiii. 11. & al.

III. *A man*, as related to a woman, a *husband*. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq.

IV. The vocative plur. *Ἀνδρες* is used in addressing the discourse to *men*, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvii. 10.

V. It is used, as it were, pleonastically.

\* And from this revealed truth, which no doubt was well known to the ancient believers long before the time of *Solomon* (see Gen. ii. 7), the heathens seem to have borrowed their accounts of the *human soul*, impiously attributing to their arch-idol, the *heavens*, the supporting of its *spiritual* life, and even making the *human spirit* or *soul* a part of their god, the *heavens, air, or ether*. Thus *Pythagoras*, as we are informed by *Diogenes Laertius* (in *Pythag.*), held that the *human soul* is a portion of the *ether* (*ἠθερᾶν μὲν αὐτὸς*), and therefore immortal, because the *ether* is so: And *Cicero* (in the character of *Cato*) declares that *Pythagoras* and the *Pythagoreans* never doubted "but our *souls* were portions of the universal mind or god, quin ex universâ mente divinâ delibatos animos haberemus." De Senect. cap. 21. So *Horace*, Lib. ii. Sat. 2, line 79, calls the *human soul*—

—*Divinus particulam Auræ.*  
*A particle of Breath divine.*

*Virgil*, *Æn.* vi. line 746.

*Æthereum sensum, atque auræ simplicis IONÆM.*  
*A sentient Ether, pure æthereal FIRE.*

And *Pliny* the naturalist speaks thus of *Hipparchus*, giving us thereby his own opinion. "The never enough commended *Hipparchus*, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our *souls* being a part of the heaven, Animasque nostras partem esse cœli." Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in *Wisd.* ii. 2.

—See also *Leland's Advantage and Necessity of Christian Revelation*, Part I. ch. xii. p. 261, &c. 8vo, Of *Pythagoras*; and ch. xiii. p. 293, Note (g); and *Mrs. Carter's* Introduction to her Translation of *Epictetus*, § 19, and 31.

† Others deduce *φως*, when used in this sense, from *φω a living or breathing creature* (see Gen. ii. 7.), or from *φαιω to speak*.

*Ἀνῆρ*

Ἀνὴρ προφητῆς *a prophet*, Luke xxiv. 19. Ἀδελφοί *brethren*, Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1. 16, 22. in Heb. and LXX.) But then it is no less true that the purest Greek writers use *ανῆρ* in the same manner. Thus *Blackwall* (Sacred Classics, vol. i. p. 29. 8vo.) produces from *Homer*, Il. 3. line 170, ΒΑΣΙΛΗΪ ἈΝΔΡΙ; from *Thucydides*, lib. i. 41, ἈΝΔΡΑ ΣΤΡΑΤΗΤΟΝ; and from *Demosthenes*, ἈΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from *Herodotus*, lib. i. cap. 90, edit. Gale, ἈΝΔΡΟΣ ΒΑΣΙΛΕΩΣ; and cap. 141, ἈΝΔΡΑ ΑΤΛΑΝΤΗΝ; and from *Plato's Phædon*, § 9, ΦΙΛΟΣΟΦΟΥ ἈΝΔΡΟΣ, so § 34.

Ἀνθι, see under Ἀντι I. 2.

Ἀντισημι, from ἄντι *against*, and ἰσημι *to stand*.

*To stand against, to resist*, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

Ἀνθομολογεσθαι, σμαι, Mid. from ἄντι *in return*, and ὁμολογεῖν *to confess, acknowledge*. With a Dat. of the person, *To confess, return thanks, to*, occ. Luke ii. 38; where *Weistain* explains this word by *giving thanks to God* ἄντ' εὐεργεσίας *for the benefit bestowed, and cites from Plutarch Emil. (misprinted Timol.) p. 260, B. ΑΝΘΟΜΟΛΟΓΕΙΣΘΑΙ τινα χάριν, to return thanks for a favour*.

In the LXX the V. is used, Ps. lxxix. 13, for Heb. תהיה *to confess*. Comp. Ezra iii. 11, where LXX render בזהב וזהב and they answered (each other) *in praising and confessing to Jehovah*, by Καὶ ἀπεκρίθησαν ἐν αὐτῷ καὶ ἀνθομολογήσιν τῷ Κυρίῳ.

ΑΝΘΟΣ, εὐς, ὄς, το. The Greek Etymologists derive it from ἄνω *up*, and θύω *to run*, because while growing it generally tends upwards: But may it not be more probably deduced from the Heb. חנן *to embalm, make sweet*? See Cant. ii. 13. *A flower of an herb*, occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So *Juvenal*, Sat. ix. lin. 126—8,

— Festinat enim decurrere velox  
Flocculus angustæ miseræque brevissima vitæ  
Fortio; —

Ἀνθρακία, ας, ῃ, from ἀνθραξ, *coals*.

*A heap or fire of live coals*, occ. John xviii. 18. xxi. 9. On the former text *Weistain* shews that this word is used by *Homer, Athenæus, Aristophanes, and Plutarch*. Comp. Ecclesi. xi. 32.

ΑΝΘΡΑΞ, αας, ῃ, May it not be compounded of the Heb. חנן *that which keeps or retains*, and ὠν *fire*?

*A burning, or live, coal*, occ. Rom. xii. 20. Ἀνθρωπαρεστος, υ, ῃ, ῃ, from ἀνθρώπος *a man*, and ἀρεστω *to please*.

*One that is desirous of pleasing men, a man-pleaser*, occ. Eph. vi. 6. Col. iii. 22. The V. ἀνθρωπαρεστω is used by *Ignatius* in the same view. Epist. ad Rom. § 2.

Ἀνθρωπίνος, η, ον, from ἀνθρώπος *man*.

*Human, belonging to man*, his manners, customs, nature, or condition, occ. Rom. vi. 19. 1 Cor. ii. 4, 13. iv. 3. x. 13. James iii. 7. 1 Pet. ii. 13. The word is used in like manner by the profane writers. See *Weistain*.

Ἀνθρωποκτονος, υ, ῃ, from ἀνθρώπος *a man*, and κτείνω *perf. mid. of κτείνω to slay*.

*A man-slayer, a murderer*, occ. John viii. 44. (where comp. Wisd. ii. 24, and see *Campbell*.) 1 John iii. 15.

Ἀνθρώπος, υ, ῃ, from ἀντ' ἀδρεῖν τῇ ὤρῃ *looking upwards with his countenance*, or from ἀντ' ὑπερὶν ὤρῃ *turning his view upwards*. *Ovid, Metamorph. lib. i. having observed that † Prometheus, i. e. the divine Counsel (comp. Gen. i. 26.) formed man in the image of the all-ruling Gods, adds in those well-known lines, lin. 85, &c.*

Pronaque cum spectant animæ cætera terram,  
Os Homini sublime dedit: cælumque tueri  
Jussit, & erectos ad sidera tollere vultus.

Whilst other creatures tow'rd's the earth look down,

He gave to Man a front sublime, and rais'd  
His nobler view to ken the starry Heav'n.

Nor is this of *Ovid* to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus *Cicero*, in the character of a *Stoic*, observes, "God raised Men aloft from the ground, and made them up-

\* Ἀδρεῖν *to look, behold, view attentively*, may be derived from Heb. ראה *Hiph. of רָא to observe*.

† Πραμνίδης from προμνινύμηναι *to provide, take thought before-hand*.

E

right,



right, that, by viewing the Heavens, they might receive the knowledge of the Gods. For men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the Heavens (superarum rerum atque cœlestium), the view of which belongs to no other animals." De Nat. Deor. lib. ii. cap. 56. edit. Olivet. And again, De Leg. lib. i. cap. 2. "Cum cæteras amantes ad pascuum abjecisset, solum hominem erexit, ad cœlique quasi cognitionis domiciliumque pristinum conspectum excitavit. When God had made other animals prone to feed on the ground, he made Man alone upright, and raised him to a view of Heaven, as of his native and original habitation." So Agrippa in Dio. Hist. lib. lii. p. 315, Το ἀνθρώπων γένος, ὅτι ἐκ τοῦ οὐρανοῦ γέγονος καὶ εἰς θεοῦ ἀφ' ἑξῆς, ἌΝΘΡΩΠΕΙ: The whole human race, as being sprung from the Gods, and destined to return to them, looks upward."

I. *Man*, a name of the *species* without respect to sex, Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21.

II. *A men*, as distinguished from a woman.  
Mat. xix. 3, 5, 10.

III. *Every man, every one, any one.* 1 Cor.  
iv. 1. xi. 28. Gal. iii. 12.

IV. In the N. T. *arǵurōs* is frequently joined, as it were pleonastically, with another N. See *Mat.* xi. 19. xiii. 28, 45, 52. *Luke* ii. 15. & al. *Comp. Gen.* ix. 5, 20. xiii. 8. xliii. 30, 33, in *Heb.* and *LXX.* and *Arnp* V.—So *Raphelīs* on *Luke* ii. 15, cites from *Arrian*, ΔΟΥΛΟΙΣ ΑΝΘΡΩΠΟΙΣ for *slaves*, ΝΟΜΑΔΕΣ ΑΝΘΡΩΠΟΙ for *shepherds*. See *Campbell's* Preliminary Dissert. to *Gospels*, p. 618.

**Ambustareu**, from *ambustares*.

*To be proconsul, to have proconsular authority.* oce. Acts xviii. 12.

*Avdwaros*, α, δ, from *avri* for, instead of, and *uvaros* superlat. of *uwpq-uvaros*, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme or highest authority in the Roman government.

*A proconsul, a person sent as governor into a Roman province with consular power. In the time of the common-*

wealth, the authority, both civil and military, of the *proconsuls* was very extensive. But *Augustus*, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governours only who were sent into the former division bore the name of *proconsuls*; though they were denied the whole military power and so fell short of the old *proconsuls* \*. That this title of *proconsul* is with great accuracy given by St. Luke to *Serpius Paulus*, Acts xiii. and to *Gallio*, Acts xviii. 12, may be seen in *Doddridge's* notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. *Αἰστωρός*, and the V. *αἰστωρέως* in the same sense as St. Luke. See *Wetstein* on Acts xiii. 7.

**ΑΥΤΗΜΙ**, from *αυα* back, and *ιμι* to send.

1. *To send back*; but it occurs not strictly in this sense in the N. T.

II. *To lousen, unloose.* occ. Acts xvi. 26. xxvii. 40; where comp. under Πηδαλιον.

III. *To lessen, moderate.* occ. Eph. vi. 9.  
So *Epictetus*, *Enchirid.* cap. 54, cited  
by *Alberti* and *Wetstein*, *καὶ αὐτὸς*—  
ΑΝΙΕΝΑΙ, *to lessen the respect.*"

IV. *To dismiss, leave.* occ. Heb. xiii. 5.

*Without mercy.* occ. James ii. 13.

Αντίλος, s, δ, η, from α neg. and νίω to wash.

*Not washed, unwashed.* occ. Mat. xv. 20.  
Mark vii. 2. 5.

**Αἰσχυρί**, from *αἰα* again, and *ισχυρί* to place, stand. See the remark under **Ἰσχυρί**.

I. In the 2d sor. active, intransitively, *To stand again, to rise from a sitting or recumbent posture.* Mat. ix. 9. Mark i. 35.

ii. 14. xiv. 60. & al. freq. Acts xii. 7, *Avasa rise up*, 2d aor. imperat. 2d pers. active, for *avasthi*. So Eph. v. 14.

II. In the 2d aor. act. and 1st fut. mid. intransitively, *To rise, or arise from the dead*, applied to Christ, Mat. xvii. 9.

\* See Kenner's *Antiquities of Rome*, p. 125, 6. *Lardner's Credibility of Gospel Hist.* Vol. I. Book i. ch. 1. § 11. and *Crevier, Hist. des Empereurs*, Tom. I. p. 25, 26, 49, 12mo.

xx. 19.

xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24. 1 Thessa. iv. 16. See 2 Mac. vii. 14. *Hom.* II. 21. line 56. But in the 1st fut. und 1st aor. active, transitively, *To raise, cause to rise* from the dead. Acts ii. 24, 32. John vi. 39, 40. See 2 Mac. vii. 9. *Hom.* II. 24. line 551.

III. *To rise from the spiritual death of sin.* occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act.* Acts v. 36, 37. vii. 18. *Αἰσθαῖαι* pass. The same. Rom. xv. 12. Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear.* Mat. xxii. 24. Acts iii. 22, 26. xiii. 32. & al. On Acts ii. 30, observe that the words *κατα σαρκα ἀναστήσει τον Χριστον* are omitted in the *Alexandrian* and *Ephrem* MSS, and in the *Cambridge* one by correction, as also in the Vulg. Syriac, and other ancient versions, and that *Griesbach* accordingly rejects them from the text.

V. In the 2d aor. act. intransitively, it imports *hostility or opposition: To rise up, commence hostilities or opposition.* Mark iii. 26. Acts vi. 9.

VI. *To depart.* Mark vii. 24. x. 1. comp. Mat. xix. 1. On Mark x. 1, *Kypke* cites the best Greek writers using the V. in this sense.

In the LXX it most frequently answers to the Heb. *קם* to stand up, arise.

*Ανοητος*, *σ, ὁ, ῖ*, from *α* neg. and *νοσ* to consider.

*Inconsiderate, thoughtless, foolish.* occ. Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3.

*Ανοια*, *α, ῖ*, from *ανος*, mad, foolish, which from *α* neg. and *νοος*, mind, understanding.

*Madness, folly, want of understanding.* occ. Luke vi. 11. 2 Tim. iii. 9.

*Ανοίσω*, from *ανα*, and *οίσω* to open, which is perhaps from the Heb. *הנה* to remove. From *ανοίσω* we have in the N. T. not only several tenses formed regularly, but also several after the attic dialect, as the 1st aor. *ἀνοίξα*, John ix. 14. perf. particip. *ἀνοίξμενος*, Acts xvi. 27. & al. freq. 1st aor. pass. *ἀνοίχθην*, Luke i. 64. & al. and (with a triple augment)

*ἠνοίχθη* and *ἠνοίχθησαν*. Rev. xx. 12. infin. *ἀνοίχθηναι*. Luke iii. 21. perf. mid. *ἀνοίγυα*. 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open, as a door or gate, &c.* Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.

II. *To open, as the mouth or eyes.* See Mat. v. 2. 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gen. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. *Elsner* in like manner cites from *Æschylus* ΟΙΦΕΙΝ ΣΤΟΜΑ. To which we may add from *Lucian*, Rhet. Præc. tom. ii. p. 448. edit. *Beaed.* ΑΝΟΙΞΑΣ ΣΤΟΜΑ, and *Ad Indoct.* p. 387. ΑΝΕ-ΟΙΓΜΕΝΟΙΣ—ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ, On Luke i. 64, comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. *Lexicon*, under *כח* V.

III. In the mid. and passive, *To be opened, as the heavens at the descent of the Holy Spirit on Christ.* Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under *Σχιζω* I. See *Kypke* on 1 Cor. xvi. 9.

*Ανοικοδομεω*, *ω*, from *ανα* again, and *οικοδομεω* to build a house, which see.

*To build up again.* occ. Acts xv. 16. The Heb. words answering to this in the LXX of Amos ix. 11, are *נדד* to fence, wall up, and *בנה* to build.

*Ανοίξ*, *ιος, att. σω, ῖ*, from *ανοίω* to open. *An opening, as of the mouth.* occ. Eph. vi. 19.

*Ανομια*, *α, ῖ*, from *ανομος* lawless.

*Transgression of a law, iniquity.* Mat. vii. 23. 1 John iii. 4. & al. freq.

*Ανομος*, *σ, ὁ, ῖ*, from *α* neg. and *νομος* law.

I. *Lawless, not having, knowing, or acknowledging a law.* occ. 1 Cor. ix. 21. where observe the paronomasia.

II. *Lawless, transgressing the law, a transgressor, wicked.* Mark xv. 28. Acts ii. 23. 2 Pet. ii. 8. & al.

*Ανομωσ*, Adv. from *ανομος*.

*Without having the law.* occ. Rom. ii. 12; where *Alberti* observes, that *Isocrates* likewise applies *ανομως* in this unusual sense, *Paneg.* p. m. 94. *Τας Ἑλληνας ΑΝΟΜΩΣ ἑωρτας, και σποραδην οἰκον-τας*; The Greeks living without laws, and in scattered dwellings."

*Ανορθωω*, *ω*, from *ανα* again, and *ορθωω* to erect.

E 2

I. To

I. *To make straight, or upright, again.* occ. Luke xiii. 13. comp. Heb. xii. 12.

II. *To erect again.* occ. Acts xv. 16.

Αγσιος, α, δ, ι, from α neg. and σσιος holy. Unholy, impious. occ. 1 Tim. i. 9. 2 Tim.

iii. 2. Comp. Ezek. xxii. 9, in LXX, and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ανοχη, ης, ι, from ανιχομαι to bear.

Forbearance. occ. Rom. ii. 4. iii. 26.

Ανταγωνιζομαι, from ανι against, and αγωνιζομαι to strive.

To strive against. occ. Heb. xii. 4. Lucian uses this compound V. De Mort. Peregr. tom. ii. p. 759. edit. Bened. Τον ΑΝΤΑΓΟΝΙΖΕΣΘΑΙ και αυτω τω Ολυμπτω δυναμενον, Who was able to contend or engage with even the Olympian Jove himself. So Josephus, p. 1335, edit. Hudson.

Ανταλλαγμα, ατος, το, from ανηλλαμμαι perf. pass. of ανταλλασσω to exchange, which from ανι instead of, and αλλασσω to change.

I. *A thing given in exchange for another, a compensation, price.* In this sense the word is used by the LXX, 1 K. xxi. 2. (Ales.) Job xxviii. 15. So in Josephus [Ant. lib. 14. cap. 16. § 3, edit. Hudson, cited by Kypke] Herod, having taken Jerusalem, prevented the massacre of the inhabitants, saying, ως ει τοσούτω πολυτων φονη, βραχυ και την της οικουμένης ήγεμονίαν ΑΝΤΑΛΛΑΓΜΑ, that he should esteem even the empire of the world but a small compensation for such a slaughter of the citizens."

II. *A ransom, a price paid to redeem from punishment or evil.* occ. Mat. xvi. 26. Mark viii. 37. comp. Psal. xlix. 8.

This word in the LXX answers to the Heb. כוֹפֶּה a price, הִלִּיחַ change or exchange, חֲמֻסָּה exchange, commutation, &c.

Ανταναπληρω, ω, from ανι in turn or correspondency, and αναπληρω to fulfil.

To fill up, or complete in turn, or in correspondency. occ. Col. i. 24, Ανταναπληρω τα υστερηματα των θλιψεων τε Χριστου εν τη σαρκι μου, I in my turn fill up what is wanting of the afflictions of Christ (in his members, comp. Acts ix. 4, 5.) in my own flesh, i. e. as Christ once suffered for believers, and for myself in particular; and declared, that in this world his disciples or members should have tribulation, so I in my turn fill up, &c. Or

rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ανι), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decomposed V. is used by Onosander, Dio, and Demosthenes, cited by Wetstein.

Ανταποδιδωμι, from ανι in turn, and αποδιδωμι to render.

To recompense, repay, return, whether good or evil. occ. Luke xiv. 14. Rom. xi. 35. xii. 19. 1 Thess. iii. 9. 2 Thess. i. 6. Heb. x. 30. Comp. Eccclus. iii. 31. This verb in the LXX most commonly answers to the Heb. נָתַן to requite, וְשָׁב to return, שָׁבַע to repay.

Ανταποδομα, ατος, το, from ανταποδιδωμι.

I. *Recompense, retribution, of good.* occ. Luke xiv. 12.

II. *Recompense, retaliation, of evil.* occ. Rom. xi. 9.

Ανταποδοσις, ιος, att. σως, ι, from ανταποδιδωμι.

Recompence, reward. occ. Col. iii. 24.

Ανταποκρινομαι, from ανι against, and αποκρινομαι to answer.

To answer in opposition, to reply against. occ. Luke xiv. 6. Rom. ix. 20.

This word in the LXX is used for the Heb. וְשָׁב to return, and עָנָה to answer.

Ανταω, ω, from αντα over against, in the presence of, which from ανι against.

To meet, q. d. to come over against, obviam eo, obvius fio. This simple verb occurs not in the N. T. but is inserted on account of its compounds and derivatives.

Αντιπω, from ανι against, and πω to say. To gainsay, contradict. occ. Luke xxi.

15. Acts iv. 14.

Αντεχομαι, Mid. from ανι against, and εχω to hold, adhere.

It is construed with a Genitive.

I. *To hold any thing against* some resisting force.

II. *To hold fast, adhere to,* notwithstanding resistance or opposite force. occ. Mat. vi. 24. (where see Wetstein) Luke xvi. 13. Tit. i. 9. Thus Josephus, describing the miseries of the famined during the siege of Jerusalem, and how the seditious forced from the people whatever food they found, says, Εἰς τὸν τοιοῦτον δὲ γένους

ANTE-

ANTEXOMENOI των σιμων, Old men were beaten while they held fast their victuals." De Bel. lib. v. cap. 10. § 3.

II. To succour, support, as an infirm body by the hand from falling. occ. 1 Thess. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, ΑΝΘΕΞΕΤΑΙ τὸ μὴ πῶσιν αὐτὸν θάνατον, He shall sustain him from falling to death." Comp. Acts xx. 35.

ANTI, perhaps from the Heb. נָתַן or נָתַן infin. נָתַן, to act upon, return, answer. A preposition which denotes answering, correlation, or correspondency to, or return for somewhat else.

I. Governing a Genitive.

1. For, in return for, for the sake of. Rom. xii. 17. Heb. xii. 16. & al.

2. For, upon account of, answerable to. Mat. v. 38. xvii. 27. John i. 16, χάριν αὐτοῦ χάριτος grace, for, answerable to (his) grace; for "the pronoun αὐτοῦ, which occurs after πληρωματος, must be understood as repeated after χάριτος.—The Word incarnate, says the Apostle, resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." Campbell's Note, where see more; and comp. Jortin's Tracts, vol. i. p. 402. edit. 1790.

Αὐτὸ ὧν, an elliptical Attic expression for αὐτὸ ἵνα ὧν, literally, On account of these things that, i. e. On this account that, because that, because. Luke i. 20. xix. 44. Acts xii. 23.

3. In the stead, or place, of. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In Composition it denotes,

1. Contrariety, opposition, as in ἀντιστημι to stand against, oppose.

2. Acting in turn, return, or reciprocally, as in ἀνιμετρούμαι to measure back again, ἀνιλιδοῦμαι to revile in return, or again.

3. Answerableness, or correspondency, as ἀνιλοῦσθαι a correspondent ransom.

4. In the place or stead of, as in ἀνθυπατος a proconsul.

Ἀντιβάλλω, from ἀντι reciprocally, and βάλλω to cast.

To cast, or toss from one to the other by turns, as a ball, or &c. Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13.

Ἀντιδιατίθημι, from ἀντι against, and διατίθημι to dispose:

To oppose, or indispose. occ. 2 Tim. ii. 25, where ἀντιδιατίθεμενους means either those who directly oppose the Gospel, or those who are indisposed or disaffected towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the ἀντιδιατίθεμενους in a very different manner from the ἀντισταμενους opposers, mentioned ch. iii. 8, from whom he was to turn away, ver. 3.

Ἀντιδικος, s, ὁ, ἡ, from ἀντι against, and δικη a cause or suit at law.

I. An adversary, or opponent in a law-suit. So Herodian, lib. vii. cap. 17, has ΑΝΤΙΔΙΚΟΤΕ ἐν πρᾶγμασιν αἰσχροῖς, adversaries in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3.

II. It is applied to the Devil, the great adversary of man, and the accuser of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and Heb. and Eng. Lexicon in ἰσώ.

Ἀντιθεσις, ιος, Att. εως, ἡ, from ἀντιτίθημι to oppose, which from ἀντι against, and τίθημι to place.

Opposition. occ. 1 Tim. vi. 20.

Ἀντιπαθίζημι, from ἀντι against, and παθίζημι to place.

To place against, or in opposition to; but in 2d aor. to stand against, resist. occ. Heb. xii. 4.

Ἀντικαλέω, ω, from ἀντι, in return, and καλέω to call.

To call or invite in return. occ. Luke xiv. 12. Thus applied by Xenophon in Wetstein.

Ἀντικείμεαι, from ἀντι against, and κείμεαι to be placed, to lie.

To be placed against, or in opposition; to be opposite, to oppose, be an adversary to. Luke xiii. 17. Gal. v. 17. 1 Tim. i. 10. & al.

Ἀντικρυ, An Adv. governing a Genitive, from ἀντι against, compounded with κρα the head, or Heb. כִּפּ to meet.

E 3

Opposite

*Opposite to, over against.* occ. Acts xx. 15.

*Αντιλαμβάνομαι*, Mid. from *αντι* mutually or against, and *λαμβάνω* to take hold.

I. With a Genitive following, *To take hold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. Comp. Lev. xxv. 35, LXX, and Heb. and Eccclus. ii. 6.

II. *To take hold, as it were, on the opposite side.* occ. 1 Tim. vi. 2, *ὅτι τῆς εὐεργεσίας ἀντιλαμβάνομενοι taking hold on the glorious benefit of Christ's redemption on the other side*; for *ἀντιλαμβάνεσθαι*, says Piscator, properly denotes, *to support a burden with another person, and, as it were, on the other side.* In this view the expression beautifully represents the masters as laying hold on the benefit of the Gospel on one side, while their slaves also, who are now the Lord's freemen, have hold on it, in like manner, on the other. Elsner however observes, that *ἀντιλαμβάνεσθαι* often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, but rather let them do service, because *ὅτι τῆς εὐεργεσίας ἀντιλαμβάνομενοι* they who receive the benefit (of their service) are believers, and beloved. The structure of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that *εὐεργεσία* signifies a benefit freely conferred, and therefore is hardly fit to express even the cheerful and exact obedience of slaves") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the mild and equitable genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16. and Macknight on 1 Tim. vi. 2.

In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. ---ב קוּיָה to lay fast hold on, סָמַךְ to support, סָמַךְ to prop, and to עָזַר to help. *Αντιλέγω*, from *αντι* against, and *λέγω* to speak.

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under Κολάζω.

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9;

in which last passage our translation renders it in the text *not answering again*, which includes the sense of *guinsaying*, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T.

*Αντιλήψις*, ιος, att. *ως, ἡ*, from *ἀντιλαμβάνομαι* to support, help.

A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains *ἀντιλήψις* by *αἰσθεσθαι τῶν ασθενῶν helping or supporting the infirm.* So Gennadius in *Ecumenius* interprets *ἀντιλήψις* by *τὸ αἰσθεσθαι τῶν ασθενῶν καὶ προσελθὼν αὐτῶν helping the infirm, and taking care of them*; for which difficult and self-denying office, it is probable, persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit. Comp. Acts xx. 35. 1 Thess. v. 14. Vitringa, De Synagog. Vet. lib. ii. p. 509, from a comparison of the 28<sup>th</sup> and 29<sup>th</sup> verses of 1 Cor. xii. thinks that *ἀντιλήψις* denote them who had the gift of interpreting foreign languages. But to express these, the word seems strangely obscure. Macknight, whom see, explains it by "*Helpers*, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others."

*Αντιλογία*, ας, ἡ, from *ἀντιλέγω* to contradict. *Contradiction, opposition.* occ. Heb. vi. 16. vii. 7. xii. 3. Jude ver. 11.

*Αντιλοιδορεῖω*, ω, from *αντι* in return, and *λοιδορεῖω* to revile.

*To revile again, or in return.* occ. 1 Pet. ii. 23.

*Αντιλῶτρον*, ο, τό, from *αντι* in return, or correspondency, and *λῶτρον* a ransom.

A ransom, price of redemption, or rather a correspondent ransom. "It properly signifies a price by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another." So Aristotle uses the verb *ἀντιλῶτρον* for *redeeming life by life.* See Scapula. occ. 2 Tim.

\* Hyperius in Leigh's Crit. Sacra.

ii. 6.

ii. 6. comp. Mat. xx. 28. Gal. iii. 13.

*Cæsar* informs us, that the ancient *Gauls* practised human sacrifices on this very remarkable principle, that "the anger of the immortal Gods could be no otherwise appeased than by paying the life of one man for that of another." What is this but a corruption of the true tradition, that the *Seed of the Woman* was to give himself, or his life, a ransom for all? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first born? See 2 K. iii. 27. Mic. vi. 7. and comp. under *Μολοχ* and *Heb.* and *Eng. Lexicon* under *בנך* I.

*Αντιμετρεω*, ω, from *αντι* in return, and *μετρεω* to measure.

To measure, or mete, back again, or in return. occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS. four of which ancient, read *μετρηθησεται*, which reading is adopted by *Wetstein* and *Griesbach*.

*Αντιμισθια*, ας, η, from *αντι* in return, and *μισθος* a reward.

A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

*Αντιπαρελυθω*, An obsolete Verb, from *αντι* over against, and *παρελυθω* to pass by, whence in the N. T. we have 2 aor. act. 3d pers. sing. *αντιπαρῆλθεν*.

To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, X Mat. xxvii. 6. John xviii. 28.

*Αντιπαρερχομαι*. See the preceding *αντιπαρελυθω*.

*Αντιπαραν*, Adv. joined with a Genitive Case, from *αντι* against, and *παραν* beyond, on the further side.

Over against, on the opposite shore. occ. Luke viii. 26.

*Αντιπρω*, from *αντι* against, and *πρω* to fall.

To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 51.

*Αντιστρατευομαι*, from *αντι* against, and *στρατευω* to war.

To war, or make war, against. occ. Rom. vii. 23.

*Αντιτασσομαι*, from *αντι* against, and *τασσω* to set in array.

Mid. To set oneself in opposition to, and, as it were, in array against. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5.

*Αντιτυπος*, η, ον, from *αντι* denoting correspondency, and *τυπος*, a form, or figure.

I. Corresponding in form, like, similar. So *Hesychius*, *αντιτυπος*, ισος, ομοιος, and in *Nonnus* *αντιτυπα* ηδη similar manners. Hence in the N. T.

II. Figurative, typical, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage *Chrysostom*, Ον γαρ εις χειροποιητα αγια εισηλθεν ο Χριστος, αντιτυπα των αληθινων. Αρα εκεινα εστιν αληθινα, ταυτα δε ΤΥΠΟΙ. For Christ is not entered into the holy places made with hands, which are the *αντιτυπα* of the true. These latter, then, are the true, the former are types." So the \*ancient Christians used to call the bread and wine in the communion, the *αντιτυπα* of Christ's body and blood. But they who speak thus plainly reject the novel and monstrous doctrine of *Transubstantiation*.

III. *Αντιτυπον*, το, Antitypical, or an antitype, somewhat answering to, and represented by, a type, or emblem. occ. 1 Pet. iii. 21.

*Αντιχριστος*, ο, ος, from *αντι* against, and *Χριστος* Christ.

An opposer of Christ, an antichrist; and with O prefixed, THE antichrist. occ. 1 John ii. 18, 22. iv. 3. 2 John ver. 7. On all which texts see *Macknight*.

*Ανιλω*, ω, from *ανιλος*, ο, ος, a sink, which may be from the Heb. *נָוָה* infin. of *נָוָה*†

\* Quod pro vitâ hominis, nisi vita hominis redatur, non posse aliter deorum immortalium numen placari arbitramur. *Cæsar*. Comment. lib. vi. § 15.

† See *Suicer's Thesaurus* in *Ανιλω* I. It seems worth remarking on this occasion, that the sea is called, both by *Homer* and *Æschylus*, *ανιλος*. Comp. *Eccles*. i. 7.

to return, compounded perhaps with *ὑπο* to cast down, because it returns the moisture, &c. downwards to the earth whence it came.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by *Lucian*, *Cataplus*, tom. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See *Heb.* and *Eng. Lexic.* under *ἄνω*.

This verb in the LXX answers thrice to the Heb. *נָטַח* to draw water, once to *נָטַח* to draw out.

*Ἀντλημα*, ατος, τό, from *ἠντλημαι* perf. pass. of *αντλῶ*.

*Something to draw water with, a pitcher*. See Gen. xxiv. 15—29, and *Heb.* and *Eng. Lexicon* in *ἄνω*. occ. John iv. 11.

*Ἀντοβαλμαω*, ω, from *αντι* against, and *οφθαλμος* the eye.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by *Clement* in his 1st Epist. to the Corinthians, § 34. edit. *Russell*. Comp. *Wisd.* xii. 14. and *Wetstein* on Acts xxvii. 15.

II. Applied to a ship, *To bear* (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that "on the *pru* of the ancient ships was placed a round piece of wood, called sometimes *οφθαλμος* the eye of the ship, because fixed in its fore-deck."

*Ἀνυδρος*, υ, ό, ή, from α neg. and *υδωρ* water.

*Without water, dry*. occ. Mat. xii. 43. Luke xi. 24. 2 Pet. ii. 17. Jude, ver. 12.

*Ἀνυποκριλος*, υ, ό, ή, from α neg. and *υποκρίνομαι* to pretend, feign, which see.

*Without hypocrisy or simulation, unfeigned*. Rom. xii. 9. James iii. 17.

*Ἀνυποτακτος*, υ, ό, ή, from α neg. and *υποτασσω* subject, which from *υποτασσω* to subject.

I. *Not subject, not put in subjection*. occ. Heb. ii. 8.

II. *Not subject, disobedient to authority, refractory, disorderly*. occ. 1 Tim. i. 9. Tit. i. 6, 10.

*Ἀνω*, An Adv. from the Prep. *ανα*, in the sense of ascent, upwards.

1. *Up, upwards*. John xi. 41. Heb. xii. 15.

2. *Above*. Acts ii. 19.

3. With the article *ὁ*, it is used as a N. denoting *what is above, high, exalted*. John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them ἕως ἄνω up to the higher part, or brim*. Comp. *Κατω* II.

*Ἀνωθεν*, υ, τό, so called because *ανω* της γης above the ground.

*An upper room, or chamber*. occ. Mark xiv. 15. Luke xxii. 12.

*Ἀνωθεν*, An Adv. of place or time, from *ανω* above, and the syllable *θεν* denoting from.

1. *From above*. John iii. 31. James i. 17. & al.

2. *From the beginning, or first rise*. occ. Luke i. 3. Acts xxvi. 5. So *Josephus*, Ant. lib. xv. cap. 7. § 8. *φίλοι γὰρ ἈΝΩΘΕΝ ἦσαν*, for they were his old friends." See *Wetstein* in Luke.

3. *Again, anew, as before*. occ. Gal. iv. 9. John iii. 3, 7. It is plain that *ἀγὰν*, and not from above, is nearly the true meaning of *ανωθεν* in the two last-cited texts, because it appears from ver. 4, that *Nicodemus* understood our Saviour in this sense; and though there is an ambiguity in the Greek word *ανωθεν*, there is no reason to think there was the same ambiguity in the language wherewith our Lord spake to *Nicodemus*. But *Kypke*, whom see, remarks that *ανωθεν* is much more emphatical word than *δευτερον*, ver. 4, and signifies "Denuo, inde à primis initiis, à primo veluti stamine," *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with *παλιν ἀγὰν*, *Macknight*, whom also see, renders *ανωθεν* from the first, of their conversion namely. So *Gulen*, cited by *Wetstein*, *ἡδη —ΠΑΛΙΝ ἈΝΩΘΕΝ ἀρχαμενος*, now beginning again from the very first "and, *γὰρ πάλιν ΠΑΛΙΝ ἈΝΩΘΕΝ ὅσας τὰν ἀνωθεν*, writing again from the beginning on the same things. Comp. *Wisd.* xix. 6, in the Greek. The Syriac version in all the

\* See *Potters* Antiquities of Greece, vol. ii. p. 140, 1st edition, and *Beza* on Acts xxvii. 15.

the three texts has *אנעו* *anew*, from the beginning.

4. With a preposition it is used in the sense of a N. *The top*, or *upper part*. Mat. xxvii. 51. Mark x. 38. Comp. *Ανω* 3.

*Ανωτεριος*, η, ον, from *ανωτερος* *upper*, *higher*; Comparative from *ανω* *up*, *upwards*.

*Upper*, *higher*. occ. Acts xix. 1, where it means *higher up in the country*, *further* or *more distant from the sea*, as the districts of *Phrygia* and *Galatia* here intended (comp. Acts xviii. 23.) were. So *Josephus*, Contr. Apion. lib. i. § 12. 'Οι δὲ τῶν τῆς (θαλάσσης) *ΑΝΩΤΕΡΩ* τὰς ὁρίωνες *εἰσὶν*, Those who had their habitations *further up from sea*." And De Bel. lib. i. Proem. § 1, he uses τῶν *ΑΝΩ* *βαρβάρων*, for the *inland barbarians*." See more instances of the like expression in the learned *Hudson's* Note on this place. To what he has adduced I add, that in *Herodotus*, lib. i. cap. 95, we have likewise τῆς *ΑΝΩ* *Ἀσίας* the *higher Asia*, for that part of it which was *further from the sea*. Comp. *Wetstein* on Acts.

*Ανωτερος*, α, ον. Comparat. of *ανω* *above*.

*The higher*, *the upper*; hence

*Ανωτερον*, Neut. used adverbially.

- I. *Higher*, to a *higher place*. occ. Luke xiv. 10.

- II. *Above*, *before*. occ. Heb. x. 8.

*Ανωφελης*, εος, ες, δ, και η, και το—ες, from α neg. and *ωφελεω* to profit.

*Unprofitable*. occ. Tit. iii. 9. *Ανωφελης*, το, *Unprofitableness*, the Neut. being used for a Substantive, as usual. occ. Heb. vii. 18.

In the LXX it answers to the Heb. *לֹא יוֹצֵא* *al*, and *לֹא יוֹצֵא* *it doth not profit*.

*Ἀξιος*, ης, ι, from *αγω* or *αγνομι*, 1st fut. *αξω*, to break, say the Greek Etymologists; but may it not rather be from the Heb. *פָּחַ* to urge, hasten; or from *פָּחַ* to divide, cut off?

An asc. occ. Mat. iii. 10. Luke iii. 9.

*Ἀξιος*, α, ον, from *αγω*, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they *asert* bring or draw down the beam to a level or horizontal position. Comp. under Sense IV.

- I. *Worthy*, *deserving*, *meriting*, whether absolutely, as Mat. x. 11, (see *Alberti* and

*Elmer*), or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing worthy of, or deserving death, has* (in *Herod's* opinion) been done by him, ΕΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΤΤΩΙ. *Raphelius*, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. *Wetstein*.

- II. In a passive sense, *Deserved*, *due*. Luke xxiii. 41.

- III. *Worthy*, *fit*, *suitable*. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Thessa. i. 3.

- IV. *Worthy to be compared*, *comparable*, such as being put in the opposite scale, as it were, may draw down (\* *αγαν*) the beam. Thus *Homer*, Il. viii. lin. 234, 5.

—Νῦν δ' οὐδ' ἵσος Ἀχαιοῖ ἡμῖν  
ἔσσορος,

But now we're not a poize  
To Hector single.

Comp. Eccclus. xxvi. 15.

*Οὐκ αξια*—*ωπος*, *Not comparable to, not to be compared with*. occ. Rom. viii. 18. *Raphelius* shews, that in *Herodotus* the phrase *οὐκ αξιος*, joined with a genitive, or with the verb *συμβληθῆναι* to be compared, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes with a genitive, *not worth*; and that both *Herodotus* and *Polybius* use the preposition *ωπος* in comparisons. But I have not yet met with an instance, in any Greek writer, of *αξιος* being construed with *ωπος* in the same sense as in this text of St. Paul. *Wetstein*, however, cites from *Plato's* Protag. the similar phrase *ΑΝΑΞΙΑ ἡδονῇ ΠΙΟΣ λυπην*, *pleasure not comparable to sorrow*. The modern Greek version in Rom. viii. 18, has *οὐκ εἶναι ΑΞΙΑ ΠΙΟΣ*.

The LXX use *αργυριον αξιον* (answering to the Heb. *שֶׁלם הָסֵךְ* *full money*) for the

\* "Ἀξιον enim ωπος το αξον" est autem αγω vox τῆς καθήκοντος, & idem valet quod datus pendere; αγω, αξω, αξιος. Illud igitur est αξιον, quod αξω, h. e. καθῆκον, τῷ ζυγῷ, lancem, in quā ponitur, τραχὴ hit ac deprimit." Dupont in Theophrast. Char. Ethic. cap. iii. p. 248, 5.



money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and *αξιος* followed by a genitive in that version, denotes comparable to, Prov. iii. 15. viii. 11.

*Αξιω*, *ω*, from *αξιος* worthy.

I. To esteem, count, or reckon worthy or deserving. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29.

II. To think fit or proper. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. To count worthy or fit, to account, or accept, as worthy. occ. 2 Thess. i. 11.

*Αξιος*, Adv. from *αξιος* worthy.  
Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10. & al.

*Αφανος*, *ς*, *δ*, *η*, *και* *τε*—*ον*, from *α* neg. and *φανος* visible.

Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27.

*Αφαισάλλω*, from *απο* from, and *αφαισάλλω* to tell.

I. To declare, tell from some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciate. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 38. Mark vi. 30. Luke ix. 36. xiv. 21.

III. To tell, declare. Luke viii. 47. xiii. 1. & al.

This word in the LXX generally answers to the Heb. *הגיד* to declare.

*Απαγχω*, from *απο* intens. and *αγχω* to strangle, which from Heb. *קנה* to strangle.

To strangle, kill by strangling, or hanging. Hence *Απαγχωμας*, Mid. To strangle, hang oneself. occ. Mat. xxvii. 5. The verb *απαγγεω* is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. *קנה*; and so it is by the profane writers, particularly by *Theophrastus*, Eth. Char. 12. *Παις—πληγας λαβων ΑΠΗΓΕΑΤΟ*, a servant having been beaten *hanged himself*," on which passage the learned *Dupont* declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And *Raphelius* cites from *Arrian*, *Epictet.* lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, *ΑΠΕΛΘΩΝ ΑΠΗΓΕΑΤΟ*, where it can have no other sense than, as Mrs. Carter trans-

lates it, "he goes and hangs himself;" Comp. *Wolffius*, *Le Clerc*, *Scott* and *Wetstein* on Mat.

*Απαγω*, from *απο* from, and *αγω* to carry, lead.

I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2.

II. Passive, To be led or carried away to prison, punishment or death. So *Hesychius*, *απαγεσθαι, εις θανατον ελκεσθαι*. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, *Wetstein* shews that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from *Galen* he cites, *Εκελυσεν αυτον ΑΠΑΧΘΗΝΑΙ τεθηκομενον*, He ordered him to be led away to die;" and from *Achilles Tatius*, *Πα τοιουν ο δημος? ΑΠΑΓΕΤΩ τετον λαδων*: Where now is the executioner? Let him take this man away," i. e. to dispatch him. But on Acts xii. 19, *Kypke* proves that the Greek writers sometimes apply the word to milder punishments; and such an one he thinks was inflicted on the soldiers there mentioned.

III. To lead, or tend, as a way. occ. Mat. vii. 13, 14; where *Wetstein* produces from *Stephanus*, *ΤΗΝ 'ΟΔΟΝ ΤΗΝ εκ Θεσπιων ΕΙΣ Πλαταιας ΑΠΑΓΟΤΕΣΑΝ*, The way leading from Thespiz to Plataeae."

*Απαιδευτος*, *ς*, *δ*, *η*, from *α* neg. and *αιδευω* to instruct.

Unlearned. occ. 2 Tim. ii. 23.

*Απαιρω*, from *απο* from, and *αιρω* to take away.

To take away. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35.

*Απαιτω*, *ω*, from *απο* again, or intens. and *αιτω* to ask.

I. To require, ask again. occ. Luke vi. 30.

II. To require, demand. "*Αραιν*, says *Cassaubon* on *Theophrastus*, Eth. Char. xi. is to ask as a favour, *αραισιν* to demand as a debt. So the orator *Andocides*, *Ταυτα υμας, ει μιν βαλεσθε, ΑΙΤΩ: ει δε μη βαλεσθε, ΑΠΑΙΤΩ*. These things, if you are willing, I ask of you; if not, I demand them." occ. Luke xii. 20, *But God said unto him, Thou fool, this night αραισιν do THEY require (Eng. Marg.) thy soul of thee*. Of whom must we understand

derstand this? Who are **THEY** that can require the ψυχὴν *soul* or *life* of any man. but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, See now that I, even I, am ἡ ἮΕ, (the very Essence) ἐπὶ τοῦ ὄντος, and there are no **ALEIM** with me; I kill, and I make alive. Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not **Aleim** then the Noun, though not expressed, with which the V. plur. **αὐταῖς** agrees? As the V. **δωσῶσιν** **THEY** shall give, may likewise, Luke vi. 38. (comp. Prov. xix. 17.) and perhaps **παράδοτε** **THEY** committed, and **αἰτήσωσιν** **THEY** will ask, Luke xii. 48. So the Heb. **אֱלֹהִים**, when denoting the true God, is sometimes joined with plural verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under **אֱלֹהִים** II. 1.

**Ἀπαλγῶ**, ω, from **απο** denoting privation, and **αλγῶ** to feel pain, which from **αλγος** pain, and this perhaps from Heb. **רָחַץ** to putrefy.

To grow or become insensible, void of, or past, feeling. occ. Eph. iv. 19. So Phavorinus has **ΑΠΑΛΓΟΥΝΤΑΣ**—**απο** πολλὰς **βρύγας** losing their feeling through intense cold." But Raphaelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks, that Hesychius explains it by **μηκέτι θελοντὲς ποιεῖν** being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphaelius is of opinion were intended by the Apostle to be included in this dreadfully emphatic word **απαλγῶντες**. See also Elsner, Wolfius, and Wetstein.

**Ἀπαλλάσσω**, att.—**τλῶ**, from **απο** from, and **αλλάσσω** to change. It denotes in general change of place or condition.

I. To dismiss, let go, set free, deliver. occ. Luke xii. 58. Heb. ii. 15.

II. **Ἀπαλλάττομαι**, Mid. To depart, remove from. It is applied figuratively to diseases: occ. Acts xix. 12.

**Ἀπαλλοτρίω**, ω, from **απο** from, and **αλλοτρίω** to alienate, which from **αλλοτρίος** alien, strange, foreign.

To estrange, alienate entirely, abalienare. occ. Eph. ii. 12. iv. 18. Col. i. 21. See

Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. **נָחַץ** to disperse (whence the N. **נָח** foreign, a stranger), and to **נָחַץ** to be separated.

**Ἀπαλος**, η, ον, according to the Etymologist and Eustathius, from **ἅψη**, the touch, which from **ἅπτομαι** to touch, which see. Yielding to the touch, soft, tender. occ. Mat. xxiv. 32. Mark xiii. 29.

In the LXX it constantly answers to the Heb. **רַך** soft.

**Ἀπαντῶ**, ω, from **απο** from, and **αντῶ** to meet.

To come (i. e. from some other place) into the presence of, to meet. Mat. xxviii. 9. Luke xiv. 31. & al. Wetstein on Luke cites Appian, Polybius and Arrian, applying this verb in like manner to meeting in hostility.

**Ἀπανησις**, ιος, att. **εως**, η, from **απαντῶ**. A meeting. **Εἰς ἀπανησιν** to the meeting, to meet. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, **ΕΞΗΓΕΣΑΝ ΕΠΙ ΤΗΝ ΑΠΑΝΤΗΣΙΝ**.

**Ἀπαξ**, Adv. from a collective, and **πας** all. I. Once, once for all. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver. 20. Jude ver. 3. On Heb. ix. 7, comp. 3 Mac. i. 11; and observe that Wolfius cites Herodotus using the very phrase **ΑΠΑΞ ΤΟΤΕΝΙ ΑΤΤΟΤ**. In 1 Pet. iii. 20, for **ἀπαξ ἐξέδεχτο** the Alexandrian and another ancient MS. with many later ones, and several printed editions, have **ἀπαξ ἐδεχτο**, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. Once, one time. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18.

III. Entirely, thoroughly. Jude, ver. 5; where join **ἀπαξ** with **εἰδοντας**; and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12.

The above-cited are all the passages of the N. T. wherein the word occurs.

**Ἀπαράβατος**, ος, ος, η, from **α** neg. and **παράβαίνω** to pass.

Which passeth not from one to another (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains **παράβατος**

εἰς αὐτόν

ἔαρον by ἀδιαδοχον not successive. occ. Heb. vii. 24, where see *Wolffius*.

Ἀπαρσιυναστος, σ, δ, η, from a neg. and παρσιυνασσω to prepare.

Unprepared, not ready. occ. 2 Cor. ix. 4.

Ἀπαρσιυνασαι, σ, δ, η, from ἀπο from, and ἀρσιυνασαι to deny.

I. To deny or renounce another, to deny one has any connection or acquaintance with him, as Peter did Christ. Mat. xxvi. 34, 35. (comp. ver. 72, 75.) Luke xii. 9.

II. Joined with ταυτον oneself, To deny oneself, renounce one's own natural inclinations and desires. occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23.

Ἀπαρσι, Adv. from ἀπο from, and ἀρσι now.

From this time, from henceforth. occ. Rev. xiv. 13. Comp. Ἀρσι 5.

Ἀπαρσιτισμος, σ, δ, η, from ἀπαρσιτισμα perf. pass. of ἀπαρσιτω to perfect, which from ἀπο intensive, and ἀρσιτω to perfect, finish, from ἀρσιος perfect, complete, which see. A completion, finishing, perfecting. occ. Luke xiv. 28.

Ἀπαρχη, ης, η, from ἀπο from, and αρχη the beginning.

I. The first-fruits, i. e. the first of the first-ripe fruits, ראשית בכור, as it is expressed, Exod. xxiii. 19, which (besides the sheaf of ראשית first-fruits offered at the pass-over for the whole people of Israel, Lev. xxiii. 10, and the בכורים first-ripe fruits of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17.) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשית, never to בכורים.

II. The first-fruits in a figurative sense. It is applied

1. To Christ risen from the dead, as the first-fruits of them that slept, and whom the full harvest of those who are Christ's shall follow \*. occ. 1 Cor. xv. 20, 23. The resurrection of Christ in this respect was † typified by the sheaf of first-fruits which

\* Τὸ δὲ ἀπαρχὴ πάντως ἀνελθόντι το φθῶμα, says Theodoret.

† See Bishop Pearson on the Creed, Art. V.

was waved before the Lord on the morrow after the sabbath of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγάλη Ἑσπερα under Μεσας IV.

2. To the gifts of the Holy Spirit, which believers obtain in this life as a \* foretaste and earnest of their eternal inheritance. occ. Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5.

3. To the Jewish believers, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. occ. James i. 18.

4. To believers, first converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the true believers during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of more plentiful harvest that should follow. See Rev. xiv. 4, where see *Viringa*, Bp. Newton, and *Johnston*.

6. It intimates the patriarchs and ancestors of the Jewish people, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Ἄνω, ἀνω, ἀνω, from ἀ collect. or ἅμα together, and ἄνω all.

I. All, the whole, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 4. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. All, the whole in general, but not universally. Mark xi. 31. Luke iii. 21. viii. 37. xix. 48.

ἈΠΑΤΑΩ, ω, from ἀ neg. and πατρω, a highway, according to some, but rather from the Heb. דחף, Hiph. of דחף to seduce, for which the LXX have frequently used ἀπαταω.

To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26.

Ἀπατη, ης, η, from ἀπαταω.

Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22. & al.

Ἀπατρ, ορος, δ, from ἀ neg. and πατρ a father.

\* Τὸν τὸν μὲλλοντα ἡδὲ γινώσκοντα says Chrysostom.

Without

Without father, i. e. of a priestly family. occ. Heb. vii. 3. See *Elsner*.

Απαυγασμα, αρος, το, from απαυαζω to emit, or radiate, light or splendour, "lucem edo, splendorem reddo," *Hederic*; and this is compounded of αρο from, and αυγαζω to shine.

Light or splendour emitted or radiated, eradication, effulgence, "Effulgentia, splendor," *Hederic*. So *Hensychius* explains απαυγασμα by ηλιος φεγγος the light or splendour of the sun; *Suidas*, by απαυγη η εκλαμψις emitted splendour or effulgence; the Vulgate renders it by splendor, and the Syriac version by מַפְרָץ, which is a derivative from the V. פָּרַץ to spring forth, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the Son is styled Απαυγασμα της δοξης—αυρου, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his divine nature and glorious appearances previous to his taking human nature upon him.

"The whole structure of the words, i. e. in the three first verses of Heb. i. says the learned *Elsner* (*Observat. Sacr. on the place*)—"The whole structure of the words shews that Christ was the Απαυγασμα and Χαρακτηρ of the Father, before that being made man he expiated our sins; for thus run the words: 'Ος εν απαυγασμα κ. τ. λ. *Who when he was* (cum esset) the effulgence of his glory, &c. having by himself purged our sins, sat down on the right hand," &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, 'Ος εν μορφη κ. τ. λ. *Who being in the form of God,—emptied himself, &c.—wherefore God hath very highly exalted him.*"—Thus *Elsner*.

I add, that both in the Old and New Testament the Logos or Divine Word, and his offices and acts, are described to us by the light, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 2. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the peculiar presence of the same Divine Person was occasionally demonstrated to men by the attendance of his emblem, a preternatural light or glory. See Exod. iii. \* 2. (comp. Acts vii. 30.

\* Observe, that the fire mentioned in this text

35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. i. 13—15. And besides these occasional manifestations of the glory of the Lord, the appearance of the God-Man over the Cherubim in the Holy of Holies of the tabernacle, and temple, was constantly accompanied with the like preternatural splendour or brightness. This is evident from St. Paul's calling those sacred emblems the cherubim of GLO-RY, Heb. ix. 5, and from the description of the Man over the Cherubim in Ezek. i. 26, 27. The same Prophet, ch. x. 4, describes the glory of Jehovah, i. e. the appearance of the God Man in Glory, as going up from the Cherub (whereon he was, ch. ix. 3,) and standing over the threshold of the house; and then he adds, *And the house was filled with the cloud, and the court was full of THE BRIGHTNESS OF THE GLORY OF JEHOVAH*, אור ננו, אור הנה, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥΓΑΣΜΑ (or—ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΤΡΠΙΟΥ. It is probable, therefore, that when St. Paul, writing to the *Hebrews* or *converted Jews*, gave the Son of God this title, he alluded to this very text of Ezekiel, and thus referred to his divine character and glorious appearances before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of *Wisdom* (who most probably was *Philo Judæus* \*) should, among other personal attributes of *Wisdom*, entitle her, ch. vii. 25, 26, ΑΠΟΡΡΟΙΑ ΤΗΣ το αυλουπαροτος ΔΟΞΗΣ ελκρινης, a bright efflux, emanation or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ΑΠΑΥΓΑΣΜΑ φωρος, αιδιο, the effulgence of the eternal light. Much less ought we to wonder that *Clement*, the companion and fellow-labourer of St.

was a fire which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed light together (without the mixture of spirit)—could not appear otherwise but like fire." *Hutchinson's Works*, vol. vi. p. 39.

\* I know not of any writer who has proved this point so convincingly as the learned *Whitaker*, in his *Origin of Arianism* disclosed, p. 131, &c. 131, &c. 160, &c.

Paul,

Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΙΔΙΤΑΓΣΜΑ της μεγαλωσυνης αυτης, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the Son by the Apostle to the Hebrews. See *Swicer's Thesaurus* in *Απαυγασμα*.

Απειδω, from απο intensive, and ειδω to see.

To see or perceive clearly. occ. Phil. ii. 23.

Απειθια, ας, η, from απειθης.

I. Unbelief, want of true faith. occ. Rom. xi. 30, 32. Heb. iv. 11.

II. Resistance of persuasion, contumacy, obstinacy, disobedience. occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts απειθια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of disbelief, or of disobedience accompanying unbelief. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than απισια, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Απειθω, ω, from α neg. and τιθω to persuade.

I. Not to believe, to disbelieve, as implying also disobedience. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18.

II. To disobey, as through unbelief. Rom. ii. 8. 1 Pet. iii. 20. ii. 9. where join τω λογω with απειθης, as ch. iii. 1. iv. 17. See *Bowyer*. These two senses seem almost to coincide, (comp. απειθια); only the word sometimes refers more to the inward, sometimes more to the outward act.

Απειθης, σος, υς, ο, η, from α neg. and τιθω to persuade, or πειθομαι to obey.

I. Unbelieving. occ. Luke i. 17.

II. Disobedient. Acts xxvi. 19. Rom. i. 30. & al. In the LXX it several times answers to the Heb. מרד rebellious.

Απειλω, ω.

To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23.

It is by some deduced from απο from,

and the obsolete ελεω to withdraw (which from the Heb. מלת to cast to a distance), because threats are used to withdraw men from their purpose. I know not however whether the primary sense of απειλω be not to boast, vaunt, "αυχειν, καυχασθαι," *Scapula*, as the V. is used by *Homer*, Il. viii. line 150,

Ὡς πωρ' απειλησει

Thus will he vaunt;

and if so, it may be best derived from the Heb. נָחַץ to be elated, proud, arrogant.

Απειλη, ης, η, from απειλω to threaten.

A threat, threatening, menace. occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Απειμι, from απο from, and ειμι to be.

To be absent. 1 Cor. v. 3. Col. ii. 5. & al.

Απειμι, from απο from, and ειμι to go.

To go, go away. occ. Acts xvii. 10, where observe that απησαν is the 3d pers. plur. plu-perf. mid. according to the attic dialect for απηισαν. See *Milner's Greek Grammar*, under ειμι among the anomalous Verbs, p. 342, 3d edit.

Απειρασος, υ, ο, from α neg. and πειραζω to tempt.

Not to be tempted, incapable of being tempted. occ. James i. 13.

Απειρος, υ, ο, η, from α neg. and πειρα experience.

Unexperienced, unskilful. occ. Heb. v. 13.

Απειδεχομαι, from απο intens. and εκδεχομαι to expect.

To wait for with earnest expectation and desire, to expect earnestly. occ. Rom. viii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28.

Απεκδυμαι, Mid. from απο from, and εκδυω to put off.

I. To put or strip off, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. occ. Col. iii. 9.

II. To strip, disest, of power or authority. occ. Col. ii. 15.

Απεκδυσις, ιος, att. αως, η, from απεκδυμαι, A putting, or stripping, off. occ. Col. ii. 11. See *Swicer*, *Thesaur.* in *Απεκδυσις*.

Απελαυνω, or απελαω, ω, from απο from, and ελαυνω to drive.

To drive away. occ. Acts xviii. 16.

Απελεγμος, υ, ο, from απηλεγμαι perf. pass,

pass. of ἀπελεγχῶ to *refute, confute*; which from ἀπο intensive, and ελεγχῶ to *refute*.

I. *Refutation, confutation*, in which sense it is used in the profane writers.

II. *Disgrace, disrepute*. occ. Acts xix. 27.

Ἀπελευθερός, ὁ, ὅ, ἡ, from ἀπο from, and ελευθερός *free*.

*A man freed from slavery, a freed-man; a man not born, but made, free*. It is the Greek word for the Latin *libertus*: so *Scapula* cites from *Arrian* on *Epictetus*, ΑΠΕΛΕΥΘΕΡΟΣ τῷ Νερῶνι, Nero's *freed-man*; and *Josephus* De Bel. lib. vi. cap. 9. § 2. mentions ἅνα των ΑΠΕΛΕΥΘΕΡΩΝ one of (Titus's) *freed-men*, unum ex *libertis*. *Hudson*. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So *Ignatius*, in his *Epist.* to the Romans, § 4. edit. *Russell*, applies this word to himself, but if I suffer I shall be ἀπελευθερὸς ἰησοῦ, *Jesus' freed-man*.

Ἀπελευθῶ, from ἀπο from, and obsol. ελευθῶ to go.

*To go away, or forth*. An obsolete verb, whence in the N. T. we have 2d aor. ἀπῆλθον (by syncope for ἀπηλθον) infin. ἀπελθεῖν, particip. ἀπελθων, pluperf. mid. attic. ἀπεληλυθειν, John iv. 8. 1st. fut. mid. ἀπελευσομαι. See under Ἀπερχομαι.

Ἀπελπίζω, from ἀπο denoting *privation*, and ἐλπίζω to *hope*.

*To despair*. occ. Luke vi. 35, Μηδὲν ἀπελπιζούσας, *Nothing, or nowise, despairing*. It does not appear that ἀπελπίζω ever signifies *to hope from or again*, as our translators, after the printed copies of the Vulgate (inde sperantes) reader it; but the constant classical meaning of this verb is *to be hopeless, despair*, of which *Wetstein* has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle ἀπηλπιμένοις *hopeless*, for the Heb. ירֵבָמ indigent. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Eccles. xxii. 21. xxvii. 24. 2 Mac. ix. 18. For further satisfaction, see *Campbell's Note* on Luke vi. 35.

Ἀπὼν, Adv. from ἀπο from, at, and σπῶν before.

1. *Over against*. occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of*. occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18.

3. *In opposition to, against*. occ. Acts xvii. 7.

Ἀπενεῖκω, from ἀπο from, or away, and obsolete ενεῖνω to *carry*. An obsolete V. whence in the N. T. we have 1st aor. ἀπενεῖκα, 2d aor. infin. ἀπενεῖκειν, 1st aor. pass. infin. ἀπενεχθῆναι.

I. *To carry or lead away*. occ. Mark xv. 1. comp. Rev. xvii. 3. xxi. 10.

II. *To carry, convey*. occ. Luke xvi. 22. 1 Cor. xvi. 3.

Ἀπειῶ, from ἀπο from, and εἶω to *speak*. *To renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage *Raphelius* shews that *Herodotus* often uses the same form of the V. i. e. the 1st aor. mid. ἀπειπαμην, in the same sense.

Ἀπεραιός, ὁ, ὅ, ἡ, from ἀ neg. and περαιῶν to *finish*, which from περας a *bound, end*. *Endless, infinite, or useless, ending in nothing*. occ. 1 Tim. i. 4, where see *Elsner, Wetstein, Kypke* and *Macknight*.

Ἀπερίσπαστος, Adv. from ἀπερίσπαστος without *distraction*, which from ἀ neg. and περισπᾶω to *distract*, which see.

*Without distraction, or distracting care*. That this is the true sense of the word, *Raphelius* has confirmed by citations from \* *Arrian* and *Polybius*; agreeably to which *Henrychius* explains it by ἀμεριμνῶς without *carefulness*, ἀπορίσως without *anxiety* (so *Ecumenius*), and ἡσυχῶς quietly. occ. 1 Cor. vii. 35. The Adj. ἀπερίσπαστος occurs Eccles. xli. 1, which see, and comp. ver. 2.

Ἀπερίμνητος, ὁ, ὅ, ἡ, καὶ το—ον, from ἀ neg. and περιμνήτος *circumcised*, which from περιμνῶ to *circumcise*, which see. *Uncircumcised*. occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xlii. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see *Heb.* and *Eng. Lexicon* in ἔν.

In the LXX it always answers to the Heb. עָרֶבֶת having the *superfluous foreskin uncircumcised*; except in Josh. v. 7, where ἀπερίμνητος occurs for the Heb. עָרֶבֶת לֹא כָּרָע they had not *circumcised them*.

Ἀπερχομαι, from ἀπο from, and ερχομαι to go.

I. *To go, go away, depart*. Mat. ii. 22.

\* See Mrs. Carrier's Note (r) on her Translation of *Arrian's Epictetus*, book iii. esp. § 2. § 8.

viii.

- viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.
- II. *To go forth.* Mat. iv. 24.
- III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4.
- Ἀπέχω, from ἀπο *from*, and εχω *to have*, *be*.
- I. *To receive, obtain from another, so to have.* Mat. vi. 2, 5. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. *Josephus* applies this V. as in Mat. vi. Ἀλλ' εἰω μὲν ἈΠΕΧΩ τῆς ἀσέβειας ΤΟ ΕΠΙΤΙΜΙΟΝ, But I indeed receive or have the reward of my wickedness." De Bel. lib. i. cap. 30. § 6. And *Wetstein* on Mat. cites from *Plutarch*, *Solon*, p. 90. F. the very phrase ΤΟΝ—ΜΙΣΘΟΝ ΑΠΕΧΕΙ; and on Phil. iv. 18, from *Arrian*, *Epicet.* lib. iii. cap. 2. ΑΠΕΧΕΙΣ ἀπ᾽ αὐτοῦ.
- II. *To be distant, or at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6.
- III. Ἀπεχεῖ, impersonally, *It is enough, sufficient.* occ. Mark xiv. 41. q. d. I have exhorted you enough to watchfulness. I need not now give you any further directions on this subject." Ἀπεχεῖ is used in the same sense (though an unusual one) by *Anacreon*, Ode xxviii. line 33,
- ΑΠΕΧΕΙ' ἴδεναι γὰρ αὐτὸν  
'Tis now enough; Himself I see.
- Comp. *Wetstein*.
- IV. Ἀπεχόμεναι, Mid. *To keep oneself from, to abstain or refrain from.* Acts xv. 20, 29.
- Ἀπιστῶ, w, from a neg. and πίστις *faith, belief*.
- I. *Not to believe, to disbelieve.* occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3.
- II. *To be unfaithful.* occ. 2 Tim. ii. 13. where it is opposed to πιστός *faithful*. See *Doddridge* on the place, but comp. Rom. iii. 3.
- Ἀπιστία, as, ῖ, from a neg. and πίστις *faith. Want of faith, unbelief.* Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24.
- Ἀπίστος, s, ῖ, ῖ, καὶ το—ov, from a neg. and πιστός *credible, believing*.
- I. In a passive sense, spoken of a thing. *Not to be believed, incredible.* occ. Acts xxvi. 8.
- II. *Not to be trusted, unfaithful*, as a servant, Luke xii. 46. *Unfaithful*, as Christians, Tit. i. 15. See *Macknight*.
- III. In an active sense, *Not believing.* Mat. xvii. 17. John xx. 27. Hence
- IV. It denotes *one who disbelieveth the Gospel of Christ, an unbeliever, an infidel.* 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.
- Ἀπλός, s; οη, ῖ; οον, sv; from a denoting *unity, or together*, and πᾶς *to be*. Comp. Ἀπλότης.
- I. *Simple, uncompounded.* In this sense it is used in the profane writers.
- II. Applied to the eye, *Clear*. "It is opposed to an eye overgrown with film, which would obstruct the sight." *Doddridge*.—"Sound. Both *Chrysostom* and *Theophylact* represent the Greek word as synonymous here with ὁλῆς, sanus." *Campbell*. occ. Mat. vi. 22. Luke xi. 34.
- Ἀπλοῦς, ῖ, s, ῖ, from ἀπλότης.
- I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views.* occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.
- II. *Bountifulness, liberality*, springing from simplicity or sincerity of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see *Kypke*.
- In the LXX this N. answers to the Heb. נָכוֹן *uprightness*, and to טָהוֹר *integrity*.
- Ἀπλως, Adv. from ἀπλότης.
- Bountifully, liberally.* occ. James i. 5.
- ΑΠΟ (by apostrophe, before a vowel with smooth breathing, α᾽; with an aspirate one, α᾽; Lat. ab; Germ. ab, af; Sax. of; Eng. of, off), perhaps from the Heb. אֶמֶן denoting the first author, or original. But, when ἀπο implies motion, may it not be best derived from the Heb. הָיָה *to fly away*?
- I. A preposition governing a genitive case.
1. From. See Mat. i. 17, 24. iii. 7, 13. viii. 1, 11. Mark vii. 4, where observe that ἀπο ἀλοῦς is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market, or after market*. Thus ΑΠΟ ΔΕΙΠΝΟΥ after supper. *Theophrast.* Char. Eth. cap. 24. Comp. Sense 3, *Homer* II. viii. line 53. and see *Raphelius, Elsner, Wolfius* and *Kypke*. Acts xvi. 33. "washed from the stripes, i. e. the blood from them." Bp. *Pearce*.
2. From,

2. *From, out of.* Mat. vii. 4. xiv. 29.
3. *From, after, of time.* Mat. ii. 16. Luke ii. 36. John xi. 53.
4. *From, since, of time.* Rom. i. 20. (Comp. Ecclus. xvi. 26.) Acts xxiv. 11; where observe ἀφ' ἧς agrees with δυοδεκαῆς ἡμέρας understood.
5. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 41. xviii. 7. John xxi. 6, where Kypke shews that this sense of ἀπο is common in the Greek writers.
6. *From, of, denoting the matter.* Mat. iii. 4.
7. *From, by, by means of.* Mat. vii. 16.
8. *Of, by, denoting the efficient cause.* Mat. xii. 38. xvi. 21. Mark viii. 31. Gal. i. 1. James i. 13. Rom. ix. 3. comp. Αναθema I. This use of ἀπο is not uncommon in the \* Greek writers, particularly in Pausanias. Thus in his *Corinthians*, Καὶ ταύτας (παρθένους) φασὶν ΑΠΟ τῶν ἀντιστασιῶν καὶ ἀλευσθῆναι. And these virgins, they say, were stoned by those of the opposite faction." So in his *Messenians*, Ἡ καὶ ΑΠΟ τῶν σκυλευομένων εἰς ἐμπνεονίων διεφθιγοντο. Or were even killed by those who were stripped, but still breathed."
9. *Through, by the space of.* Rev. xiv. 20.
10. *At, at the distance of.* John xi. 18. xxi. 9. Rev. xiv. 20. Josephus uses it in the same sense, De Bel. lib. iii. cap. 8. § 7. Στρατοπέδουσαι μὲν ΑΠΟ τριακοντὰ τῆς Τιβεριάδος σταδίων. He encamps at thirty furlongs distance from Tiberias." So cap. 9. § 7. and lib. v. cap. 2. § 1. See many more instances from the Greek writers in Kypke on John xi. 18.
11. *Of time, At the distance of, at, on.* Acts x. 30. ἀπο τεσσαρτῆς ἡμέρας at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.
12. *Of, some of, as if τι were understood.* Luke xxiv. 42. Acts v. 2, 3.
13. *Before, in presence of, coram, answering to the Heb. מִלְּפָנֶיךָ.* 1 John ii. 28. So repeatedly, Ecclus. xli. 17, 18.
14. *Of, belonging to, a place.* John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.
15. *Redundant, Απο μακροθεν, Mat. xxvi. 58, where see Wetstein. Απο αὐθεν, Mat. xxvii. 51. Mark xv. 38.*

## II. In composition it denotes

1. *Removal or passing, as ἀποπλεω to sail from or away.*
2. *Separation or privation, as ἀποκοπήω to cut off, ἀποκεφαλίζω to behead, ἀποθεσις a putting off.*
3. *Back again, as ἀποδίδωμι to give back, render, ἀποκαθίστημι to restore.*
4. *Intenseness, as ἀποκδεχομαι to expect earnestly.*

Αποβαίνω, from ἀπο from, out, and βαίνω to go, come.

- I. *To go or come out of a ship.* occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See Wetstein on Luke.

II. *To happen, to come, or turn out, as we say; so the Latin evenio to happen (whence our English event, &c.) is in like manner from ἐ out, and venio to come.* occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See Wetstein on Luke.

Αποβαλλω, from ἀπο from, and βάλλω to cast. *To cast off, or away.* occ. Mark x. 50. Heb. x. 35.

Αποβλεπω, from ἀπο intensive, and βλεπω to look.

*To behold, or look earnestly or attentively; respicio, suspicio.* occ. Heb. xi. 26. So in Xenophon, Hist. Græc. lib. vi. we have Ἡ σὴ वालैς Εἰς σε ΑΠΟΒΛΕΠΕΙ, Thy country looks earnestly at thee." See Wetstein and Kypke.

Αποβλήτος, ὁ, ἡ, καὶ το—ον, from ἀποβλέπειν 3d pers. perf. pass. of ἀποβαλλω. *That is to be rejected.* occ. 1 Tim. iv. 4.

Αποβόλη, ἡς, ἡ, from ἀποβέβωλα perf. mid. of ἀποβαλλω.

- I. *A casting off, rejection.* occ. Rom. xi. 15.
- II. *A loss.* occ. Acts xxviii. 22.

Απολινομαι, from ἀπο from, and γινωμαι to become.

*To die; in which sense it is frequently used by the Greek writers, particularly Herodotus. See Raphelius and Wetstein.* occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Απογραφή, ἡς, ἡ, from ἀπογράφω, which see. *An enrolment or register of persons and estates.* occ. Acts v. 37. Luke ii. 2. Ἀυτὴ ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονευόντος τῆς Συρίας Κυρηνίου. In the first edition, I embraced the explanation of this difficult passage, which is given, and at large illustrated, by Lardner in his

Credibility

\* See Vigeri Idiotism. cap. ix. sect. 1. reg. 16.



*Credibility of Gospel Hist.* pt. i. book 2. ch. 1. namely, "This was the first enrolment of Cyrenius, governour of Syria, i. e. who was afterwards governour of Syria, and best known among the Jews by that title." But I am since convinced, by Dr. George Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer, (whom see.) "This first register took effect (*ἐγένετο*, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xxii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) when Cyrenius was president of Syria." And this effect is what Acts v. 37, refers to; on which text, as also on Luke ii. 2, see *Wetstein* and *Josephus*, Ant. lib. xviii. cap. 1. § 1.

*Ἀποσπαῶ*, from *απο* intens. and *γραῶ* to write.

I. To enrol, register. occ. Luke ii. 1, 3, 5. This is a term referring to the Roman polity, and particularly to their *Census*; for what the epitome of *Livy* expresses by *census actus*, a census was taken, *Dio* denotes by *ἀποσπάσας ἐποησατο*, he made enrolments. And we learn from *Florus*, the Roman historian, that \* the business of the *Census* was "to make a distinct register of every one's estate, dignity, age, employment and office." Such was the *Ἀποσπαῆ* or *Census* now made by *Augustus Cæsar*. See more in *Grotius* on Luke ii. 1. in *Lardner* as cited under *Ἀποσπαῆ*, in *Prideaux Connect.* pt. ii. book 9. anno 5. and in *Bp. Chandler's Vindication of Defence of Christianity*, vol. ii. p. 437.

II. To be registered, enrolled, in a figurative and spiritual sense. occ. *Heb.* xii. 23. *Comp. Num.* iii. 40, 42, 43.

*Ἀποδείκνυω*, *ἀποδείκνυμι*, and *obsol.* *ἀποδείκω*, from *απο* intensive, and *δείκνυω* or *δείκω* to shew.

I. To shew openly or publicly. occ. 2 Thess. ii. 4. On which text *Wetstein* shews that the Greek writers apply the V. in

like manner to a declaration of dignity. Thus, among other passages, he cites from *Strabo*, ΑΠΕΔΕΙΞΕΝ αὐτον βασιλῆα, He declared him king; and from *Diodorus Siculus*, Συνθρονον ἔατον ΑΠΟΔΕΙΚΝΥΝΤΟΣ τῇ βασιλῆως τοῖς δώδεκα θεοῖς, The king shewing or declaring himself of equal dignity with the twelve gods."

II. To shew openly or publicly, to exhibit, as upon a stage. occ. 1 Cor. iv. 9.

III. To point out, or shew plainly or publicly. occ. Acts ii. 22, where see *Wetstein*.

IV. To prove, evince, demonstrate. occ. Acts xxv. 7.

*Ἀποδείξις*, *ις*, att. *εως*, *ῆ*, from *ἀποδείκνυω*. Proof, demonstration. occ. 1 Cor. ii. 4.

*Ἀποδεκατω*, *ω*, from *απο* from, and *δεκατω* to tithe.

I. To pay the tithe or tenth. occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12.

II. To take, or receive, tithe from, to tithe. In this sense, occ. *Heb.* vii. 5.

So in the LXX *ἀποδεκατω* answers to the *Heb.* *נָתַן* in the senses both of paying tithe, *Gen.* xxviii. 22. *Deut.* xiv. 22. xxvi. 12;—and of receiving it, 1 Sam. viii. 15, 17.

*Ἀποδεκτός*, *δ*, *ῆ*, *και το*—ον, from *ἀποδεχομαι*.

Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4.

*Ἀποδεχομαι*, from *απο* intensive, and *δεχομαι* to receive.

I. Of persons, To receive kindly or hospitably. occ. Luke viii. 40. Acts xv. 4. xviii. 27.

II. Of God's word, To receive or embrace heartily. occ. Acts ii. 41.

III. Of benefits, To receive or accept gratefully. occ. Acts xxiv. 3.

*Ἀποδημῶ*, *ω*, from *ἀποδημος*.

To go from one's own people, to go or travel abroad, or into a foreign country. Mat. xxi. 33. & al.

*Ἀποδημος*, *ς*, *δ*, *ῆ*, from *απο* from, and *δημος* a people.

Going from one's people, going abroad, or into a strange country. occ. Mark xiii. 34.

*Ἀποδίδωμι*, from *απο* from or back again, and *δίδωμι* to give.

I. To give, bestow. 2 Tim. iv. 8. comp. *Rom.* ii. 6, 7.

II. Of testimony or witness, To give, bear. Acts iv. 33.

III. *Ἀπο*—

\* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." *Flor.* lib. i. cap. 6. *Comp. Cicero*, De Leg. lib. iii. cap. 3.

III. *Αποδοῖμαι*, Mid. *To sell, give from oneself, as it were, for a price.* Acts v. 8. vii. 9. Heb. xii. 16.

IV. *To reward, recompense, render, whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14.*

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8.

VI. *To pay, as a debt.* Mat. v. 26. xviii. 25, 26.—tribute, &c. Rom. xiii. 7. Mat. xxii. 21.—hire. Mat. xx. 8.

VII. *Αποδοῖμι λόγον*, *To give or render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So *Plato* in *Phædon*. *Τμιν τοῖς δικασταῖς βυλομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΤΝΑΙ*, *To you, the judges, I will give an account.* Comp. *Λόγος* IX.

VIII. With a Dat. of the Person, *Αποδοῖμι ὅρκους*, *To render or perform one's oaths to.* Mat. v. 33. Comp. *Deut. xxiii. 21, 23.*

IX. *Αποδοῖμι καρπὸν*, *To return, i. e. to produce, or yield, fruit, as a tree.* Rev. xxii. 2. This is a pure Greek phrase used by *Herodotus* (lib. i. cap. 193.) and *Pausanias*, but by them applied to the earth. See *Welstein*, and comp. Heb. xii. 11.

*Αποδιορίζω*, from *ἀπο* from, and *διορίζω* to divide, separate, which from *δια* denoting separation, and *ὀρίζω* to limit, which see.

*To separate from*, other Christians namely. occ. *Jude* ver. 19.

*Αποδοκιμαζώ*, from *ἀπο* from, and *δοκιμαζώ* to prove.

*To reject, disallow.* Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vi. 30. *Isocrates* ad *Demon*. cap. xxi.—*Τὰς ψευδομένους ΑΠΟΔΟΚΙΜΑΖΟΜΕΝ*, *We disapprove liars.*

*Αποδοχή*, ης, ἡ, from *αποδεδοχα* perf. mid. of *αποδεχομαι*.

*Acceptation, acceptance, reception.* occ. 1 Tim. i. 15. iv. 9. comp. *Αποδεχομαι*.

II. *Elsner* on 1 Tim. i. 15, shews that the phrase *αποδοχής ἀξίον*, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also *Welstein*.

*Αποθνήσκω*, from *ἀπο* intensive, and *θνήσκω* to smite, strike, which see.

An obsolete V. whence in the N. T. we

have 2d aor. *απεθανον*, subj. *αποθανω*, infin. *αποθάνειν*, particip. *αποθάνων*, 2d fut. mid. *αποθάνημαι*. This V. would regularly signify *to strike off*, or *violently*; but is used both by the sacred and profane writers in a passive or neuter sense only, for *dying, being dead*, q. d. *being smitten violently, or to death, being cut off.* See under *Αποθνήσκω*, and comp. *Θείνω*.

*Αποθεσις*, ιος, att. *εως*, ἡ, from *αποτίθημι* to put away.

*A putting away or off.* occ. 1 Pet. iii. 21. 2 Pet. i. 14.

*Αποθήκη*, ης, ἡ, from *αποτίθημι* to lay up.

*A repository, particularly for corn, a granary.* Mat. iii. 12. vi. 26. & al.

*Αποθησαυρίζω*, from *ἀπο* intensive, and *θησαυρίζω* to treasure.

*To treasure up in safety and security.* occ. 1 Tim. vi. 19. comp. (Mat. vi. 19, 20.

This verb is used by *Arrian*, *Epictet.* lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655; and by *Lucian*, *Pseudomant.* tom. i. p. 877, edit. *Bened.*

*Αποθλίβω*, from *ἀπο* intensive, and *θλίβω* to press.

*To press closely, to squeeze.* occ. *Luke* viii. 45.

*Αποθνήσκω*, from *ἀπο* from, or intens. and *θνήσκω* to die.

I. *To die* a natural death, applied both to men and animals. Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. *Απεθνήσκειν*, 3d pers. sing. imperf. was *a-dying*, *Luke* viii. 42, where *Welstein* shews that the Greek writers use this form of the V. in the same sense. Thus *Arrian*, *Epictet.* lib. ii. cap. 23. p. 249. edit. *Cantab.* 'Ὅτε ΑΠΕΘΝΗΣΚΕΝ, *When it was a-dying;*' and *Maximus Tyrius*, xxiv. 9, *Μεμφεται τῇ Ξανθίππῃ οδυρομένην ὅτι* (read *ὅτε*) ΑΠΕΘΝΗΣΚΕ, *He blames Xanthippe for bewailing when he was a-dying.*

II. *Αποθάνειν τῇ ἁμαρτίᾳ*, *To be dead to sin*, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death, *Rom. vi. 2. comp. Col. iii. 3*: But when the expression is applied to Christ, it means *to die for, or on account of, sin*, i. e. in order to make an atonement and satisfaction for it. *Rom. vi. 10. comp.*

F 2

Heb.

Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, *Macknight*, whom see, understands τῇ αμαρτίᾳ as the dative of the instrument or cause, dead by sin, so ζῶν τῷ Θεῷ living by God; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to αμαρτία and Θεῷ, in all the three texts.

III. Τῷ νόμῳ ἀποθάνειν, *To be dead to the law*, i. e. To have no more dependance on mere legal righteousness for justification and salvation, than a dead man would have, as being oneself crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with *Macknight*, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live by God*. Comp. under Sense II.

IV. To die, or undergo a dissolution, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See *Clement's* 1st Epist. to the Corinthians, § 24. *Cudworth's* Intellectual Syst. vol. ii. p. 795. edit. *Birch*, and *Schuchzer*, *Phy. Sacr.* on both texts.

Ἀποκαθίστημι, or Ἀποκαθίστανω, from ἀπο back again, and καθίστημι or καθίστανω to constitute.

I. To restore, as to health or soundness. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See *Wetstein* on Mat. and *Elser* on Mark.

II. To restore, reform, applied to the reformation wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12. Comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. To restore lost dominion or authority. occ. Acts i. 6, where *Kypke* shews that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing.

IV. In Pass. To be restored, brought, or sent back again. occ. Heb. xiii. 19; where see *Wetstein*.

Ἀποκαλύπτω, from ἀπο from, and καλύπτω to hide, conceal.

I. Properly, To remove a veil or covering, and so to expose to open view what was before hidden.

II. To make manifest, or reveal a thing be-

fore secret or unknown. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al.

This word in the LXX generally answers to the Heb. הָרַם to remove, or turn back a garment or covering, so to uncover, reveal.

Ἀποκαλύψις, ιός, att. εως, ἡ, from ἀποκαλύπτω.

I. A revelation or manifestation of a thing hidden or secret. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φως εἰς ἀποκαλύψιν ἐθνῶν. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee εως ἐθνῶν for a light of the Gentiles*, and with that of Ps. xcvi. 2, *Before the Gentiles ἀποκαλύψις τὴν δικαιοσύνην αὐτοῦ* he hath revealed or manifested his righteousness, it may seem that the words φως εἰς ἀποκαλύψιν ἐθνῶν are put by transposition, which St. Luke frequently uses, for φως ἐθνῶν εἰς ἀποκαλύψιν a light of the Gentiles for revelation or manifestation, namely of the righteousness of God. Comp. Rom. i. 17, and see *Grotius* in *Pole Synops.* on Luke; or else the words may be cleared by pointing them, φως, εἰς ἀποκαλύψιν, ἐθνῶν. See *Bouyer's* Conjectures.

II. It denotes the glorious appearing, manifestation, or coming of our Lord to judgement. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

Ἀποκαρδομία, ας, ἡ, from ἀπο from, and καρὰ the head, (which from Heb. כָּרַע to bend) and δομάω to expect, which from Chald. כָּר to look, look out.

Attentive or earnest expectation, or looking for, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. *Polybius*, cited by *Wetstein*, uses the V. ἀποκαρδομῶ for earnestly and solicitously observing or attending to; as *Josephus* likewise does, *De Bel.* lib. iii. cap. 7. § 26, and καρδομῶ, for earnestly expecting or waiting for, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. *Xenophon* and *Herodotus* also apply the latter verb in the same sense as *Josephus*. See *Blackwall's* Sacred Classics, vol. i. p. 236, and more in *Wetstein* on Rom.

Απο-

**Αποκαλλάσσω**, from *απο* from, and *καλλάσσω* to change, reconcile.

To change from a state of enmity to one of friendship, to reconcile. occ. Eph. ii. 16. Col. i. 20, 21.

**Αποκαταστάσις**, *ισ*, att. *σως*, ἡ, from *αποκαθίστημι*.

*Restoration, restitution, regulation.* occ. Acts iii. 21, "where, by the times of the restitution of all things, is understood the day of judgement, and of the end of the world, (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be restored to the bodies of the dead, and the image of God, defaced (*deperdita*) by Adam's fall, shall be perfectly renewed in the blessed. 2dly, Because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (*non agniti*) in this world, and of his power which the wicked seemed for some time to have eluded or escaped, and of his justice, in virtue of which he will then render to every one according to his works. 3dly, Because the truth of the divine predictions, promises, and threatenings shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question. 2 Pet. iii. 3, 4." Thus *Stockius*. But *Raphelius*, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that *αποκατάστασις* properly signifies a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults. This learned and accurate critic shews that *Polybius* applies the word in this view. Comp. 1 Cor. xv. 24, 25.

**Απουμαί**, from *απο* from, and *κίμαί* to lie, be laid,

I. To be laid up, locally. occ. Luke xix. 20.

II. To be laid up, reserved, appointed. occ. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. *Elsner* on Col. i. 5. shews that this verb is applied, in the profane as well as in the sacred writers, to such things as are not only certain, but of great value. Comp. *Kypke*.

**Αποκεφαλίζω**, from *απο* from, and *κεφαλῇ* the head.

To cut off the head, behead. occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9.

(according to the *Complutensian* edition) for יִכְרֹתוּ אֶת רִאשׁוֹ they cut off his head, and in the apocryphal psalm cli. 6. And *Raphelius* and *Alberti* cite several passages from *Arrian*, where that author applies it in the same sense. Comp. *Wetstein* and *Kypke* on Mat.

**Αποκλίσσω**, from *απο* back again, and *κλίσσω* to shut.

To shut to, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סָגַר, Gen. xix. 10. & al.

**Αποκοπῶ**, from *απο* from, off, and *κοπῶ* to smite.

I. To smite, or cut off. occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being cut off by excommunication (see *Kypke* and *Mac-knight*), or rather, according to *Elsner* and *Wolffius*, being cut off from all opportunity, hope, and power of disturbing the Galatian christians. *Elsner* shews that ἀποκοπιεσθαι is in this view applied by *Polybius* to hopes, and *Wolffius*, that *Xenophon* uses it for cutting off, or dislodging enemy's troops from an elevated post. But comp. under *Οφελον*.

**Αποκριμα**, *αλος*, το, from *αποκριμαι*, perf. of *αποκρινομαι*.

A sentence, decision, occ. 2 Cor. i. 9. So *Hesychius* explains *αποκριμα* by *κατάκριμα* condemnation, *ψηφον* sentence. See *Wolffius*.

**Αποκρινομαι**, Mid. and Pass. from *απο* from, and *κρίνω* to separate, discern, judge.

I. Pass. To be separated, selected, in the profane writers.

II. Mid. and Pass. To answer, return answer, which ought to be done with discretion, Mat. iii. 15. iv. 4. xxvi. 23, 33. & al. freq. *Wetstein* on Mat. iii. 15, remarks, that, according to the (old) grammarians, *αποκριβεις* does not denote answering, but disjoined or separated. *Lucian* however uses it in the former sense, and that too in a remarkable passage which is levelled against over-nicety in speaking. "To a person of whom *Demonax* had asked a question, και ἰκερατλίκως ΑΠΟΚΡΙΘΕΝΤΙ, and who had answered him too attically, he said, Friend, I asked you Now, but you answer me (ἀποκρίνη) as in the days of

F 3

Agamemnon."

Agamemnon." *Demonax*, tom. i. p. 1008.

- III. *To take occasion to speak or say*, not strictly in answering, but in relation or reference to some preceding circumstance. See Mat. xi. 25. xii. 38. xviii. 4. xxii. 1. xxvi. 25. 63, Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. *אָנַח* to answer, to which the V. *ἀποκρίνομαι* most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

*Αποκρισις*, *ιος*, att. *εως*, *ἡ*, from *ἀποκρίσθαι* 2d pers. perf. pass. of *ἀποκρίνομαι*. An answer. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9.

*Αποκρύπτω*, from *ἀπο* from, and *κρύπτω* to hide.

*To hide, conceal*. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

*Αποκρυφός*, *ος*, *ὁ*, *ἡ*, και *το—ον*, from *ἀποκρυφά* perf. act. of *ἀποκρύπτω*.

I. *Hidden, concealed*. occ. Mark iv. 22. Luke viii. 17.

II. *Laid up, as treasure in a coffer*. occ. Col. ii. 3. So in *Theodotion's* version of Dan. xi. 43, this word answers to the N. מְכֻסִּים *hidden treasures*; and in LXX of Isa. xlv. 3, to מְכֻסִּים which likewise denotes *hidden treasures*; so in 1 Mac. i. 23, or 24, we meet with the phrase ΤΟΥΤΕ ΘΗΣΑΥΡΟΥΤΕ ΤΟΥΤΕ ΑΠΟΚΡΥΦΟΥΤΕ.

*Αποκτείνω*, from *ἀπο* intens. and *κτείνω* to kill, which from the obsolete *κλῶ* the same (whence in the profane writers, imperf. *εκλά*, *εκλάς*, *κλα*, fut. *κλήσω*, &c.) and this from the Heb. כָּחַ to break in pieces, destroy, whence also the Eng. *to cut*.

I. *To kill, murder, butcher*. It generally implies *crudelty and barbarity*, *trucidare*. Mat. x. 28. xiv. 5. xxi. 35, 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, *Wetstein* and *Griesbach*, agreeably to many MSS, and some editions, read *ἀποκτενομένων*. The former observes, after *Mill* (Proleg. p. 109), that *ἀποκτείνων* is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS, or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and

Gentiles by his cross, Eph. ii. 16. comp. ver. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the letter of the divine law doth by condemning to death and destruction, 2 Cor. iii. 6.

*Αποκύω*, *ω*, from *ἀπο* from, and *κύω* to be pregnant, which see.

I. Properly, *To bring forth young*, as females do. In this sense it is used by the profane writers, but not in the N. T. See *Wetstein* on James i. 15.

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23.) So *τικτείνω*, which properly denotes *to bring forth as the female*, is \* often spoken of the male, and St. Paul applies *ωδινώ*, *to be in labour*, to himself. Gal. iv. 19. *Lucian*, *Philopatr.* tom. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus. Η Αφροδίτη ει μείλα τυ Έρμυ συνοδεύσει, και Έρμαφροδίτης ΑΠΟΚΤΗΣΟΤΕΙ.

*Αποκυλῶ*, from *ἀπο* from, and *κυλῶ* to roll.

*To roll away*. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.

It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. גָּלַג, or גָּלַג to roll, and is in all these, as in the texts above cited from the N. T. applied to a stone.

*Απολαμβάνω*, from *ἀπο* from, and *λαμβάνω* to take.

I. Act. and Mid. *To receive, get, obtain*. See Luke vi. 34. xv. 27. xvi. 25. xviii. 30. xxiii. 41. Col. iii. 24.

II. *To receive, as a guest, to entertain*. 3 John ver. 8.

III. Mid. *To take aside*. occ. Mark vii. 33; where see *Wetstein* and *Kypke*, and comp. 2 Mac. vi. 21.

*Απολαύσις*, *ιος*, att. *εως*, *ἡ*, from *απολαύω* to enjoy, from *ἀπο* intens. and obsolete *λαύω* to enjoy, which perhaps from the Heb. מָל denoting the cleaving or adherence of the mind or affection to an object, whence מָל a particle of wishing, O that! See Heb. and Eng. Lex. under מָל IV. and מָל V.

\* See *Vigerus*, De Idiotism. cap. v. § 5.

*Enjoy.*

*Enjoyment, fruition.* occ. Heb. xi. 25. 1 Tim. vi. 17; where see *Wetstein*. The LXX have once used the V. ἀπολαύω, for the Heb. מָלַךְ *to be satiated, drunken*; Eng. transl. *to take one's fill*. Prov. vii. 18.

Ἀπολείπω, from ἀπο *from*, and λείπω *to leave*.

I. *To leave, leave behind.* occ. 2 Tim. iv. 13, 20.

II. *To leave, forsake.* occ. Jude ver. 6.

III. Pass. *To be left, remain.* occ. Heb. iv. 6, 9. x. 26.

Ἀπολείχω, from ἀπο *from*, and λείχω *to lick*, which may be either from the Heb. לָחַץ (for which the LXX have thrice used the simple V. λείχω, and as often the compound εκλείχω), or rather from לָחַץ *to lick, lap*, as a dog, which in like manner the LXX rendered twice by λείχω, and once by εκλείχω.

*To lick*, as a dog. occ. Luke xvi. 21.

Ἀπολέω, from ἀπο intensive, and obsol. ἵκω *to destroy*.

*To destroy, destroy utterly.* An obsolete V. whence in the N. T. we have 1st fut. ἀπολέσω, 1 aor. ἀπόλεσα, 2 fut. ἀπολώ, perf. mid. attic particip. neut. ἀπολωμένος, 2 aor. mid. ἀπωλόμην, 2 fut. mid. ἀπολωμαί. See under Ἀπολλύω.

Ἀπολλύω, or ἀπολλύμι, from ἀπο intens. and ὀλλω *to destroy*, which seems derived from Heb. הָלַךְ *to slay*.

I. *To kill, destroy*, whether temporally, Mat. ii. 13. xxvii. 20. Mark xi. 18. John x. 10. & al.—or eternally, Mat. x. 28. xviii. 14. & al. Mid. and Pass. *To be destroyed, to perish*, whether temporally, Mat. xxvi. 52. (comp. ch. ix. 17. Heb. i. 11.) Mark iv. 38. Luke xi. 51. xv. 17. & al.—or eternally, John iii. 15, 16. x. 28. Rom. ii. 12. 1 Cor. i. 18.

II. *To lose.* Luke xv. 4. Mat. x. 39. xvi. 25. *Herodotus* uses the phrase ἐκ ΑΠΟΔΕΣΕΙ ΤΗΝ ΨΥΧΗΝ *will not lose his life*, lib. i. cap. 112. Pass. and Mid. *To be lost.* Mat. xv. 24. xviii. 11. Luke xv. 4, 6, 24.

III. Ἀπολλύων, ὁ, *The destroyer.* occ. Rev. ix. 11; on which chapter the reader will do well to compare *Vitringer's Comment.* and *Bishop Newton's Dissertation* on Proph. vol. iii. p. 96, &c. and then judge for himself.

Ἀπολογεῖσθαι, ἑμαί, Depon. from ἀπο *from*, and λόγος *a speech*.

I. *To defend oneself by speech from some accusation, to speak in defense*, or plead in favour of oneself, to apologize. It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, *To apologize, excuse.* occ. Rom. ii. 15.

Ἀπολογία, ας, ἡ, from ἀπολογεῖσθαι.

*An apology, a verbal defense, or excuse.* Acts xxii. 1, xxv. 16. 2 Cor. vii. 11.

Ἀπολῶ, from ἀπο *from*, and λῶ *to wash*. *To wash, wash away*, abluc. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the baptismal washing or ablutio. occ. Acts xxii. 16. 1 Cor. vi. 11.

Ἀπολύτρωσις, ἰος, att. ἔως, ἡ, from ἀπολύτρω *to redeem as a captive*, which from ἀπο *from*, and λῦω *to redeem*.

I. *Redemption, as of a captive from captivity.*

II. In the N. T. it denotes figuratively the spiritual redemption of men by the blood of Christ from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. *Deliverance from temporal persecution or death.* occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. ἀπολύτρω for Heb. פָּדָה *to redeem*, Exod. xxi. 8, which see; and for נָקַם *to vindicate*. Zeph. iii. 1.

Ἀπολύω, from ἀπο *from*, and λῶ *to loose*.

I. *To louse, set loose, release*, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 21, 26. & al.—of obligation to punishment, Mat. xviii. 27. Luke vi. 37.

II. *To dismiss, suffer to depart.* Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23. Ἀπολυομαι, Mid. and Pass. *To depart*, Acts xxviii. 25. Polybius, as Raphaelius has shewn, uses the verb in the same sense. Comp. Heb. xiii. 23, where see *Macknight*.

III. *To dismiss, suffer to depart*, from the body, or out of this life. So *Elsner* cites from *Porphyrus*, ἀπολυειν τὸ σωματιος—*from Ælian*, ἀπολυειν τὸ ζῆν, and ἀπο-

λυειν εκ των τε σωματος δεσμων, to dismiss from the bonds of the body. occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and *Whitby, Wetstein* and *Kypke* on Luke.

- IV. To divorce a wife, discharge or dismiss her by loosing the bond of marriage. Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, To put away a husband; an instance of which we have in *Salome*, *Herod* the Great's sister, of whom *Josephus*, Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband *Costobarus*, *ἠμυσε μὲν εὐθὺς αὐτῷ γραμματίον, ΑΠΟΛΥΣΟΜΕΝΗ τὸν γάμον*, she immediately sends him a bill of divorcement to dissolve the marriage." Comp. *Βιζίου* II. and *Joseph*. Ant. lib. xviii. c. 6. § 4, and lib. xx. c. 6. § 3. *Dodridge's* note (g) on Mark x. 12, and *Calmet's* Dictionary in DIVORCE.

*Ἀπομασσομαι*, Mid. from *απο* from, and *μασσω* to wipe off, which may be from the Heb. *נָסַח* to remove, or perhaps from *נָסַח* to wipe, the aspirate *η* being as usual changed into the *σ*.

To wipe off. occ. Luke x. 11.

*Ἀπονεμω*, from *απο* from, and *νεμω* to give, attribute.

To allot, give. occ. 1 Pet. iii. 7. comp. *Τιμῇ* I.

*Ἀπονιπτομαι*, Mid. from *απο* from, and *νιπτω* to wash.

To wash, as the hands, occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate*, in washing his hands, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governor, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of Jewish superstition. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the Gentiles, who held that the hands were polluted by human blood (comp. under *Καθαρίζω* IV.) and were to be cleansed by washing with water. Thus in *Homer*, Il. vi. line 266, *Hector*, when returned from battle, tells his mother,

that he feared to offer libations to *Jupiter* with unwashed hands, for that it was not lawful for one polluted with blood to perform religious services to that god.

ΧΕΡΣΙ Δ' ΑΝΙΠΤΟΙΣΙ ΔΑΪ ΛΑΒΕΙΝ ΑΙΘΥΡΑ ΟΙΟΥ  
Αζύμαί· ὡς πῇ τῇ παλαινιφί· Κρίνεται  
ΑΙΜΑΤΙ καὶ λυθρῷ ΠΕΠΑΛΛΜΕΝΟΝ ΠΥΧΙΤΑ-  
σθαι.

So *Aeneas*, in *Virgil*, *Æn.* ii. line 719, speaking of the *Penates* or household gods, &c.

*Me bello è tanto digressum & crøde recenti*  
*Attractare nefas; donec me flumine vivo*  
*Abluero.*—

*In me 'tis impious holy things to bear,*  
*Red as I am from slaughter, new from war;*  
*'Till in some living stream I cleanse the guilt*  
*Of dire debate, and blood in battle spill.*  
DYNEN.

And the Scholiast on *Sophocles' Ajax* Flagel. line 665, says, *Εβος ἢ παλαιός, ὅταν ἢ ΦΟΝΟΝ ΑΝΘΡΩΠΟΤ ἢ ἀλλας σφαλας ποιῶν. ΤΑΥΤΙ ΑΠΟΝΙΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΙΝ ΤΟΤ ΜΙΑΣΜΑΤΟΣ.* It was customary with the ancients, after having killed a man, or other animal, to wash their hands in water, in order to cleanse themselves from the pollution." See also *Elser* and *Wolffius* on Mat. xxvii. 24.

*Ἀποκίπλω*, from *απο* from, and *κίπλω* to fall.

To fall off. occ. Acts ix. 18.

*Ἀποπλαναω*, ω, from *απο* from, and *πλαναω* to seduce.

To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10.

*Ἀποπλέω*, ω, from *απο* from, and *πλέω* to sail.

To sail away. occ. Acts xiii. 4. xiv. 26. xxvii. 16.

*Ἀποπλυνω*, from *απο* from, and *πλυνω* to wash.

To wash, as nets. occ. Luke v. 2.

*Ἀποπνίω*, from *απο* intensive, and *πνίω* to choak.

To choak, suffocate, "to choak by exclusion or interception of air." Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to corn choaked by thorns. For "not only animals,

*mala*, says the learned Dr. Derham\*, but even trees and plants, and the whole vegetable race, owe their vegetation and life to this useful element† (the air)—as is manifest from their glory and verdure in a free air, and their becoming pale and sickly, languishing and dying, when by any means excluded from it." What a proper emblem, therefore, is this wonderful element of that blessed Spirit, who, in conjunction with the Divine Light, is the Lord and Giver of spiritual Life! How cautious should we be, lest the cares or pleasures of this life, or the deceitfulness of riches, or the lust after other things, intercept his gracious influences from the good seed of the word sown in our hearts, and make it unfruitful! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a free communication with the vivifying air, we behold a striking emblem of many among Christians, —perhaps of ourselves! *Raphelius*, on Mat. xiii. 22, cites a similar passage from *Xenophon's* Economics, where he applies the simple verb *αἰσῶ* in the same manner, *Ἐλὴ ΠΙΝΗΘΙ συνεξομῶσα τῷ αἰσῶ*, Wood springing up with corn chokes it." See also *Wetstein* on Mat. xiii. 7.

*Απορομαί, υπαί*, from *απορός* perplexed, not knowing which way to go, and this from a neg. and *ωρός* a way, passage, from *παῖω* to pass through, which see.

- I. To hesitate, be at a stand, as not knowing one's way, or which way to go.
- II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20.

*Απορία, ας, ῆ*, from *απορός*, which see under *Απορομαί*.

\* Physico-Theology, book i. ch. 1. comp. book 10, at the beginning; and Nature Displayed, vol. iii. p. 181. English edit. 12mo.

† How strongly does the Orphic Hymn to *Ἥρα, Juno*, or the *Δῖα*, express this physical truth!

—Παροῖσινδλᾶ

Χωρὶς γὰρ σιθὲν ὅθεν ὄδως ΖΩΗΣ φέρειν εἴω.

Mother of All! without whom nought e'er knew

The breath of Life.———

*Perplexity*. occ. Luke xxi. 25; where see *Wetstein*.

*Απορρίψω*, from *απο* from, and *ρρίψω* to cast.

To cast from or out, to cast. occ. Acts xxvii. 43; on which text *Bos Ellipsa* in *Eaule*, remarks that *αἰσῶ* is understood, and produces a parallel ellipsis from *Lucian*, Ver. Hist. lib. i. tom. i. p. 732. *ΑΠΟΡΡΙΨΑΝΤΕΣ ἀρχαῖους*, casting *αἰσῶ*; ourselves namely, into the sea, we swam." See also *Alberti*, *Wolfius*, *Wetstein*, and *Kypke*.

*Απορριπνῶ*, from *απο* from, and *ρριπνῶ* to bereave, properly of parents, from *ορ-ρῶ*, an orphan, one bereaved of parents, or of some what else dear and dear.

To bereave, properly of parents. occ. 1 Thess. ii. 17. *Ἀπορριπνόμενοι* may perhaps mean, saith *Chrysostom*, bereaved, deprived, as a father bereaved of his children\*. But this word *απορριπνόμενοι* is applied properly to children wanting their parents; and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children; (ver. 11.) or of a nurse to her infants, (ver. 7.) Not they, saith the Apostle, were made orphans (*απορριπνόμενοι*), but as helpless young children, who have been unthinkingly reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." *Theodoret* and *Theophylact* concur in the same interpretation.

*Απορρυσάρομαι*, Mid. from *απο* from, and *ρρυσάω* furniture, baggage.

To pack up one's baggage. occ. Acts xxi. 15, *απορρυσάμενοι*, taking what was necessary for the journey," saith *Ecumenius*. *Raphelius*, however, explains this word by *sarcinas deponere aut expeditiores simus*, laying down or leaving one's baggage for the sake of greater expedition; and cites *Polybius* using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is *απορρυσάμενοι* having laden our baggage, as the word is frequently used in the Greek

\* Thus *Blener* on John i. 18, cites from *Diogenes Halicarn.* lib. i. p. 69, *ΟΡΦΑΝΟΝ ΤΕΚΝΟΝ ὄντα*, He made him childless." Comp. *Kypke* on 1 Thess. writers.



writers. See *Mill*, *Wetstein*, and *Griesbach*.

*Αποσκιασμα*, ατος, το, from *αποσκιασμαι*, perf. pass. of *αποσκιαζω* to shadow, overshadow; which from *απο* from, and *σκιαζω* to shade, overshadow; from *σκια* a shade, shadow, which see.

*A shadowing, overshadowing, or else a shadow, adumbration, slight appearance.* occ. *James* i. 17; where I am well aware that \* several learned men understand the expression *αποσκιασμα τροπης*, as an allusion to the various shadows cast by the Sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that *τροπη* is used in the Greek writers for the solstice; but I can find no proof that *αποσκιασμα* ever signifies the casting of a shadow, as the Sun does, by shining on an opaque object. *Raphelius*, therefore, explains *αποσκιασμα* of the shadow which the earth casts when the Sun is under it, and *τροπη* of the Sun's turning not from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So *Arrian*, *Epictet*. lib. i. cap. 14. speaks of that small part of the universe *δρον υιον τ' επερχομαι υπο ΣΚΙΑΣ ην η γη ποιει*, which may be covered by the shadow, which the earth makes." And *Budæus*, *Comm.* p. 1180, teaches us that the very word *αποσκιασμα* is used for the earth's shadow by which the moon is eclipsed: To της γης ΑΠΟΣΚΙΑΣΜΑ, ω δη εμπροσθα η σεληνη εκλειπει. Thus *Raphelius*. *Wolfius*, however, is not satisfied with this exposition, but interprets *τροπη* to mean not a turning, but, as he shews it is used by *Antonius*, a change, and so would interpret *αποσκιασμα τροπης* a shadow, adumbration, or appearance of change, such as the natural Sun is subject to from clouds, mists, and eclipses. He adds from *Henry Stephens*, that *Gregory Nazianzen* has applied *αποσκιασμα* in this sense, where he mentions το της αληθειας ινδαλμα και ΑΠΟΣΚΙΑΣΜΑ, the appearance and adumbration of the truth."

\* See *Hammond*, *Lambert*, *Boss*, and *Wetstein* on the place, *Stanhope* on the Epist. for the 4th Sunday after Easter, vol. iii. *Univ. Hist.* vol. x. p. 470. *Bp. Bull's Harmon. Apostol.* *Disert. Poster.* cap. xv. § 20.

*Comp.* 1 John i. 5, and see more in *Wolfius* on *James* i. 17.

*Αποσπαιω*, ω, from *απο* from, and *σπαιω* to draw.

I. To draw forth or out, as a sword from it's sheath. occ. *Mat.* xxvi. 51.

II. Pass. To be withdrawn, retire, occ. *Acts* xxi. 1. *Luke* xxii. 41, where see *Wetstein* and *Kypke*, the latter of whom remarks and proves that in the Greek writers it often imports hurrying, and putting a kind of force on oneself.

III. To draw away, withdraw, seduce. occ. *Acts* xx. 30. On which passage *Elsner* shews that both *Lucian* and *Ælian* use this V. for drawing away disciples from their master.

*Αποσπαια*, ας, η, from *απιστημι* to depart.

I. A local departing, or departure. In this sense it is used by the profane writers.

II. A falling off, or defection in matters of religion, an apostasy. occ. *Acts* xxi. 21. 2 *Thess.* ii. 3, where see *Macknight*, and *comp.* 1 *Tim.* iv. 1.

*Αποσπαιον*, ο, το, from *απιστημι* to depart.

I. Properly, A departure.

II. A divorce, or dismissal of a woman from her husband, or the deed or instrument of such divorce. occ. *Mat.* v. 31. xix. 7. *Mark* x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כרית divorce.

*Αποσπαιω*, from *απο* from, and *σπαιω* to cover, which from *σπη* a roof.

To uncover, remove a covering. occ. *Mark* ii. 4, απεσπασαν την σπην. Eng. Trans. they uncovered the roof, i. e. according to *Bp. Pearce*\*, they opened the trap-door, which used to be on the top of the flat-roofed houses in *Judea*, (*comp.* 2 *K.* i. 2. *Deut.* xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or, according to *Dr. Shaw's* explanation, they removed the veil, which, agreeably to the custom still preserved in the East, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure†. But with regard to

\* See his *Miracles of Jesus vindicated*, part iv. p. 77—79, small 8vo, and his Note on *Mark* ii. 4, in his Comment on N. T.

† See *Shaw's Travels*, p. 208—212.

Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποσείλεις is to *unroof*, *break up the roof*; and that the verb is twice used by Strabo, cited by Elsner and Wetstein, in this sense, which also best agrees with the following word ἐξορυσσάντες in Mark. As to Dr. Shaw's explanation, there is no proof that σῦλη ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Καλυμμα, Καταπερασμα; but it's usual meaning is the *roof* or *flat terrace of a house*\*, and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, ch. v. 18—20, seems to be this. Jesus, after some days absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room † in which Jesus was, *Και ἐξορυσσάντες*, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid; as was necessary for the purpose, they let down the paralytic's mattress, *διὰ τῶν κεραμῶν* through the tiles or roof, into the midst of the room, before Jesus.

Αποσείλλω, from ἀπο *from*, and σείλλω to *send*.

- I. To *send from* one place to another, to *send upon* some business, employment, or office. Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than ἀσπικω. See Dr. Geo. Campbell's Note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. lib.

\* See Maximus, cited by Wetstein.

† See Whitby's Note on Mark ii. 4.

‡ Si, quod mihi placet, tegulæ fuerunt asserculis impositæ, detegi facillè poterat tectum, & per aperturam factam lectulus unâ cum ægro demitti." Scheuchzer Phys. Sac. in Mat. ix. 2, whom see, and his Plate, No. 674.

xvii. cap. 7, at the end, and De Bel. lib. 1. cap. 33. § 7, at the end, and see Wetstein.

- II. To *send away*, *dismiss*. Mark xii. 3, 4.

- III. To *send*, or *thrust forth*, as a sickle among corn. Mark iv. 29. This last use of the word seems *hellenistical*; the LXX, in like manner, apply the decompounded verb εξαποσείλλω to a *sickle*, Joel iii. 13.

In the LXX, this word most commonly answers to the Heb. שלח to *send*, which is likewise a very general word.

Αποσείρω, ω, from ἀπο *from*, and σείρω to *deprive*, which may be from the Heb. שׁוּר to *set*, and עָרַךְ *naked*, or from Chald. סוּר to *destroy*; or rather, I think, a corruption from the Heb. דָּמַר to *diminish*, to which the word σείρισχω to *deprive*, answers in the LXX of Eccles. iv. 8.

- I. To *deprive*, *wrong*, or *defraud* another of what belongs to him. occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Αποσείρωμαι, υμαι, pass. of persons, To *be defrauded*. occ. 1 Cor. vi. 7.—of a thing, To *be kept back by fraud*. occ. James v. 4.

- II. Αποσείρωμαι, Pass. joined with a genitive, To *be destitute*, *devoid of*. occ. 1 Tim. vi. 5.

In the LXX it answers to the Heb. גָּרַר to *diminish*, Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and to פָּשַׁע to *oppress*. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Αποστολή, ης, ῆ, from ἀποστέλλω, perf. mid. of ἀποσείλλω to *send*.

The office of an *apostle* of Christ, *apostleship*. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. Αποστολος.

Αποστολος, ος, ο, from ἀποστέλλω, perf. mid. of ἀποσείλλω to *send*.

- I. A *messenger*, a *person sent by another upon some business*. John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and Macknight on both texts.

- II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

- III. And most frequently, An *apostle*, a *person sent by Christ* to propagate his gospel among men, Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal. i. 1.

i. 1. & al. freq. *Herodotus*, lib. i. cap. 21. uses this word for a *public herald* or *ambassador*.

Ἀποσπάλιζω, from ἀπο *from*, and σπῆμα, *alos*, *the mouth*.

To draw or force words, as it were, from the mouth of another, to incite or provoke to speak; otherwise, To question magisterially, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. *Luke xi. 53*, where see *Pole Synops. Wolfius, Doddridge, Wetstein* and *Kypke*, and *Suicer Thesaur.* in Ἀποσπάλιζω.

Ἀποσπέρω, from ἀπο *from* or *back* again, and σπέρω *to turn*.

I. To turn away. occ. *Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4.*

II. To pervert, incite to revolt. occ. *Luke xxiii. 14. comp. ver. 2.*

III. To return, put back. occ. *Mat. xxvi. 52.*

IV. To return, bring back. occ. *Mat. xxvii. 3.*

V. Ἀποσπέρομαι, Pass. with an accusative following, which seems governed of the preposition κατὰ understood. (Comp. under Ἀπολπεῖω.) To turn or be turned away from, to slight, aversari. occ. *Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. Josephus* uses it in the same manner, *De Bel. lib. ii. cap. 19. § 6. ΑΠΕΣΤΡΑΜΜΕΝΟΣ ὁ Θεός εἰς τὴν καὶ τὰ Ἁγία*, God being now aversate, or turned away from, even his own holy temple; and *lib. vi. cap. 3. § 4. Καὶ τὴν ἐμὴν ἈΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ*, And ye turn away from my sacrifice." For other instances of a similar construction in the Greek writers see *Elner, Alberti*, and *Wetstein*.

Ἀποσείω, ω, from ἀπο *from*, or *intens.* and σείω *to shudder with horror, to hate*, which is from the N. Σιύξ, σείος, ἡ, *a shuddering or shivering, from intense cold*. And is not this derived from the Heb. \**pruw* to be still, properly as the sea after

\* Whence also the name of the river Σιύξ *Styx*, feigned to be in the *infernal* regions; but there really was one so called in *Arcadia*, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water, it is reported, that *Alexander the Great* was poisoned at *Babylon*. See *Prideaux Connect. pt. i. book 2. an. 323*, and the authors there quoted.

astorm, and thence applied (in the Greek I mean) to that convulsive motion we call *shuddering*, which is evidently occasioned by some stop or check given to the perspiration, or to the circulation of the blood, or of the nervous fluid by cold, or &c.? To abhor, reject with horror. occ. *Rom. xii. 9*, where see *Kypke*.

Ἀποσυναγωγός, ο, ὁ, from ἀπο *from*, and συναγωγή *an assembly, a synagogue*.

Expelled from or put out of the congregation, assembly or society, and so deprived of all civil intercourse or communications with the Jews, and by consequence of the liberty of entering their *synagogues* of worship also. occ. *John ix. 22. xii. 42. xvi. 2.\** Thus the man mentioned *John ix.* became ἀποσυναγωγός, by the officers of the Jewish Sanhedrim taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. *Comp. ver. 34, 35.* So Christ tells his disciples, *Luke vi. 22*, that men ἀπορίσσει shall separate them, that is, from their society, both civil and religious. *Comp. Ezra x. 8.* And thus *Theophylact* explains ἀποσυναγωγός φοιτησῶν, *Luke vi. 22*, by τῶν συνεδρίων καὶ ἐκδοξίων, καὶ ὅλως τῆς αὐτῶν κοινωνίας ἀπορίσσειν: They shall separate you both from their honourable assemblies, and even entirely from their society."

Ἀπολασσομαι, Mid. from ἀπο *from*, and τασσω *to order*.

I. With a Dative of the Person, To take leave, bid adieu to, bid farewell, valedicere. occ. *Luke ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. comp. Mark vi. 46.* *Salmasius* pretends that the word in this sense is barbarous and vulgar. The elegant *Josephus*, however, uses it exactly in this sense concerning *Elisha*, who, after *Elijah* had cast his mantle upon him, desired leave to go and salute his parents; which when *Elijah* had permitted, ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΤΤΟΙΣ ἐπέλω having taken leave of them, he followed him." *Ant. lib. viii. cap. 13. § 7.* See also *Wetstein* on *Mark*, who cites *Callisthenes*

\* See *Hammond* on *John ix. 22*, and *Vitrings de Synagog. Vet. lib. iii. pars 1. p. 739*, &c.

† See *Josephus, Ant. lib. xx. cap. 10. § 2*, and *Contr. Apion, lib. i. § 9.*

and

and *Libanius* using the V. in the same sense, with a Dat. of the Person. Comp. also *Kypke* on Luke.

- II. With a Dat. of the Thing, *To renounce, bid adieu to*. Luke xiv. 33. Thus applied also by *Plutarch*, *Iamblichus*, *Philo* and *Josephus* cited by *Kypke*.

*Αποτελειω*, ω, from *απο* intensive, and *τελειω*, to complete.

*To perfect, accomplish*. occ. James i. 15.

*Αποτιθημι*, Mid. *Αποτιθεμαι*, from *απο* from, and *τιθημι* to lay.

- I. *To lay off or down*. occ. Acts vii. 58.

- II. *To lay aside, put off*, in a figurative sense. occ. Rom. xiii. 12. (where see *Macknight*) Eph. iv. 22, 25. Col. iii. 8. Heb. xii. 1. James i. 21. 1 Pet. ii. 1.

*Απολινασσω*, from *απο* from, and *τινασσω* to shake, which seems a derivative by transposition from the Heb. *וָשַׁלַּח* to set loose or free, which word the LXX have rendered by *απολινασσω*, 1 Sam. x. 2. *To shake off*. occ. Luke iv. 5. Acts xxviii. 5.

*Απολω*, from *απο* again, and *τιω* to pay, which see.

*To pay, repay*. occ. Philem. ver. 19.

*Απολομαιω*, ω, from *απο* intensive, and *τολμαω* to dare.

*To dare very much, be very bold*. occ. Rom. x. 20. *Josephus* uses this V. transitively in the same view, Ant. lib. 15. cap. 10. § 3, *ταυτα δε ΑΠΕΤΟΛΑΜΩΝ*, they had such great boldness." See also *Wetstein*.

*Απολοιμα*, ας, η, from *απολοιμος* severe (used by *Polycarp*. Epist. ad Philip. § 7.), which from *απορτοιμα*, perf. mid. of *αποτμνω* to cut off, which from *απο* from, and *τεμνω* to cut.

- I. *A cutting off*, so used in the profane writers.

- II. *Severity*, as of a man cutting off dead or useless boughs from a fruit-tree. occ. Rom. xi. 22, twice. comp. ver. 19, 20, 24, &c. *Plutarch*, De Lib. Educ. p. 13. D. *Δει δε τας πατερας την των επιλιμμητων ΑΠΟΤΟΜΙΑΝ τη παρολητι μισνυναι*, Fathers ought to temper the severity of reproofs with mildness." See more in *Wetstein* and *Kypke*.

*Αποτομας*, Adv. from *αποτοιμος*.

*Severely, with severity, cutting off, or cutting, as it were, to the quick*. occ. 2 Cor. xiii. 10. comp. 1 Cor. v. 1—5.

Tit. i. 13. On 2 Cor. xiii. 10, observe, that *υμιν* is understood, That, being present, *I may not use or treat (you)* with severity. Comp. under *Χρᾶω* IV. On Tit. i. 13. comp. *Plutarch* cited under *Απολοιμα* II.

*Απολτρω*, from *απο* from, and *τρω* to turn. *Απολτρεπομαι*, Mid. followed by an accus. probably governed by the preposition *κατα* understood, *To turn away from*. occ. 2 Tim. iii. 5. Comp. under *Αποστροφω* V.

*Απεια*, ας, η, from *απεν*—*εσα*—*ον*, particip. of *απειμι* to be absent.

*Absence*. occ. Phil. ii. 12.

*Αποφερω*, from *απο* from, and *φερω* to carry. *To carry away*. occ. Mark xv. 1. Luke xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. See *Απνευσω*.

*Αποφευσω*, from *απο* from, and *φευω* to flee. Governing either a gen. or an accus. *To flee away from, escape*. occ. 2 Pet. i. 4. ii. 18, 20.

*Αποφθεγσομαι*, from *απο* from, and *φθεγσομαι* to utter.

*To utter, declare, speak*, particularly pithy and remarkable sayings, as *Elser* on Acts ii. 4, shews that the V. is used by *Diogenes Laertius*, and *Iamblichus*; and *Kypke* shews that it is applied particularly to oracles or prophetic responses, by *Plutarch*, *Strabo*, *Josephus* and *Philo*. occ. Acts ii. 4, 14. xxvi. 25.

*Αποφορλιζω*, from *απο* from, and *φορλιζω* to lade, which from *φορλιον* a burden, from *φερω* to carry.

*To unlade, as a ship*. occ. Acts xxi. 3; where see *Wetstein*.

*Αποχρησις*, ιος, att. *εως*, η, from *αποχρησμαι* to abuse, consume by use, or simply to use, (see *Suicer Thesaur.*) which from *απο* from, or intens. and *χρησμαι* to use.

*An using, or use*. occ. Col. ii. 22, *α εσι παντα εις φθοραν τη αποχρησει*—*quæ omnia sunt in interitum ipso usu*, Vulg. So our translation, *All which things are to perish in the using*. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by *Hammond*, *Doddridge*, and *Kypke*. But see *Wolffius* on the place, and comp. Mat. xv. 17. Mark vii. 18, 19. 1 Cor. vi. 13.

The new interpretation, which *Macknight* has given of the words in Col.

ii. 22,

ii. 22, appears to me not only quite unsuitable to St. Paul's nervously lively style, but also inconsistent with the plain meaning of the Greek—*ἀ εἰ πάντα*. But let the reader consult that very able and respectable commentator, and judge for himself.

*Αποχωρεω*, ω, from *απο* from, and *χωρεω* to go.

To depart, go from. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

*Αποχωρίζομαι*, from *απο* from, and *χωρίζω* to separate, which from *χωρίς* apart, which see.

To depart. occ. Acts xv. 39. Rev. v. 14.

*Αποψυχω*, from *απο* denoting privation, and *ψυχη* breath, life, or soul.

To expire, die. occ. Luke xxi. 26. *Elser* shews that *Arriani* uses the V. in the same sense, *Epictet*. lib. iii. cap. 26. p. 369, and *Appian* De Bel. Civ. lib. iv. p. 973, and cites from *Sophocles* Ajax Flagell. lin. 1656, the full phrase, *ΑΠΕΨΤΞΕΝ βιον* he breathed out his life. Comp. *Wetstein* and *Kypke*.

*Απροσιλος*, σ, δ, η, και το—ον, from a neg. and *προσιλος* accessible, which from *προσειμι* to approach, and this from *προς* unto, and *ειμι* to go or come.

That cannot be approached, inaccessible. occ. 1 Tim. vi. 16.

*Απροσκοπος*, σ, δ, η, from a neg. and *προσκοπη* an occasion of stumbling, which see.

I. Intransitively, *Not stumbling or falling*, i. e. figuratively, in the path of duty and religion. occ. Phil. i. 10. But *Chrysostom* seems to have understood it in this text transitively, as in the III d sense below; and thus *Macknight*, whom see, understands it.

II. Applied to the conscience, *Not stumbling or impinging*, as it were, against any thing, for which, as St. John speaks, *our heart condemn us*, occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and *Heb.* and *Eng.* Lexic. *לֹא כָוַע*.

III. Transitively, *Not occasioning, or causing others to stumble, giving them no occasion to fall into sin*. occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In *Ecclesi.* xxxii. 21 or 22, *ὁδὴ ἀπροσκοπή*, or (as some copies read) *ἀπροσκοπή*, is used for a plain way, where there are no stumbling stones.

*Απροσωποληπίως*, Adv. from a neg. and

*προσωποληπίης*, a respecter of persons, which see.

*Without accepting or respect of persons, impartially*. occ. 1 Pet. i. 17. This word is used in the same sense by *Clement*, in his 1st Epist. to the Corinthians, § 1.

*Απλαιοσ*, σ, δ, η, from a neg. and *πλαιοσ* to stumble.

Free from stumbling or falling. occ. Jude ver. 24; where *Wetstein* cites from *Xenophon*, ΑΠΤΑΙΣΤΟΣ ἵππος, A horse that does not stumble; and from *Plutarch* the same word applied to the successful *Pericles*.

ΑΠΤΟΜΑΙ, Mid. or Deponent, from *ἀπλω* to connect, bind, which may be either from the Heb. *דָּבַק* to bind close, or from *עָבַק* to wrap, involuce.

I. To touch. Mat. viii. 3. ix. 20.

II. To lay hold on, embrace. John xx. 17, Lay not hold on me (now), as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and embrace them, as the other women did. Mat. xxviii. 9. See *Kypke* on John, and comp. Mark x. 13, and *Wolfius* there.

III. To touch, have to do with. occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by *Aristotle*, *Epictetus*, *Plutarch*. See *Gataker* in *Pole Synops.* *Wetstein* and *Kypke* on the text.

IV. To take, as food. occ. Col. ii. 21; on which text *Raphelius* cites *Xenophon* applying this V. to food. Thus *Memor. Socrat.* lib. ii. cap. 1. § 2. *Σίβη* ΑΠΤΕΣΘΑΙ is to take food; and in *Cyropæd.* lib. i. p. 17, edit. *Hutchinson*, 8vo. ΑΠΤΟΤ' ΑΠΤΕΣΘΑΙ is used for taking bread, as *Σίβη* also is for taking other sorts of food. It seems, therefore, that in Col. ii. both *μὴ ἀψῆ* and *μὴ Σίβης* may be best referred to food. See *Wolfius*, *Wetstein* and *Kypke*.

V. To touch, hurt. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as *Raphelius* and *Elser* have shewn. In the LXX this word generally answers to the Heb. *נָגַע* to touch, and that in all the above senses.

ΑΠΤΩ, from Heb. *הָעֵשׂ* to heat through. To light or kindle, as a lamp or fire. occ. Luke viii. 16 xi. 33. xv. 8. xxii. 55.

Απω—

Ἀπωθεομαι, and Ἀπωθουαι, from ἀπο *from*, and ὠσω *to thrust, drive*; which from Heb. *wy to move hastily*, in the Hiph. sense.

*To thrust away, repel, reject.* occ. Acts vii. 27, 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19.

Ἀπωλεια, ας, ἡ, from ἀπολω or ἀπολλυμι *to destroy*.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.

In 2 Pet. ii. 2, for ἀπωλαις of the common printed editions, very many MSS, three of which ancient, have ἀσελγαις; which reading is confirmed by the Vulg. *luxurias*, and other ancient versions, and has accordingly been given in several editions, is approved by *Wetstein*, and received into the text by *Griesbach*. "But the common reading (says *MacKnight*) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive heresies* mentioned ver. 1, might easily write, ἀσελγαις for ἀπωλαις. But no transcriber would substitute ἀπωλαις, or a word whose meaning he did not know, in place of ἀσελγαις, a word well understood by him."

II. *Destruction, waste.* occ. Mat. xxvi. 8. Mark xiv. 4.

Ἀπων, σσα, ον, Particip. Pres. of ἀπειμι, which see.

*Being absent, absent.* 1 Cor. v. 3. 2 Cor. x. 11. & al.

ΑΡΑ, ας, ἡ, from Heb. ארר or רר *to curse*, for which the LXX have used the verb αραομαι, Num. xxii. 6. xxiii. 7; and the compound καταραομαι, Gen. v. 29. xii. 3. & al. freq. and the decompositions επικαταραομαι and επικαταραος, Num. v. 19. Gen. iii. 14. & al. freq.

I. *A curse, cursing.* occ. Rom. iii. 14.

II. Ἀρα, as an Adv. denotes *affirmation or asseveration*.

*Indeed, in truth.* It generally implies an *inference* from somewhat preceding, and may frequently be rendered *Then indeed, therefore*. See Acts viii. 22. Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal.

ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever *merely expletive*, i. e. *totally insignificant*. This seems to be always *affirmative, emphatic, or illative*.

Αρα, from αρα denoting an *inference*, and γε *truly*.

*Therefore indeed, then indeed.* occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Ἀψω, ω, from ἀψος *idle*.

*To linger, loiter.* occ. 2 Pet. ii. 3, where *Kypke* shews that *Polybius* and *Plutarch* in like manner apply to things this V. which properly relates to persons.

Ἀψος, η, ον, contracted of ἀεψος, which from α neg. and εψον *work*.

I. *Not at work, idle, not employed, inactive.* occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit. i. 12. 2 Pet. i. 8.

II. *Idle, unprofitable.* occ. Mat. xii. 36. comp. 2 Pet. i. 8, and *Kypke*. In the latter text the Vulg. rendering ἀψος by *vacuos* preserves the *ambiguity* of the original. Comp. Eph. v. 11. *Symmachus* uses the word ἀψον for the Heb. מוגל *polluted*, Lev. xix. 7.

Ἀπυρεος, υς; εη, η; εον, ον; from ἀπυρος *silver*.

*Made of silver, silver.* occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Ἀπυριον, ον, το, from ἀπυρος.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling, a shekel of silver*, equal, according to Bp. *Cumberland*, to 2s. 4½d. of our money, but according to *Michaelis*, to no more than 11d. \* Mat. xxvi. 15. xxvii. 3, 5. & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money in general*, because *silver money* seems to have been the most ancient, as *Isidorus* also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18, *Wetstein* cites from *Diogenes Laert.* the same phrase, ΑΠΤΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of *silver*, probably *Attic drachms*, which, at 7½d. each, would amount to 1562l. 10s. of our money.

\* See Heb. and Eng. Lexic. 3d edit. under ἄψω IV. Ἀψυ-

*Ἀψυονοτος*, α, δ, from *ἄψυος* silver, and *κτενω*, perf. mid. of *κτενω* to beat.  
*A silbersmith*. Observe that our Eng. word *smith*\*, Saxon *smið*, is from the V. *smiþan*, or *smiðan* to strike, *smite*, which from the Heb. *סָחַק* to cut off, destroy, or from *סָחַר* to destroy, demolish. occ. Acts xix. 24.

*Ἀψυος*, α, δ, from *ἄψος* white.

I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy believers, as being built into Christ's church will abide the fire of persecution. occ. 1 Cor. iii. 12. Comp. under *Πυρ* V.

As † *silver* is called in Heb. *כֶּסֶף*, on account of it's pale colour; so there is little doubt but the Etymologists are right in deducing it's Greek name *ἄψυος* from *ἄψος* white, which seems a corrupt derivative from the Heb. *יָרֵךְ* the moon or lunar light, which is of this colour. Thus in the Heb. the moon or lunar orb is called *לְבָנָה*, from *לבן* white, and *Virgil*, *Æn.* vii. lin. 8, 9,

— *Nec candida cursum  
 Luna negat, splendet tremulo sub lumine pontus.*

— The moon was bright,  
 And the sea trembled with her silver light.

DRYDEN.

From which circumstance of colour, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the moon, calling it by her name *Luna*, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon to silver*. Thus *Milton*:

— The moon  
 Rising in clouded majesty, at length  
 Apparent queen unveil'd her peerless light,  
 And o'er the dark her silver mantle threw.  
*Paradise Lost*, b. iv. lin. 606, &c.

*Ἀψιος*, δ, from *Ἀρης* Mars, the supposed God of War, which from the Heb. *עָרִץ* violent, destructive, or from *חָרַם* to break, destroy, q. d. harass.  
*Of or belonging to Mars, Mars'*. occ. Acts xvii. 19, 22. comp. *Παλος*.

\* See *Junius* Etymol. Anglican.

† So the Eng. name *silver* seems of the same root as the Greek *σεῖω* to shine.

*Ἀπεινία*, ας, η, from *ἄπεινω* to please.

*A pleasing*. occ. Col. i. 10. "It denotes not so much the event, as the desire and intention, of pleasing\*." Comp. Rom. xv. 2. Gal. i. 10.

The LXX use it in the plur. Prov. xxxi. 30, for Heb. *חַן* grace or gracefulness, by which one pleases others.

*Ἀπεισσω*, 1st fut. *ἄπεισω*, from *הִרְצֵה* (the High. of the Heb. *רָצָה*) which would signify to conciliate or gain the affections. So the LXX several times render the N. *רָצוֹן* will, pleasure, by *ἄπεισιν* pleasing. from this V. *ἄπεισσω*.

To please. Mat. xiv. 6. Rom. xv. 1, 2, 3. 1 Cor. vii. 32. & al. On 2 Tim. ii. 4, observe, that in like manner *Xenophon*, *Cyropæd.* lib. iii. p. 172. edit. *Hutchinson*, 8vo, applies this V. to soldiers behaving so as to gain the approbation of their commanders.

*Ἀπειος*, η, σ, from *ἄπεινω*.

*Pleasing, agreeable, grateful*. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX in Exod. xv. 26.

*Ἀπειη*, ης, η, q. † *ἄπειη* pleasing, from *ἄπεινω* to please, or rather from *Ἀρης* Mars, the supposed God of War (see under *Ἀπειος*); for in *Homer* *Ἀπειη* generally denotes military virtue, strength, or bravery; and if, as *Monsieur Goguet* (*Origin of Laws*, &c. vol. ii. 392.) observes, the word *ἄπειη* be afterwards used to signify virtue in general, it is because the Greeks, for a long time, knew no other virtue than valour.

*Virtue*. It is applied both to God and man.

I. *Virtue, excellency, perfection*. occ. 1 Pet. ii. 9. *Arrian* *Epictet.* lib. iii. cap. 24. p. 343. *Τας αμας ἈΠΕΤΑΣ εἰς/σε/λαι—*  
*και αμα ομνεσθαι*, They recount my virtues, and celebrate me."

II. The virtue, force, or energy of the Holy Spirit, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. *Δουαμης*, and see *Alberti*, *Wolfius*, and *Wetstein*.

III. *Human virtue* in general. occ. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. occ. 2

\* *Davenant* in *Pole Synops*.

† See Note 3 in init. lib. v. *Xenophon* *Cyropæd.* edit. *Hutchinson*.

Pet.

**Pet. i. 5.** In this sense the word is often used in the Greek writers, and so the *απειη* of St. Peter will correspond with the *αυρισησθαι* of St. Paul. **1 Cor. xvi. 13.** See Hammond. *Απειη* in the LXX answers twice to *την glory*, thrice to *την praise*, as our translators render *απelas*, **1 Pet. ii. 9.**

**Απειω.** See under *Απειω*.

**Αριθμω, ω, from αριθμος.**

To number, reckon by number. occ. Mat. x. 30. Luke xii. 7. Rev. vii. 9.

**Αριθμος, ο, δ, from αριθμος** coaptation, conjunction; from *αειω* to adapt, join together, compose; which see.

A number, according to that of Euclid, *Αριθμος, το εκ μοναδων συσκευμενον πλθος.* Number is a multitude composed of units." Luke xxii. 3. John vi. 10, *τον αριθμον ωσει εναντασιχιλοις* in number (κατα being understood) about five thousand." So in *Herodotus*, lib. i. cap. 14. *χηρηρας ΑΡΙΘΜΟΝ ΕΞ goblets in number six;* and Josephus, in his *Life*, § 66, *τατρακισχιλιοι ΤΟΝ ΑΡΙΘΜΟΝ*, four thousand in number," and § 75, *περι εκατον και εννεηκοντα οντας ΤΟΝ ΑΡΙΘΜΟΝ*, being about one hundred and ninety in number," and in many other places.

**Απειω, ω, from απειω, which see.**

To dine. occ. Luke xi. 37. John xxi. 12, 15. See Kypke on ver. 12, and comp. under *Απειω*.

**Αριστερος, α, ον.**

The left, as opposed to the right. occ. 2 Cor. vi. 7. So *η αριστερα* is the left-hand, *χειρ* being understood, as *δεξιτερη* in Homer is the right-hand. occ. Mat. vi. 3. *Αριστερα, τα, The left-hand side, μιση parts* being understood. occ. Luke xiii. 33. The left-hand side, according to the superstition of the \* Grecian heathen, was accounted unlucky, and of evil

omen, and † it was a part of the same superstition to call such things by more auspicious names. Thus, according to Eustathius, they called the left *αριστερος*, from *αριος* the best, καὶ ευσημισμον. Comp. *Ευωνυμος*, and see *Wetstein* in Mat.

**Αρειον, ο, το, q. αρειον** indefinite, because taken at no certain time, or rather from *ηρι* early (which from the Heb. *חמה* the light); because this meal was taken early in the morning (comp. John xxi. 4, 21.); so the Latin *prandeo* to dine, and *prandium* dinner, is derived from *πρω* (Doric for *πρωι*) early, and *ειω* to eat.

Dinner, a meal eaten in the morning. So *Xenophon*, *Cyropæd.* lib. vi, p. 353. edit. *Hutchinson*, 8vo. *Αρειον δε ΠΡΩΙ—πρωτον μιν χην ΑΡΙΕΘΕΑΙ και ανδρας και ιππους—*to-morrow morning early the men and horses ought first to take some food." occ. Mat. xxii. 4. Luke xi. 38. xiv. 12.

The LXX have used the N. *αρειον*, 2 Sam. xxiv. 15. for the Heb. *למחר*, but I think erroneously.

**Αρκσλος, ο, ον, from αρκειω.**

Sufficient, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 3. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. *κακια* is construed with the neut. *αρκσλον*, *Raphelius* observes, that

pears from a passage of *Homer*, who brings in *Hector* telling *Polydamas* that he regarded not the birds:

Ειτ' τε διξι' ιπποι προς ην τ' ηλιον τε.

Ειτ' τε' αρστερα ταυς' ωλις ζωον ηερονη.

Il. xii. ver. 339.

Ye Vagrants of the Sky! your wings extend,  
Or where the Suns arise, or where descend;  
To right or left unheeded take your way—

Pope.

For this reason, the signs which were presented to them (the Grecians) on the right hand were accounted fortunate, and those on the left unlucky." *Antiquities of Greece*, vol. i. book ii. cap. 13.

† "All boding words they had always a superstitious care to avoid; inasmuch that instead of *δομαστηριον*, i. e. a prison, they would often say *οικημα* a house, for *ωιδιος* (an ape) *καλλιος* (a beauty), for *μυνος* (an abominable crime) *αδς* (a sacred thing), for *ιμνιος* (the furies) *ιμνιδης* or *οιμναι* *δαι* (the good-natured or venerable goddesses), and such like." *Potter's Antig. of Greece*, vol. i. book ii. cap. 17.

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\* The omens that appeared to the east, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the great principle of all light and heat, motion, and life, diffuses his first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon their right-hand, and the west upon their left: and that they did so, ap-



it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6. for a similar expression, and produces from *Xenophon De Re Equest.* ΑΠΠΟΝΟΗΤΟΝ γὰρ ΟΡΓΗ, anger is heedless;" and from *Plutarch Pædag. cap. iv. § 3.* 'Η μὲν γὰρ ΦΤΕΙΣ ἀνευ μαθήσεως ΤΤΦΛΟΝ, 'Η δὲ ΜΑΘΗΣΙΣ διχὰ φύσεως ΕΛΛΙΠΕΣ, 'Η δὲ ΑΣΧΗΣΙΣ χωρὶς ἀμφοῖν, ΑΤΕΛΕΣ. For genius without instruction is blind (or a blind thing), and instruction without genius imperfect, and exercise without both, useless." Comp. *Wetstein* on Mat. vi. 34. In such expressions the neuter N. χῆμα, κῆμα, or πρᾶμα is understood.

ΑΡΚΕΩ, ω, from Heb. עָרַךְ to dispose, order, adjust.

I. To suffice, be sufficient, satisfy. occ. Mat. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9, where *Kypke* shews that both *Euripides* and *Sophocles* use ἀρκῖν for giving assistance, helping, and *Josephus* [p. 1292, ad fin. edit. *Hudson*] for helping sufficiently.

II. Ἀρκέομαι, υμαι, Pass. governing a dative.

To be satisfied, content with. occ. Luke iii. 14. 1 Tim. vi. 8. Heb. xiii. 5.—followed by the prepos. ἐν. occ. 3 John ver. 10.

Ἀρξλος, υ, ό, η, from ἀρξλος idle, sluggish, or from ἀρκῖν to suffice.

The bear, a well-known animal. occ. Rev. xiii. 2. So called either from his sluggishness, and particularly from his remaining in his den for several of the winter months in an unactive sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in *Bochart*, vol. ii. 810. Or else his Greek name ἀρξλος may be derived from ἀρκῖν, q. ἀρκῖλος, because he is, as it were, self-sufficient while he continues so long without external nourishment. Concerning both the circumstances just mentioned, I shall add the testimony of a late \* writer. "Soon after Michaelmas the bear seeks his den, which is his winter quarters; this he finds under some mountain, where the

rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches and boughs of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with heavy sleep, that by shooting at him, and even wounding him, he will hardly awake; and what is most surprising is, that he will lie there the whole winter without eating or drinking; and yet, according to all accounts, when he goes out in the spring of the year, he is found to be fatter." So that he might say with the dormouse in *Martial*,

*Tota mihi dormitur hyems, & pinguior illo  
Tempore sum, quo me nil nisi somnus alit.*

I doze the winter through, and fatter keep  
When I am nourish'd with nought else but sleep.

Ἀρμα, αλος, το, from ἤματι, perf. pass. of ἀρῖν to fit, join fitly together.

A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. Acts viii. 28, 29, 38. Rev. ix. 9.

ΑΡΜΑΓΕΔΔΩΝ, Heb. from הר a mountain, and מגדו or (Zech. xii. 11.) מִגְדּוֹ Megiddo.

Armageddon, or the mountain of Megiddo. occ. Rev. xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See Judges v. 19. 2 K. ix. 27. xxiii. 29. 2 Chron. xxxv. 22, and *Vitrina* in Rev.

Ἀρμολῶ, from ἀρμῶς a compages or joining fitly together.

I. To adjust, join fitly together. In this sense it occurs in the profane writers (see *Scapula's Lexic.*) but not strictly in the N. T.

II. Ἀρμολομαι, Mid. To contract, espouse, or betroth; or rather, To fit, prepare. occ. 2 Cor. xi. 2, Ἐμμοσαμην γὰρ ὑμᾶς κ. τ. λ. For I have prepared you, to present (you as) a chaste virgin to Christ. So LXX in Prov. xix. 14, Παρὰ δὲ Κυρίου ἈΡΜΟΖΕΤΑΙ γυνὴ ἀνδρὶ, But by the Lord a wife is fitted to a husband. In the Greek writers the active V. ἀρμολῶ is used for a father betrothing his daughter

\* *Pontoppidan's Nat. Hist. of Norway in Modern Travels*, vol. i. p. 221, 2. Comp. Dr. *Brookes's Nat. Hist.* vol. i. p. 195.

ter to a man, and the middle ἀρμολογῶμαι for a man's betrothing a woman to himself (see the passages cited in *Weststein*); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore, best to exclude the nuptial sense from 2 Cor. xi. 2.\*

\* Ἀρμος, s, δ, from ἡρμαι perf. pass. of ἀρῶ to fit, join fitly together.

A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀφαιρεῖν, εμαί, from αἵρω to take away.

I. To deny. Luke viii. 45. John i. 20. Acts iv. 16.

II. To deny, renounce, disown, whether a person, Mat. x. 33. xxvi. 70. Acts iii. 13. vii. 35. Tit. i. 16.—or to a thing, 1 Tim. v. 8. 2 Tim. iii. 5. Tit. ii. 12. Rev. ii. 13. See *Kypke* on Acts iii. and on 2 Tim.

Ἀρνίον, s, το, a diminutive of ἀρς a lamb.

I. A lamb, a young lamb, a lambkin.

II. In the N. T. it signifies figuratively the weakest or feeblest of Christ's flock. occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to Christ himself, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6, 8. & al. freq.

\* For the above observations I am indebted to an excellent MS Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly School-master at Bishop Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

"Ἀρμολογῶμαι, Apto, adapto, accommodo, aptā compono. *Plutarch, Solon. τὰς νόμους* 'APMOZETAI τὰς νόμους; *leges aptat, accommodat, civibus. Et in Themist.* 'APMOTTOMENOS πρὸς θαλάσσαν *civilitatis animos ad res navales disponens; & ita simplicius interpretari possumus, 2 Cor. xi. 2, ἡμωσάμεν &c. adaptavi enim vos (christianis doctrinis & virtutibus imbui, institui, paravi, composui, ornavi) ut vult viro tanquam virginem puram sistam, nempe Christo. Omnes interpretes ἡμωσάμεν sensu nuptiali accipiunt. Mihi verò parum solliciti videntur de differentiā inter ἡμωσάμεν & ἀρμολογῶμαι. Pater enim dicitur ἀρμολογῶν, Euripid. Elect. ver. 24. Domi Electrum tenebat Agamemnon, ἃν ἡμωζε νυμφῶν τινι, nec sponso alieni respondebat; sponsus verò ἀρμολογῶν sibi deponere, sponsam sibi matrimonio jungere. *Ælian H. A. lib. xii. c. 31, Eurythenes et Procleas* 'HMOZANTO τὰς ὑποτάξεις τοῦ κλεινῆς ὑφ' ἑαυτοῦ. Hinc putare liceat sensum hunc minus convenire huic loco. Præterea Infinitivus ἀρμολογῶν huic verbi significationi minus accommodatur, quoniam Accusativus aliis cum Dativo reperitur."*

Ἀπολῶν, ω, from ἀπολῶ.

To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10.

Ἀπολῶν, s, το, from ἀπῶν to plough, which from Chald. ארר (from Heb. ארר) the earth, or rather perhaps from the Heb. (הרעו, the Hiph. of) רע to break.

A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a careless, irresolute person, which may be much illustrated by a passage of \*Hesiod, where he is directing the ploughman,

Ὅς κ' ἐστὶν μελίσσῳ θύειν ἀνέλας ἱλαυνεῖ,  
Μηκέτι παύσιναι μὴδ' ἑμνησκῆς, ἀλλὰ ἐπὶ εἴσω  
Θυμῷ ἐχέειν.—*Ερφ. καὶ Ερμ. lib. 441—3.*

Let him attend his charge, and careful trace  
The right-lin'd furrow, gaze no more about,  
But have his mind intent upon the work.

In three passages out of four, wherein the LXX use the word ἀπολῶν, it answers to the Heb. ארר, and cannot signify the whole plough, but only a part of the iron work thereof, and most probably the coulter. See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἀρπάζη, ης, ἡ, from ἡρπάζον, 2d aor. of ἄρπαζω.

I. Actively, The act of plundering or pillage. occ. Heb. x. 34.

II. Passively, Rapine, plunder, the thing unjustly seized. occ. Mat. xxiii. 25. Luke xi. 39.

Ἀρπάζμος, s, ὁ, from ἡρπάζμαι, perf. pass. of ἄρπαζω.

Rapine, robbery, an act of rapine or robbery. So *Hederic*, "Ipsa rapiendi actio, raptus." occ. *Phil. ii. 6*; where it is said of Christ, that when he was in the form of God, namely in his glorious appearances under the Patriarchal and Mosaic dispensations, οὐκ ἄρπάζμον ἡγήσατο, he thought it not robbery (as our translators, rightly, I think, render the expression) to be equal with, or as, God. (For proof of this, see interal. Gen. xvi. 11, 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the Son of God, have, however, dissented from this plain interpretation, and have

\* See *Whitby's* Note on Luke ix. 62.

G 2

translated

translated the Greek words by "he did not arrogate to himself to be equal with God, i. e. he made no ostentation of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.) or, "he did not eagerly covet to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Sermon. 5. p. 96.) But I must confess that, after diligent search, I cannot find the phrase 'ΑΠΙΑΓΜΟΝ 'ΗΓΕΙΣΘΑΙ ever applied in either of these senses by any ancient Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus bishop of Tricca in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says, οὐχ 'ΑΠΙΑΓΜΑ, οὐδ' Ἐπρασον 'ΗΓΕΙΤΑΙ το ὑπαίμα, he does not regard the offer as a prey (prize) or treasure-trove," which is as near as I can translate the Greek. (See Whitby and Weststein.) But observe, that the original word here is not 'ΑΠΙΑΓΜΟΝ, but 'ΑΠΙΑΓΜΑ, which latter signifies not the act of robbing or plundering, but the plunder, spoil, or prey itself, "Quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with 'Απρᾶσμα in the Greek writers\*; but in them 'Απρᾶσμος is a word of very rare occurrence. Plutarch however uses it, De Lib. Educ. tom. ii. p. 11, 12. τὸν οὐ κρηλῆς καλεσµενον 'ΑΠΙΑΓΜΟΝ, where it certainly denotes the action.

'ΑΠΙΑΖΩ, from the Heb. עָרַב to strip, spoil.

I. To snatch, take away with haste and violence. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23.

II. To seize, take by force or violence. Mat. xi. 12. John vi. 15.

\* See inter al. Plutarch, tom. ii. p. 330, D. Josephus, Ant. lib. xi. cap. 5. § 6. So Ecclesi. xvi. 13 or 15.

III. To seize, as a wild beast doth its prey, and so to tear and devour. occ. John x. 12. Eustathius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. גָּזַל to ravage, or פָּרַק to tear in pieces.

'Απρᾶξ, αἶος, δ, ῥ, το, from ἀπρᾶξω.

I. Rapacious, ravening, as wolves. occ. Mat. vii. 15. 'Απρᾶξ in the Greek, and rapax in the Latin writers, are the usual epithets of wolves. For instances see Wetstein.

II. Rapacious, given to rapacity or extortion, an extortioner. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

ΑΡΡΑΒΟΝ, αῖος, δ. This is plainly in Greek letters the Heb. word עֲרָבָה a pledge (from the root עָרַב to be surety), which Grotius ingeniously supposes the Greeks learned from the Phenicians in the course of their commerce with that people; though very possibly this, like many other Oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.

A pledge or earnest, which stands for part of the price, and is paid before-hand to confirm the bargain. Se Hesychius explains it by ὑποδομα somewhat given before-hand. It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. occ. 2 Cor. i. 22, (where see Kypke and Macknight.) v. 5. Eph. i. 14, where see Macknight.

In the LXX it is thrice used, namely Gen. xxxviii. 17, 18, 20. and always answers to the Heb. עֲרָבָה.

ΑΡΡΑΦΟΣ, α, δ, ῥ, from a neg. and ραφῆ a seam, which from ερραφα, perf. act. of ραφω to sew.

Without seam, having no seam. occ. John xix. 23.

Αρρηγ, α, δ, the same as Αρρηγ, of which it seems a corruption.

A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Αρρηγος, α, δ, ῥ, και το—ον, from a neg. and ρηγος utterable, from ρηω to speak, utter.

Either,

Either, *Not before spoken*; or, *not utterable, not to be uttered, not possible, or lawful, to be uttered*. *Vitrina*, Obs. *Sacr. lib. iii. cap. 20. § 8*, whom see, shews that the Greek writers use the word in both these senses. Comp. also *Wolffius* and *Welstein*. occ. *2 Cor. xii. 4*.

*Ἀρῶσος*, α, ὁ, ῆ, from α neg. and ῥωσος strong, from ῥωρνω to strengthen.

*Infirmi, sick, an invalid*. occ. *Mat. xiv. 14. Mark vi. 5, 13. xvi. 18. 1 Cor. xi. 30*.

*Ἀρς*, αρως, ὁ, ῆ.

*A lamb*.—occ. *Luke x. 3*. *Ἀρς* may be derived either from the Heb. רץ to move swiftly, run, as lambs remarkably do of their own accord, comp. *Pa. cxiv. 6. 2 Sam. vi. 14*; or from רר a mountain or hill, on which sheep and lambs love to feed, see *Exod. iii. 1. Ezek. xxxiv. 13, 14. Mat. xviii. 12*. So *Theocritus*, *Idyll. iii. line 46*,

—π κρείττε μάλα ποιῶντων.

Whilst on the hills he tends his sheep.

And *Idyll. viii. line 2*.

Μάλα ποιῶν (ως φασί) κατ' ἑρτα μακρὰ Μινταύρας.

They say *Mentalas* on the mountainous height  
His flock was feeding—

And *Corydon* in *Virgil*, *Eclog. ii. line 21*.

*Mille mea Siculis errant in montibus agnæ.*

My thousand lamkins on the mountains rove.

And hence it is that the Italians call a sheep *montone*, whence the French *mouton*, and our English *mutton*. See *Bochart*, vol. ii. 515, 516. *Eustathius*'s derivation also of *aps*, from *apa* prayers, because in making *vows* and *prayers*, lambs used to be sacrificed, deserves to be mentioned. Comp. *Amos*.

*Ἀρσενολίτης*, α, ὁ, from ἀρσεν a male, and λίσθη a bed.

One that lieth carnally, or abuseth himself, with a male, a sodomite. occ. *1 Cor. vi. 9. 1 Tim. i. 10*. comp. *Lev. xviii. 22*.

*Ἀρσην*, σνος, ὁ, ῆ, καὶ το—σν, from the Heb. רץ violent, forcible; so the Greek ἀρσεν in the profane writers sometimes signifies stout, strong, valiant, as the French *mâle* also frequently doth, and as we sometimes use masculine in English. *Male*, as opposed to *female*, from his

greater \*strength and courage. It occurs in the masc. plur. thrice in *Rom. 1. 27*; and in the neut. sing. ἀρσεν, γυνος, sex being understood, *Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28*.

*APTEMIS*, ἰδος, ῆ.

*Artemis, Diana*. occ. *Acts xix. 24, 27, 28, 34, 35*. A heathen goddess said to be the daughter of *Jupiter* and *Latona*, and twin-sister to *Apollo*. This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by *Ἀρτεμις* or *Diana* †, generally meant the *Moon*; and even among the ancient *Orphic* hymns we find one addressed to *Ἀρτεμις* under this character. And indeed the word *Ἀρτεμις* itself may import as much, for it may be derived from † אור light, and תם to perfect, because, according to the observations of the Son of *Sirach*, *Ecclus. xliii. 7, 8*, she not only decreaseth in her perfection, but also increaseth wonderfully in her changing—shining in the firmament of heaven. When therefore the Heathen say that *Apollo* or the *Sun* and *Ἀρτεμις* were the twin-children of *Jupiter* and *Latona*, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (*Gen. i. 14, 16*), according to which the *Sun* and *Moon* were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (*Jupiter* had begun to act on *Latona*, i. e. the before-hidden matter of their orbs? For *Latona*, or, as the Greeks called her,

\* Thus *Milton* in his comparative description of *Adam* and *Eve*—

For contemplation he and valour form'd,

For softness she and sweet attractive grace—

*Par. Lost, b. iv. lin. 297.*

† See *Vossius* de Orig. et Prog. *Idol. lib. ii. cap. 25, 26*.

‡ However, when by *Ἀρτεμις* the ancient Heathen meant, as they sometimes did, the whole expanse of the heavens, this name may perhaps be best deduced from ῥε to flow, and ῥε to bind; and to shew that the celestial fluid in its several conditions "acts only by means of mechanical impulses, and a connection with even the most extreme or lowest parts of nature, a chain was carried down from each hand of the image (of the *Ephesian Diana*) and connected with it's feet," as *Mr. Jones* has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

G 3

Αἴψα,

Ἀγλα, is a plain derivative from the Heb. אָגַל or אָל to *hide, involute*.

I cannot forbear adding on this occasion, that in the *Orphic* hymn above-mentioned is clearly preserved a remarkable point of true philosophy, namely the effect of *Ἀγλας* or the Moon in *vegetation*, where he says,

—ΑΓΟΤΕΑ ΚΑΛΟΤΕ ΚΑΡΠΟΤΕ ἀπο γαυης.  
*Thou bringest from the earth the goodly fruits.*

Does not this exactly agree with the *precious things put forth by the Moon*, or *streams of light from the Moon*, Heb. מַיִם, of which *Moses* speaks, Deut. xxxiii. 14? Comp. *Heb. and Eng. Lexic.* under גַּרֶשׁ V.

"The Temple of *Diana*, at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was \* four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one *Erostratus*, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuary of Greece." Appendix to *Boyse's Pantheon*, 2d edit. p. 241. Comp. *Complete Syst. of Geography*, vol. ii. p. 77. This latter temple was (according to *Trebellius Pollio* in *Gallien*. cap. 6.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of *Galienus*, about the middle of the third century.

As to the cry of the *Ephesian* populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ τῶν Ἑβραίων, *Elsner* and *Wolffius* observe, that this was an usual form of praise among the Gentiles when they magnified their Gods for their beneficent and illustrious deeds; and cite a very

\* See *Pliny Nat. Hist.* lib. xxxvi. cap. 24. The length of *St. Paul's Cathedral*, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where 'tis widest, including the north and south porticoes, 311. *Complete System of Geography*, vol. i. p. 94.

similar passage from *Aristides*, p. 320. Ἦν καὶ βοή πολλή των τε παρόντων καὶ ἐπιόντων, το πολυμνηστον δὲ τῷ βωωνίων ΜΕΓΑΣ Ὁ ΑΣΚΛΗΠΙΟΣ! And there was a great cry, both of those who were present, and of those who were coming, shouting in that well known form of praise, "*Great is Æsculapius!*"

Ἀγλαῶν, οὗτος, δ, from *αγλαω* to *suspend, hang up*, which perhaps from *ἡλαί*, 3d pers. perf. pass. of *αίρω* to *lift up*.

The meaning of this word is dubious, but it seems to denote either a *sail in the fore-part of the ship*, or the *top-sail* which hung towards the head of the mast, occ. Acts xxvii. 40.

ΑΡΤΙ, Adv. perhaps from the Heb. עַתָּה *now*, ῖ being inserted after the Chaldee and Syriac manner, as in Chaldee כִּרְס from Heb. כִּס *a throne*, in Chald. פִּרְסָן from Heb. פֶּנֶס *a banquet*, in Syriac שְׂרִיש from Heb. שֶׁשֶׁב *a sceptre*, and in many other instances produced by *Bochart*, vol. i. 572.

1. *Now, at present*. Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. Nov I. 1.

2. *Now, already*. Mat. ix. 18; where see *Wetstein*.

3. *Now, lately*. 1 Thess. iii. 6.

4. Ἐως ἀρτί, *Until now, to this present time*. Mat. xi. 12. John v. 17.

5. Ἀπ' ἀρτί, *From this present time, henceforward*. Mat. xxiii. 39. xxvi. 29. John i. 51.

Ἀρτίγεννητος, α, ὁ, ῖ, from *αρτί* *now, lately*, and *γεννητος* *born*, which from *γεννω* to *bring forth*.

*Lately born, new born*. occ. 1 Pet. ii. 2; where *Wetstein* cites ΒΡΕΦΟΣ ΑΡΤΙΓΕΝΝΗΤΟΝ from *Lucius*, who also uses the adj. *αρτίγεννητος* twice in his *Pseudomantis*.

Ἀγλιος, α, ὁ, ῖ, from *αγλω* to *fit*.

*Complete, sufficient, completely qualified*. occ. 2 Tim. iii. 17; where see *Wolffius* and *Wetstein*.

Ἀγλος, α, ὁ, from *αγλω* to *raise, lift up*, either because it renews, and *αγλαί* raises man's exhausted strength (see *Ps.* civ. 15.); or because *ἡλαί* it is itself *raised* or puffed up with *leaven*, in French *levain*, which is in like manner from the V. lever to *raise up*.

I. Bread,

- I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shews the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 50, 35.
- II. *Food* in general, of which *bread* is a principal part, especially among the \* eastern people. (See Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16.) Mat. xv. 2, 26. Luke xiv. 1, 15. xv. 17. It may be worth observing, that we have our English word *bread* from the Danish *brød*, or German *brut*, both of which are probably of the same root as the Greek *βρωτον* food. See under *βρωσκω*.
- III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who sustains the spiritual life of believers here unto eternal life hereafter. See John vi. 33, 35, 41, 48, 50, 51, 58.
- IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support*. Mat. vi. 11. Luke xi. 3. *Ἀριω*, from *αρω* to fit.
  - I. *To fit, prepare*. In this sense it is generally used in the profane writers.
  - II. *To prepare with seasoning, to season*, as with salt. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6.
- Ἀρχαγγελος*, α, ο, from *αρχη* head, and *αγγελος* an angel.  
An *archangel*, a *chief angel*. occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1, 2. 2 Pet. ii. 11.
- Ἀρχαῖος*, αἰα, αἰον, from *αρχη* the beginning.  
Old, ancient. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, the old, i. e. the original (so Vulg. originali) antediluvian world." & al.
- APXH, ης, η, perhaps from the Heb. *תָּרַץ* to set in order, dispose.
- I. *A beginning, in order of time, an entrance into being or act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. *Λαμβανειν αρχην, to receive its beginning*, i. e. to begin, in a neuter sense. occ. Heb. ii. 3. On which texts
 

\* See Heb. and Eng. Lexicon in ערב II. and Shaw's Travels, p. 230.

*Raphelius* cites several instances of the same phrase from *Polybius*, and *Wetstein* from *Ælian*.

- II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. *מוֹצָא*, Exod. xxviii. 23. xxxix. 16.
- III. *A first or original state*. occ. Jude ver. 6, where some would interpret *την ἑαυτων αρχην* by *their own head or chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that *αρχην* is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to *τηρησавлс*, namely that of *adhering to*, or *obeying*, a person. *Macknight*, whom see, renders *την ἑαυτων αρχην* in Jude by *their own office*, and refers to Luke xx. 20. for this meaning of *αρχη*. Comp. sense V.
- IV. Christ is called *Αρχη*, *The beginning*, or *head*. Rev. i. 8\*. xxi. 6. xxii. 13. comp. Rev. iii. 14, *Αρχη της κτισαως*, *The beginning, head, or efficient cause of the creation*; because *HE IS before all things*, and *all things were created by him and for him*. comp. John i, 1, 2, 3. Col. i. 16, 17. Heb. i. 10. *Αρχη* in this application answers to the Heb. *בראשית*, by which name *Wisdom*, i. e. the *Messiah*, is called, Prov. viii. 22, *Jehovah possessed me ראושו ראושו the beginning, head, or principle of his way*, i. e. of his work of creation, as the context plainly shews. And the first word in Genesis, *בראשית*, besides (it's respect to time, has been thought by some to refer to *Christ*, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders *בראשית* in Gen. i. 1, בחוכמה, *By Wisdom*, i. e. the *Messiah*. In Col. i. 18, "as the Apostle is speaking of Christ, as the head of the body, the Church, *Macknight*, whom see, explains *Αρχη*, the first cause or beginning, in respect of the Church, which began imme-

\* But observe, that in Rev. i. 8, *Αρχη και τέλος* are wanting in many MSS (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

† It may not be amiss to observe, that *Ovid* uses the abstract term, *Origo*, in like manner for an agent, or efficient cause. *Metamorph. lib. 1. lin. 79. Ille Opifex verum, mundi metioris Origo.*

G 4

diately

diately after the fall in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

V. *Authority, rule, dominion, power.* 1 Cor. xv. 24, whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. *Pearce* there); but it is generally used in the concrete sense for the persons or beings in whom the dominion or power is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15, where see *Macknight*. *Wetstein* on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to human rulers.

VI. *ἡ ἀρχή*, for *κατά την ἀρχήν*. occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers, (*verily what, or the same as, I am now telling you*, namely *one from above*, ver. 23.); or *At first, formerly*, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18, 20, and by *Theodotion*, Dan. viii. 1. For further satisfaction see *Elsner, Wolfius, Wetstein, Bp. Pearce, and Campbell*, on John.

In the LXX *ἀρχή* most usually answers to the Heb. ראש, ראשון, or ראשית.

*Ἀρχηγός*, ὁ, ὁ, from *ἀρχή* the beginning, head, chief, and *αὐτο* to lead.

A leader, author, prince. occ. Acts iii. 15. v. 31. Heb. ii. 10. xii. 2. *Raphelius* on Acts iii. 15, and Heb. xii. 2, shews that *Polybius* has several times used *ἀρχηγός* for a first leader or author. Comp. *Wolfius* in Heb. xii. *Kypke* in Acts iii. and *Macknight* in Heb. ii.

*Ἀρχιεπίσκοπος*, ὁ, ὁ, from *ἀρχιεπίσκοπος*. Belonging to the chief priest, the chief priest's. occ. Acts iv. 6. *Josephus*, Ant. lib. xv. cap. 15. § 1. uses the same phrase *ΑΡΧΙΕΠΙΣΚΟΠΟΤ ΓΕΝΟΣ*.

*Ἀρχιεπίσκοπος*, ὁ, att. *αὐτός*, ὁ, from *ἀρχή* a head or chief, and *ἐπίσκοπος* a priest.

I. A high or chief priest, applied by way of eminence, and according to it's spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. The Jewish high or chief priest (styled in Heb. כהן הגדול. 2 K. xxv. 18), pro-

perly so called, who was the instituted type of Christ in offering gifts and sacrifices for sins, and in entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession for us. (See Epistle to Heb. particularly ch. ix.) Mat. xxvi. 57, 58, 62, 63, 65. & al. freq.

III. *Ἀρχιερεῖς*, οἱ, Chief priests, i. e. not only the high priest for the time being, and his deputy (called כהן משנה the second priest, 2 K. xxv. 18.), with those who had formerly borne the high priest's office, but also the chiefs or heads of the twenty-four sacerdotal families, which David distributed into as many courses, 1 Chron. xxiv. These latter are styled in Heb. שרי הכהנים chiefs of the priests, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and חכמים ראשי heads of the priests, Neh. xii. 7. *Josephus* calls them by the same name as the writers of the N. T. *Ἀρχιερεῖς*, Ant. lib. xx. cap. 7. § 8. and De Bel. lib. ii. cap. 15. § 2, 3, 4. and lib. iv. cap. 3. § 6. And in his *Life*, § 38, mentions ΠΟΛΛΟΤΕ—ΤΩΝ ΑΡΧΙΕΡΕΩΝ many of the chief priests. Mat. ii. 4. xxvii. 1, 3, 41. Mark xi. 27. Luke xxii. 52. Acts v. 24. & al. freq. Comp. *Wetstein* on Mat. ii. 4.

The word is once used in the singular, in this last sense, for a chief of the priests, Acts xix. 14.

*Ἀρχιποιμήν*, ὁ, ὁ, from *ἀρχή* chief, and *ποιμήν* a shepherd.

A chief shepherd. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ, (comp. Heb. xiii. 20.); but in 1 Sam. xxi. 7, or 8, such an officer is mentioned in a natural sense, under the title of אביר הרעים the chief of the shepherds, or herdsmen. And in some curious remarks on the sheep-walks of Spain, published in the *Gentleman's Magazine* for May 1764, we find, that in this country (where it is not at all surprising to meet with eastern customs, still preserved from the Moors), they have, to this day, over each flock of sheep a chief shepherd. "Ten thousand, says my author, compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep.

He

He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the *Hexaplar* Versions uses *Ἀρχιποιμῆν* for the Heb. קֹדֶשׁ, 2 K. iii. 4.

*Ἀρχισυναγωγός*, *α*, *δ*, from *αρχή* head, rule, and *συναγωγή* a synagogue.

A ruler or rector of a synagogue, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8, 17<sup>e</sup>." Mention is made of this officer of the Jewish synagogue in an Epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8. "*Nemo illic (in Ægypto, scilicet) Archi-synagogus Judæorum.*"

*Ἀρχιτέκτων*, *ονος*, *δ*, from *αρχή* a head, and *τέκτων* a workman, which see.

A head—or master-workman, or builder, an architect. occ. 1 Cor. iii. 10.

*Ἀρχιτελωνης*, *α*, *δ*, from *αρχή* a head, chief, and *τελωνης* a publican.

A chief publican, or head-farmer or—collector of the public revenues. comp. *τελωνες*. occ. Luke xix. 2.

*Ἀρχιτριβικλιος*, *α*, *δ*, from *αρχή* a head, rule, and *τριβικλινιον* a dining-room, triclinium, so called from *τρεῖς* three, and *κλινη* a couch, because, among the Romans at least, † *three couches* were in their dining-rooms usually set to one square table, the remaining fourth side of which was always left free for the access of the servants. A ruler, governor, or president of a feast, occ. John ii. 8, 9; where see Wetstein. Theophylact's remark on the 8th ver. seems well worth our attention, and will explain what was the business of the

*αρχιτριβικλιος*. "That no one, saith he, might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the *governour of the feast*, who certainly was sober; for those who on such occasions are intrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. Eccclus. xxxii. 1, and Arnald's note there; and see Suicer, Thesaur. on the word.

*Ἀρχω*, from *αρχή* rule, beginning.

I. To rule, govern. occ. Mark x. 42. Rom. xv. 12. Particip. pass. *Ἀρχομενος*, "*Ruled, governed in subjection*," to his parents namely. occ. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, *Ἀρχω* act. and *Ἀρχομαι* mid. To begin. But in the N. T. *αρχομαι* only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1. & al. freq. Luke xxiv. 47, *Ἀρχαμενον απο*—Raphicilius observes that *αρχαμενον* is here an impersonal participle, and may be rendered initio facto, a beginning being made, initium faciendo, in making a beginning, ita ut initium fiat, so that a beginning be made, and produces a passage from Herodotus, lib. 2, where *αρχαμενον απο* is used in the same manner. He also remarks from Weller, that *δεν*, *εξον*, *παρον*, *ενδεχομενον* (to which, from Vigerus De Idiotism. cap. vi. § 1. reg. 2, and Not. we may add *σπον*, *δοκων*, *δοξαν*, *διαφερων*, *ελεγχων*, *παρασχοιν*, *παρалуχον*), are used by the Greek writers in the same impersonal sense. So also *κελευσθεν* it being ordered, an order being given, is applied by Josephus, De Bel. lib. 1. cap. 11. § 2, and *μηνυθεν* it being told. Ib. cap. 24. § 7. It is evident that *Ἀρχαμενον*, when thus applied, is in the neuter gender; and from Bos, Ellips. in Mela, p. 359, we may remark, that such participles are governed by that preposition understood.

*Ἀρχων*, *ονος*, *δ*, from *αρχω* to rule.

A ruler, chief, prince, magistrate. See Mat. ix. 23. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem from a comparison of John iii. 1, with John vii. 50, that *αρχων των Ιουδαιων* in the former passage means

\* See Prideaux Connect. pt. i. book 6. p. 385. 1st edit. 8vo. Viringa, De Synagogâ Vetere, lib. ii. cap. 10 and 11, and lib. iii. cap. 1.

† See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospel, p. 365, &c.



means a member of the Jewish Sanhedrim; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that ἀρχων in those texts of Mat. means only a ruler of a synagogue. Josephus, in like manner, mentions the ἀρχοντες rulers and counsellors as distinct, De Bel. lib. ii. cap. 17. § 1. comp. Βασιλευς. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider πνευμαλος as put in opposition with ἐξουσιας τῷ αἵματι the aerial rulers, and understand it in a collective sense, as denoting a band or army of evil spirits. Compare the use of πνευμα in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer.

## APΩ.

To fit, adapt. This V. occurs not in the N. T. but is inserted on account of its derivatives therein found. It may, I think, be deduced from the Heb. חָזַק to be cunning, skilful; and though the final ח is dropped in the V. απω, it reappears in many of its derivatives, as in ἄρμα, ἄρμενος, ἄρμη, ἄρμος, ἄρμωζω, &c. See Scapula.

Ἀρωμα, ατος, το, from ap or api very much, and ὀζω to smell.

An aromatic, a spice, "a vegetable production fragrant to the smell, and pungent to the taste." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. חָזַק, which as a V. in the Oriental dialectical languages signifies, in like manner, to be sweet.

Ἀσάλευος, ο, δ, ἡ, και το—ον, from α neg. and σαλευω to agitate, which see.

Not to be shaken, unshaken, immovable. occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight.

Ἀσβεστος, ο, δ, ἡ, και το—ον, from α neg. and σβεστος quenchable, from σβεννω to quench. Not to be quenched, unquenchable, inextinguishable. occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ἀσεβεια, ας, ἡ, from ασεβης impious.

I. Impiety towards God, ungodliness. occ. Rom. i. 18.

II. Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing

from impiety towards God. occ. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude ver. 15, 18.

Ἀσεβω, ω, from ασεβης.

To act impiously or wickedly. occ. 2 Pet. ii. 6. Jude ver. 15.

Ἀσεβης, ος, ος, ο, ἡ, from α neg. and σεβω to worship, venerate.

I. Impious, ungodly, not observing the true religion and worship of God. occ. 1 Tim. i. 9. 1 Pet. iv. 18.

II. Wicked from impiety. Rom. iv. 5. 2 Pet. ii. 5. & al.

Ἀσελεια, ας, ἡ, from ασελης lascivious; which, according to some, is derived from α intens. and Σελη, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to luxury, wantonness, and lasciviousness. Strabo, however, informs us (lib. xii. p. 854. edit. Almelou.) that Σελη, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were ἀξιολογώτατοι τῶν Πισιδίων the most considerable of the Psidians, and that they were σωφρονες sober, and even σωφρονεστατοι most sober;" and Libanius Schol. in Demosth. Orat. in mid. Εἰν Σελῇ πάντες δίκαιοι ἦσαν, καὶ ἀρίστη ἀναμειβοί, All in Selga were just, and full of virtue." If the Selgians derived this character, and ασελης be derived from the name of their city, it is plain that the α must be negative. But may not ασελης be better deduced from α intens. and Heb. יָדַע to know carnally, whence also the Greek V. σαλασειν to ravish, deflower, and Σελη the name of the city just mentioned? See Bochart, vol. i. 364.

I. Lasciviousness, lewdness, lechery, lustfulness. Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. & al.

II. An enormous or insolent injury, or injustice. Mark vii. 22. On which place Raphaelus justly observes, that if ασελεια were in this passage designed to denote lewdness, or lasciviousness, it would have been added to μοιχειαι and πορνείαι, vices of a like kind, in the preceding verse. But as it is joined with δολος deceit, he interprets it in general as injury of a more remarkable and enormous kind, and shews that Polybius has in several passages used the word in this sense. Comp. also Wetstein.

Ἀσημος,

Ἀσημος, σ, δ, ῆ, from α neg. and σημα a mark or signal, which see.

Not remarkable, mean, inconsiderable. occ.

Acts xxi. 39; where *Wetstein*, among other passages, cites from *Achilles Tatius*, Ων—ΠΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΤ; and from *Euripides*, Εσι γαρ ΟΥΚ ΑΣΗΜΟΣ Ἑλλήνων ΠΟΛΙΣ. See more in his note on this text, and on Acts ix. 11.

Ἀσθενεια, ας, ῆ, from ἀσθενής.

I. Want of strength, weakness. occ. 1 Cor. xv. 43.

II. Bodily infirmity, sickness. Luke xiii. 11. John v. 5. xi. 4. Acts xxviii. 9. & al.

III. Infirmity, frailty. Rom. vi. 19. viii. 26. Heb. iv. 15. xi. 34. & al.

IV. Ἀσθενεiai, αἱ, Sufferings, afflictions, which are incident to our mortal nature, and shew the frailty and infirmity thereof. 2 Cor. xii. 9. 10. Comp. Gal. iv. 13.

Ἀσθενεσῶς, α, ον, Comparat. of ἀσθενής weak.

More weak, weaker. occ. 1 Cor. xii. 22. 1 Pet. iii. 7; where *Wetstein* produces many passages from the Greek writers, expressing the weakness of the female in comparison of the male sex by the very terms ἀσθενεια, ἀσθενες, ἀσθενεσῶρον.

Ἀσθενω, ω, from ἀσθενής.

I. To be weak. It occurs not in the N. T. strictly in this sense.

II. To be infirm, sick. Mat. x. 8. xxv. 36. Luke iv. 40. & al. freq. *Xenophon* and *Demosthenes* use the V. in this sense, as may be seen in *Elsner* on Mat. xxv. 36.

III. To be weak spiritually, as in faith. Rom. iv. 19. xiv. 1; 2. 1 Cor. viii. 9. & al. Comp. 2 Cor. xi. 29.—as the law in respect of justification. Rom. viii. 3. Comp. Heb. vii. 18.

IV. To be weak in riches, to be poor, indigent. Acts xx. 35. *Raphelius*, in his note on this place, produces several passages from *Herodotus*, where he uses ἀσθενια βίη for poverty of condition, and shews that *Demosthenes* uses the superlative ἀσθενεστατος for very poor, or low in the world. Comp. also *Wetstein*.

V. To be weak, destitute of authority, dignity, or power, contemptible. 2 Cor. xi. 21. xiii. 3, 9; on which two last texts see *Wolfius* and *Doddrige*.

Ἀσθενημα, αλος, το, from ἀσθενω.

Weakness, infirmity. occ. Rom. xv. 1.

Ἀσθενής, σος, υς, δ, ῆ, και το—ες, from α

neg. and σθενος strength, which may be from the Heb. נָו to settle, compounded perhaps with נָו strength.

I. Weak, without strength. Strictly in this sense the adjunct. positive occurs not in the N. T. but see Ἀσθενεσῶρος.

II. Infirm, sick, sickly. Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. Without strength, or weak in a spiritual sense, weak with regard to spiritual things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ἀσθενες, το, Nēut. used substantively, Weakness, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

IV. Weak, destitute of authority or dignity, contemptible. 1 Cor. i. 27. 2 Cor. x. 10.

Ἀσιαρχαι, ων, οι, from Ἀσια Asia, and αρχη a head, chief.

Asiarchs. occ. Acts xix. 31. These were officers of a religious nature, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of *Polycarp* bishop of *Smyrna* in Asia, § 12. (edit. *Russel*) they ask τον Ἀσιαρχην Φιλίππον Philip the Asiarch (who is afterwards, § 21. called Ἀρχιερεως the High-priest), to let out a lion upon *Polycarp*, which he declares he could not do, because that kind of spectacles was now over. All the eastern provinces had such officers as the Ἀσιαρχαι, who, from their respective districts, were called Συριαρχαι, Φοινικιαρχαι, Βιθυνιαρχαι, &c. See more in *Grotius*, *Hammond*, *Pule Synops.* and *Wetstein*.

Ἀσιλια, ας, ῆ, from ἀσίλος.

Abstinence from, or neglect of, food. occ. Acts xxvii. 21, Πολλῆς δὲ ἀσιλίας ὑπαρχουσης. "The meaning is, But when almost every body neglected their food: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be lowness of spirits, and dejection of mind, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives." *Markland* in *Bowyer's Conject.*

Ἀσίλος, σ, δ, ῆ, from α neg. and σίλος, corn, food.

• See *Usher's* Note in *Russel's* edit.

Without

*Without food, fasting.* occ. Acts xxvii. 33; where see *Wetstein*, and comp. *Πρόσδοκῶ*.

**ΑΣΚΕΩ**, *w*, either from the Heb. *פן* to act with strength, or from the Chald. *רבו* to strive, endeavour; "studuit, operam dedit." *Castell*.

*To exercise one's self, to exert all one's diligence, study, and industry.* occ. Acts xxiv. 16. *Raphelius* observes that this *V.* is used intransitively by the most elegant Greek writers, of which he produces several instances from *Xenophon*. Comp. also *Wetstein*.

**ΑΣΚΟΣ**, *s, δ*, from *a* collect. and *σχῶ* to contain, according to some, but rather from the Heb. *הרבה* (Hiph. of *רבו*) to supply with liquor.

*A bottle*; in the N. T. *A bottle of skin, a skin-bottle*; such as were \* anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word *ασκος*, and see *Wetstein* on Mat.

**Ασμενως**, Adv. from *ασμενος* glad, rejoicing, q. d. *ἡσμενος* delighted, particip. perf. pass. of *ἡδω* to delight, which see under *ἡδως*.

*Gladly, joyfully.* occ. Acts ii. 41. xxi. 17. On Acts ii. 41, *Wetstein* cites from *Dionysius Hal.* *Diodorus Siculus*, and *Josephus*, the similar phrases, **ΑΣΜΕΝΩΣ ΤΗΘΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ**, and **ΑΣΜΕΝΩΣ ΠΡΟΣΔΕΞΑΣΘΑΙ**, and **ΑΣΜΕΝΩΣ ΔΕΞΑΣΘΑΙ ΤΟΤΕ ΛΟΓΟΥΣ**. Comp. *Kypke*.

Three ancient MSS, however, and one later, together with the Vulg. and two other ancient versions, omit *ασμενως* from the text in Acts, and *Griesbach* marks it as a word probably to be omitted.

**Ασφους**, *s, δ*, from *a* neg. and *σφους* wise. *Unwise, foolish.* occ. Eph. v. 15.

**Ασπαζομαι**. Mid. or Depon. from *a* collect. or intens. and *σπῶ* to draw. So *Eustathius* on Il. p. 82. and p. 1249, says it signifies *εις*, or *προς* *ἑαυτον* *σπασθαι* to draw to one's self; and to the same pur-

pose, the Scholiast on *Aristophanes*, *Plut.* *Κυριως ασπασσασθαι εστι το περιπλευσθαι τινα, διὰ το ΑΓΑΝ ΣΠΑΣΘΑΙ εις ἑαυτον τον ἑτερον, και περιβαλλειν τας χειρας εν τῷ φιλοφρονεισθαι. Ασπασσασθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self." But, after all, the Greek *ασπαζομαι* may perhaps be best derived from the Heb. *הסב* to collect, gather together.*

I. *To embrace.* See Acts xx. 1. xxi. 6, and *Wetstein* on those texts; and because this was an usual form of salutation or valediction, hence

II. *To salute, hail, shew some outward token of love or respect to a person or thing present.* Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16. & al. freq. Comp. Mark xv. 18.

III. *To salute or greet a person absent.* Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where *Kypke* cites the Greek writers applying the Verb to things as well as persons in this sense. *Paréus*, after *Chrysostom* and *Theophylact*, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus *Wetstein* cites from *Virgil*, *Æn.* iii. line 522—4,

*Cum procul obscuras colles, humilemque videmus Italiam. Italiam primus conclamat Achates; Italiam læto socii clamore salutant.*

**Ασπασμος**, *s, δ*, from *ησπασμαι*, perf. of *ασπαζομαι*.

*A salutation.* Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17. see *Wolffius*.

**Ασπιλος**, *s, δ, ἡ*, from *a* neg. and *σπιλος* a spot.

*Without spot, free from spot, spotless.* occ. 1 Tim. vi. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14.

**ΑΣΠΙΣ**, *ιδος, ἡ*.

*An asp*, a species of serpent remarkable for rolling itself up in a spiral form, as *Bochart* hath proved, vol. iii. 379, 380. Hence the Greek Etymologists derive it from *a* neg. and *σπιζω* to extend; but it may;

\* So *Homer* makes mention of wine's being brought *ασπῶν* *αἰσιν*, in a bottle made of goat-skin. Il. iii. line 247. *Odyss.* vi. line 78. *Odyss.* ix. line 196.

may, in this view, be better deduced from the Heb. תָּקַץ *to collect, gather together*, if indeed ασις be not a name formed from the sound of the reptile's *hissing*. occ. Rom. iii. 13, which is a citation of Ps. cxl. 4, where the Heb. word answering to ασιδων of the LXX, and of the Apostle, is עֲכָשׁוּ, which seems in like manner derived from עָךְ (Arab.) *to bend*, or עָכַב (Arab.) *to bend back*, and שׁוּב *to return*. Comp. Heb. and Eng. Lexicon in עֲכָשׁוּ.

Ἀσπονδος, α, δ, η, from α neg. and σπονδη a libation, which from σπενδω *to offer libations*. *Implacable, irreconcilable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices and libations to their gods in their solemn treaties*. So in the *treaty* between the Greeks and Trojans, in *Homer*, Il. iii. we find that they not only offered two lambs for a sacrifice, but line 295, 6,

OINON δ' αὖ κρήνης ἀφύσσας ποτίζουσιν  
ΕΚΧΕΟΝ, ὡς ἐν κρήνῃσι αὐτὴν ποτίζουσιν.

Into the cups they draw the sacred wine,  
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in *Virgil*, Æn. xii. line 174, they in like manner sacrificed a swine and a sheep;

————— *Paterisque altaria libant.*

And on their altars the libations pour'd.

Comp. Isa. xxx. 1. and Bishop Lowth there.

And this custom was so universally and constantly observed among all the Grecian states, that σπενδω or σπενδομαι, which properly denote *to offer libations*, are with them the usual words for *making a treaty*, as the N. σπονδη, properly a libation, is for the treaty itself; hence ασπονδος πόλεμος is a *deadly irreconcilable war*.

We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among

these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the blood of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ΑΣΣΑΠΙΟΝ, α, το. A word formed from the Latin assarius, the same as As.

An As, a Roman coin, equal to the tenth part of the denarius, and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by *Plutarch*, *Dionysius Halicarn.* and *Athenæus*, as may be seen in *Wetstein* on Mat. Comp. also *Kypke*.

ΑΣΣΟΝ, Adv. perhaps from the Heb. פָּסַח *to press upon, confine*; or comparative neut. *εγγύς* nigh, whence *εγγύων* and *εσσω*, and neut. *εσσαν* and *ασσαν* (see *Wolf*.); so from *παχυς*, compar. *παχύνω* and *πασσω*, from *ταχύς*, *ταχύνω* and *θασσω*.

Near, very nigh, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in *Alberti* and *Elzner*, but *Raphelius* shews that *Herodotus* has several times applied *ασσαν* in this sense, and so has *Josephus*, Ant. lib. i. cap. 20. § 1. Της δὲ λοιπομένης ΑΣΣΟΝ ἐκελευεν ἀκολουθεῖν. And he ordered those that were behind to follow near, or at a small distance. Comp. also *Wetstein*.

ΑΣΑΛΩ, ω, from α neg. and *σταλός* fixed, settled, which from *ιστήμι* *to stand*, be fixed. *To be unsettled, have no certain or fixed abode*. occ. 1 Cor. iv. 11.

ΑΣΙΟς, α, ον, from *ασυ* a city, which perhaps from the Heb. נָצַב *to settle, establish*, with a formative κ.

I. One that dwelleth in a city.

II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country.

III. Beautiful, handsome, elegant in form. (May not *ασίος* in this view be deduced from the Heb. נָצַב *to shine*?) In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been *ασίος τῷ Θεῷ* \* beautiful through

\* *Josephus* mentions the beauty of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his beauty, and that as

through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase *αἰσιος τῷ Θεῷ*, which, as it seems to be clearly stated by *Doddridge* on the place, I shall express in his words; "*Grotius* and others," says he, "have observed it as a common *Hebraism*; being no more than an *emphatical expression* to denote his extraordinary beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were extraordinary in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Ps. lxxx. 10.), *great mountains* are *mountains of God* (Ps. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) *πῶλις μάλαν τῷ Θεῷ*. *Septuag.* And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, *ὄπλα δύνατα τῷ Θεῷ*, might not improperly be rendered *very strong weapons*." Thus the Doctor. Let us now review the texts.—Gen. xxx. 8, *Rachel*, on the birth of a son to *Jacob* by her maid *Bilhah*, saith נִפְתְּלִי בְּאֶגְרֵי אֱלֹהִים By the agency (Heb. *twistings*) of God, *I am intertwined with my sister*, i. e. my family is now through God's blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus she acknowledged the *favour of God* in *Bilhah's* bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, *Aquila*, and *Vulg.* explain ver. 8. \* *Cedars of God*, Ps. lxxx. 10, are plainly parallel to *cedars of Lebanon*, which *Jehovah* hath planted,

he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him Παιδα ΜΟΡΦΗ ΘΕΙΟΝ a child *divine in form*." Ant. lib. ii. cap. 9. § 5, 6, 7. *Philo* (in *Vita Moses*, towards the beginning) says, that "at his birth he had a more elegant and beautiful (*ΑΣΤΕΙΟΤΕΡΑΝ*) appearance than denoted an ordinary person."—And it appears from *Justin*, lib. xxxvi. cap. 2, that the fame of *Moses'* uncommon beauty had spread among the Heathen.

\* See *Heb.* and *Eng. Lexicon*, under *bra*.

Ps. civ. 13, and which are therefore called *His*. Ps. xxxvi. 6, *Thy righteousness is like the mountains of God*, i. e. not high or great, but *steadfast and immovable*, like the mountains which God hath established by his almighty power, (comp. Ps. lxxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, *Nineveh* is styled עִיר גְּדוֹלָה לַאֱלֹהִים a great city\*, "for, or belonging to, the *Alcim*, the true God; and accordingly the inhabitants of it repented upon the preaching of *Jonah*, and performed such services as shewed that they knew what the true religion was, though in general, they had not practised it." Lastly, do not ὄπλα δύνατα τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine*, weapons mighty through God, namely through the miraculous gifts of the Holy Spirit bestowed on the Apostles, which St. Paul elsewhere calls the demonstration of the Spirit and of power (δυναμεις) and with which he declares he was assisted in preaching the Gospel, that their faith might not stand in (or depend upon) the wisdom of man, but in the power (δυναμις) of God? See 1 Cor. ii. 4, 5. The LXX use the word αἰσιος for the Heb. טוב *goodly, beautiful, agreeable*, in the account of *Moses'* beauty, Exod. ii. 2; and in the description of *David's*, 1 Sam. xvi. 12, for ראוי, they put αἰσθος οπαρσι *Kopiv*, fair in aspect through the

\* See *Catcott's* excellent Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament, part i. p. 40, and the learned *Parker's* Bibliotheca Biblica, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic *Glassius* concurring in a similar explanation of the texts, *Philolog. Sacr.* lib. iii. tract 1. canon 17. 3. "If the whole nation of the *Assyrians* (says Dr. *Waterland*, Charge, May 19, 1731, p. 37.) were the posterity of *Abraham*, so called from *Ashurim*, Gen. xxv. 3, descended from *Abraham* by *Keturah* (as an ancient writer in *Josephus*, Ant. lib. i. c. p. 15. p. 44. edit. *Havercamp*, asserts, and as a learned modern, *Joh. Friedr. Schroeder*, Imperium Babylonis & Nisi, sect. ii. p. 103, &c. now lately has undertaken to maintain), we may then the more easily account for the quick repentance of the *Ninevites* upon the warning given them by a single prophet of *Israel*, as well as for their manner of expressing their repentance; not like idolaters, but true worshippers: (see Jon. iii. 3, 8, 9. Mat. xii. 41.) They had not altogether forgot the religion of their fathers."

Lord,

Lord, an expression very similar to *αστὴς τῷ Θεῷ*.

**ΑΣΤΗΡ**, *epos*, δ. The most probable derivation of this word seems to be from the Heb. *זָרַר* to shine, or from *זָרַר* to be of a vivid shining white colour, q. d. with *ה* emphatic prefixed, *הַזָּרָר* the shiner, or *הַזָּרָר* the brightshiner. So the Heb. name of a star כּוֹכַב is from *כָּבַב* to shine, and the English star seems to be ultimately from *זָרַר* or *זָרַר*.

I. A star, "one of the luminous bodies that appear in the nocturnal sky," (Johnson), whether fixed star, planet, or comet. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. A luminous body, somewhat resembling a star. So Homer plainly uses *αστρα* for the meteor commonly called the shooting of a star, *Il.* iv. line 73.

Ὅτις δ' ΑΣΤΕΡΑ καὶ Κρονοῦ παῖς ἀκυρομένη.

And Lucian, *Navig.* tom. ii. p. 671, explains his own expression *τινα λαμπρον ΑΣΤΕΡΑ*, a certain shining star, by *Διοσκουρον τον εἶσπον*, i. e. one of those luminous appearances called by the ancient sailors *Custor* or *Pollux*. Mat. ii. 2, 7, 9, & al. comp. Jude ver. 13. \* It is evident that the motion of that luminous body which appeared to the Magi was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the daytime, and so, no doubt, its light was much more † intense than theirs, though inferior to that light above the brightness of the sun, which shone round Paul and those that journeyed with him, Acts xxvi. 13.

III. The angels or bishops of churches are figuratively denoted by stars, who, "having gained light from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to give light (præluere) to others." *Stockius*. Rev. i. 16, 20.

IV. Jesus calls himself, Rev. xxii. 16, the bright and morning Star, as ushering in the Gospel-day of Knowledge, Grace, and Glory; the last of which is especi-

ally alluded to under the same image in Rev. ii. 28.

*Ἀσκηρικλος*, α, δ, η, from a neg. and *σκηρικλος* confirmed, established, which from *σκηρικω* to confirm, establish.

Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16.

*Ἀσπλος*, α, δ, η, from a neg. and *σπλη* natural affection, which from *σπλω* to love with such affection; and this may be from the Heb. *שָׂרַן* to be wreathed or knit together.

Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the stork, whose English name seems to be of the same origin as the Greek *σπλη*, and to have been given it on account of the reciprocal *σπλη* between the parents and offspring of this species; of which see *Bochart*, vol. iii. 327, &c. and *Heb.* and *Eng.* Lexicon, under *סָרַן* II. occ. 2 Tim. iii. 3. Rom. i. 31; where see *Doddridge's* Note, and *Leland's* Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

*Ἀσχεω*, ω, from *ασχος* one who misseeth his aim, which from a neg. and *σχος* to aim and tend to the mark, and this from *σειχω* to go in order or regularly.

To err, deviate. In a figurative and spiritual sense. occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18.

This V. is several times used by *Plutarch* in the sense of *erring*, and construed with a genitive, as in 1 Tim. i. 6. See *Welstein*.

*ΑΣΤΡΑΠΗ*, ης, η, from the Heb. *שָׂרַפָה* a burning, with the *ה* emphatic prefixed, from the V. *שָׂרַף* to burn.

I. Lightning. Mat. xxiv. 27. xxviii. 3. & al.

II. Vivid brightness, sprightly lustre, as of a lamp. occ. Luke xi. 36.

*Ἀσπρίλω*, from *ασπρίω*.

To lighten, flash, or shine as lightning. occ. Luke xvii. 24. xxiv. 4.

*Ἀσπον*, α, ρο, from *ασπῆ* a star.

Properly, A \* constellation consisting of several

\* See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

† See *Ignat. Epist. ad Ephes.* § 19. edit. *Russel*.

\* *Ἀσπον* and *ασπῆ* differ, says the Greek grammarian *Ammonius*, for *ασπῆ* is a celestial sign formed of several

several stars, as Orion, Pleiades, &c. Also, A star. occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ἀσυμφωνος, *υ, δ, η*, from a neg. and συμφωνος agreeing in speech.

Disagreeing in speech, discordant. occ. Acts xxviii. 25; where Wetstein cites from Diodorus Sic. ΑΣΥΜΦΩΝΟΤΕ ΕΙΝΑΙ ΠΡΟΣ ΑΛΛΗΛΟΤΕ.

Ἀσυνετος, *υ, δ, η*, from a neg. and συνετος understanding, knowing.

Without understanding, unintelligent, foolish. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21. 31. x. 19.

Ἀσυνδιολος, *υ, δ, η*, from a neg. and συνιδιολος to make an agreement or covenant.

A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement. So Hesychius, ασυνδιολος μη εμμενονιας ταις συνθηκαις; and Theophylact, τοις συνεπρηγμενοις μη εμμενονιας. occ. Rom. i. 31.

Ἀσφαλεια, *ας, η*, from ασφαλης.

I. Firmness, security, safety. occ. Acts v. 23. 1 Thess. v. 3.

II. Firmness, certainty. occ. Luke i. 4.

Ἀσφαλης, *εος, υς, δ, η*, και το—ες, from a neg. and σπαλλω to supplant; trip up the heels, throw down, which seems a plain derivative from the Heb. *haz* (in Hiph.) to bring down, lay low.

I. Firm, that cannot be thrown down. In this sense strictly it occurs not in the N. T. but in the profane writers.

II. Firm, sure, steady, that cannot be moved. occ. Heb. vi. 19.

III. Safe. occ. Phil. iii. 1.

IV. Certain. occ. Acts xxv. 26. Ασφαλες, *το*, Certainty, truth, the adj. neuter being, as usual, employed as a substantive. occ. Acts xxi. 34. xxii. 30.

Ἀσφαλιζω, from ασφαλης.

To make fast, safe, secure. occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24.

Ἀσφαλως, Adv. from ασφαλης.

I. Safely. occ. Acts xvi. 23. Mark xiv. 44, where see Wolfius and Kypke.

II. Certainly, assuredly, occ. Acts ii. 36.

Ἀσχημονω, *ω*, from ασχημων.

To behave indecently, unseemly, or unbecomingly. occ. 1 Cor. vii. 36. xiii. 5.

Ἀσχημοσυνη, *ης, η*, from ασχημων.

I. Indecency, obscenity. occ. Rom. i. 27.

several stars, as Orion, the Bear, but *αριος* a single star.

II. Nakedness, shame, shameful parts. occ. Rev. xvi. 15.

In the LXX it is frequently used in the latter sense, answering to the Heb. *תכף*. See Lev. xviii.

Ἀσχημων, *ος, ο, η και το—ον*, from a neg. and σχημα figure, mien.

Uncomely, indecent. occ. 1 Cor. xii. 23. comp. Rev. xvi. 15.

In the LXX it answers in one passage; Deut. xxiv. 1, to the Heb. *תכף* nakedness.

Ἀσωλια, *ας, η*, from ασωλος abandoned, profligate, riotously luxurious, from a neg. and σωω or σωζω to save, reserve; because such persons usually waste their substance, yea themselves, in riotous living, reserving nothing. See Wetstein on Luke xv. 13.

Profligacy, debauchery, abandoned riot. occ. Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4.

Ἀσωλος, Adv. from ασωλος, which see under ασωλια.

Profligately, riotously. occ. Luke xv. 13. Josephus uses the same phrase ασωλος ζην, to live riotously. Ant. lib. xii. cap. 4. § 8.

Ἀλαξίω, *ω*, from αλαξιος.

To behave irregularly or disorderly. occ. 2 Thess. iii. 7, where see Kypke.

Ἀλαξιος, *υ, δ, η*, from a neg. and τειλαξιας 3d pers. perf. pass. of τασσω to set in order.

Disorderly, irregular, i. e. violating the order prescribed by God. occ. 1 Thess. v. 14, where see Wolf, and Wetstein, and comp. 2 Thess. iii. 6, &c.

Ἀλαξίως, Adv. from αλαξιος.

Irregularly, disorderly. occ. 2 Thess. iii. 6, 11.

Ἀλενος, *υ, δ, η*, from a neg. and τεκνον a child, which see.

Having no child, childless. occ. Luke xx. 28, 29, 30.

Ἀλενίζω, from αλενης intent, viewing attentively, which from a intensive or augment. and τεινω to tend, fix, which see. To fix the eyes, behold or look steadfastly or attentively. So Gr. Gloss. Albert. explains αλενιζοντες by αλενες βλέποντες; and Hesychius, αλενιζειν προσεχειν, βλέπει. Lucian. Contemp. tom. i. p. 338. Α. ην δ' ΑΤΕΝΙΣΗΣ if you look attentively; & De Merc. Cond. p. 468. Ε. προς τα εαυτου προσωπον ΑΤΕΝΙΖΟΝΤΑ having your

*you eyes fixed on his countenance.*" Luke iv. 20. Acts iii. 4. & al. freq. See *Elsner* and *Kypke* on Acts.

ATEP, Adv. from Heb. אָמַר *to shut, obstruct.*

*Without, not with, either not having, occ. Luke xxii. 35; or in the absence of, occ. Luke xxii. 6.*

Αἰμαζω, from a neg. and ρυαω *to honour.*

*To dishonour, treat with contumely or indignity.* Luke xx. 11. John viii. 49. Rom. i. 24. & al.

Αἰμια, ας, η, from αἰμος.

*Dishonour, disgrace, ignominy.* 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. & al.

Αἰμος, ς, δ, η, from a neg. and τιμη *honour.*

*Dishonourable, without honour.* occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10.

Αἰμολετος, α, ου, comparat. of αἰμος.

*More dishonourable.* occ. 1 Cor. xii. 23.

Αἰμω, ω, from αἰμος.

*To dishonour, treat with indignity.* occ. Mark xii. 4.

ΑΤΜΙΞ, ιδος, η, from αω *to breathe*, according to some; but is it not rather from the Heb. עָרַם *to burn up*, or perhaps a compound of מַשַּׁח אֵשׁ *vapour from fire*? *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see *Wolfius* and *Wetstein*, and comp. *Heb. and Eng. Lexicon* in חָכַל I.

In the LXX this word answers to עָנַן *a cloud*, namely of *incense*, Lev. xvi. 13. Ezek. viii. 11.—to קָשַׁם *smoke, vapour*, as of a *furnace*, Gen. xix. 28, (so αἰμς; καπνοσμός *smoky vapour*, to עָשַׁן *smoke*, Hos. xiii. 3.)—to חָמָר *pillars*, namely of *smoke*, Joel ii. 30. or iii. 3.

Αἰμος, ς, δ, η, και ρο—ου, from a neg. and τελομα perf. mid. of ρεπω *to cut, divide*; which see.

*Indivisible, Αἰμων, ς, An indivisible point of time, an instant, a moment.* occ. 1 Cor. xv. 52.

Αλως, ς, δ, η, και ρο—ου, from a neg. and ρωσ *place.*

*Literally, Without place, or having no place.*

I. Of things, *Inconvenient, unsuitable, improper, amiss, wrong.* occ. Luke xxiii. 41. *Polybius*, as cited by *Raphelius* on the place, uses αλωρον in the same sense; and in the LXX it several times answers to the Heb. אָמַר *iniquity*. Comp. also *Wet-*

*stein*. Observe, that in Acts xxv. 5, eight MSS, two of which ancient, for ρεπω read αλωρον, and the Vulg. renders accordingly—in *viro crimen*. Another MS, and the *Complutensian* edition, add αλωρον after ρεπω; and this reading, which is also approved by Bp. *Pearce*, appears to have been followed by our translators.

II. *Inconvenient, prejudicial, hurtful, evil*, occ. Acts xxviii. 6; where *Wetstein* cites the Greek writers using it in the like sense, and *Galen* in particular applying ΟΤΑΕΝ ΑΤΟΗΟΝ *to escaping the usual consequences of venomous bites*.

III. Of persons, *Absurd, unreasonable.* occ. 2 Thess. iii. 2.

Αυσαζω, from αυση.

*To irradiate, beam, or shine forth.* occ. 2 Cor. iv. 4.

ΑΤΗ, ης, η, q. אָמַר, from נָהַר *to shine*, the η being dropt as usual.

I. *Light, splendour.* In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of day-light.* occ. Acts xx. 11; where *Wetstein* cites from *Polyænus*, καλα πρωτην ΑΤΗΝ ης ημερας, at the first dawning of the day.

In the LXX this word answers to the Heb. נֶהַר, in the only passage wherein it occurs, Isa. lix. 9.

ΑΤΤΟΤΕΤΟΣ, ς, δ.

The Latin name or title, *Augustus*, in Greek letters. occ. Luke ii. 1. See under Σεβαστος.

Αυθαδης, ςος, ςς, δ, η, from αυλος *himself*, and αδωω *to please*, which is I apprehend from the Heb. עָרַן *to delight*, the final η being dropt; which however appears in others of the Greek derivatives from this word, as in αυδαω *to please*, εδωος *pleasant*, ηδωον *pleasure*. Comp. ηδωος.

*Self-willed, self-pleased*, or rather *pleasing himself and despising others, supercilious, haughty, insolent, surly*. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See *Theophrast.* Eth. Char. cap. xv. and *Dupont's* Lectures thereon, and *Raphelius* and *Wetstein* on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10.

Αυθαιπος, ς, δ, η, from αυλος *himself*, and αἰπω *to choose*.

*Choosing or willing of himself, or of his own*

H



own accord. occ. 2 Cor. viii. 3, 17. See *Wolfius*, *Wetstein* and *Kypke*.

Αυθενῶ, ω, from αυθενῆς *one acting by his own authority or power*, q. d. αυλον εἰς, gen. ἐνός, *sending himself*, i. e. upon his own business. Joined with a genitive, *To use or exercise authority or power over*. So *Hesychius*, αυθενῶν, εξουσιάζων, *to exercise authority, to domineer*. occ. 1 Tim. ii, 12, where see *Kypke* and *Wetstein*.

Αυλαω, ω, from αυλος *a pipe or flute*.

*To pipe, play on a pipe or flute*. occ. Mat. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.

ΑΤΑΗ, ης, ῆ, either from αω *to blow*, as the wind; or rather, αω *Mintert* observes, from the Heb. תִּנּוּ *a tent, tabernacle*.

I. Anciently and properly, *An open court inclosed by buildings, a court-yard exposed to the open air*. So the *Etymologist*, Αυλη, δ περιττοιχιζόμενος και υπαιθρος τοπος. occ. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general *a large house or palace*, including the *open court*, about which, according to the eastern mode of building practised to this day, it was built. See *Shaw's Travels*, p. 207. Hence

II. *A large house, or palace*. occ. Luke xi. 21. See *Wetstein* on Mat. xxvi. 3.

III. *A sheep-fold*, a place where sheep are housed. Thus used also in the Greek writers; see *Wetstein*. occ. John x. 1, 16.

Αυληῆς, ε, ῆ, from αυλαω *to pipe*.

*A player on a pipe or flute, a piper or flute-player*. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the musick of *pipes or flutes*, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions *women*, who made it their business to mourn and sing at funerals. *Josephus* expressly mentions these ΑΤΑΗΤΑΣ as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See *Wetstein* on Mat. ix. 23, and *Harmer's Observations*, vol. iii. p. 392, &c.

Αυλιζομαι, from αυλη *a sheep-fold*.

I. *To be put or remain in a fold or stable*, as sheep or other cattle. In this sense it is

used in the profane writers. And because sheep were usually *folded* or *housed* at night, (see *Bochart*, vol. ii. 452, & seq.) hence

II. Spoken of men, *To lodge at night, take up one's night's lodging*. occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by *Thucydides* and *Xenophon*, and also in the LXX, where it answers to the Heb. נָחַב above thirty times. In the Greek writers, however, it is by no means confined to the *night*; for in *Xenophon* Cyr. Exped. lib. iv. p. 270, edit. *Hutchinson*, 8vo. we have Ταυτην δ' αὖτην ἩΜΕΡΑΝ ΗΤΑΙΣΘΗΣΑΝ ἐν ταῖς κωμαις—*That day they lodged in the villages*,"—and p. 451, Ταυτην μὲν ἐν την ἩΜΕΡΑΝ αὐτὴν ΗΤΑΙΣΘΗΣΑΝ.—See also *Hutchinson's* Note 6. p. 253, and *Wetstein* on Mat. xxi. 17. ΑΤΑΟΣ, ε, ῆ.

*A pipe or flute*. The Greek Lexicographers derive this word from the V. \* αωω or αω *to breathe, blow* (so the Eng. *flute* seems related to the Latin *flatus, blowing*); but it may perhaps be better deduced from the Heb. לָחַץ *to perforate, fistulate*; whence לָחַץ *a pipe or flute*, to which word the Greek αυλος generally answers in the LXX. occ. 1 Cor. xiv. 7.

Αυξανω, from αυξω the same.

I. *To grow, increase in bulk*, as vegetables or animals. Mat. vi. 28. xiii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. *To increase in number or multitude*. Acts vii. 17.

III. *To grow, increase*, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 20. comp. Mat. xiii. 32. *To grow, spiritually*. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after καρποφοροῦμενον, *Griesbach*, on the authority of twelve or thirteen MSS (six of which ancient), of both the Syriac, Vulgate and other old versions, admits into the text the words και αυξανομενον, as a probable addition.

IV. In a transitive sense, *To make to grow or increase*. 1 Cor. iii. 6, 7.

Αυξω, ω, from αυξω.

*To increase*. An obsolete verb, whence in the N. T. we have 1st fut. Subj. 1st pers.

\* See Note on this word under Αυγεος.

plur.

plur. *αυξησμεν*, Eph. iv. 15; 1st aor. 3d pers. sing. Indic. *ηξησς*, Luke xiii. 19; Optat. 3d pers. sing. *αυξησαι*, 2 Cor. ix. 10; 1st aor. pass. 2d pers. plur. Subj. *αυξηθητε*, 1 Pet. ii. 2. See under *Αυξ-ανω*.

*Αυξησις*, *ισς*, att. *εως*, from obsol. *αυξω* or *αυξανω*.

*Growth, increase*. It is only applied spiritually, occ. Eph. iv. 16. Col. ii. 19.

*ΑΥΞΩ*, from *αυξω* to increase, or immediately from the Heb. *קח* to grow strong. To grow, increase, spiritually, occ. Eph. ii. 21. Col. ii. 19.

*ΑΥΤΙΟΝ*, Adv. from the Heb. *אחר* after. It denotes time immediately after, or succeeding soon after; To-morrow, within a short time. Mat. vi. 30. Luke xii. 28. Acts xxiii. 15, 20. xxv. 22. With the prepositive article fem. *ἡ* (the N. *ἡμερα* day being understood) it signifies *The morrow, the immediately succeeding day*. Mat. vi. 34. Acts iv. 3, 5. James iv. 14. comp. *Σήμερον*. On 1 Cor. xv. 32, *Weststein* cites from *Diogenes Laer.* *Τρυφωσι ὡς ΑΥΤΙΟΝ ΑΠΟΘΑΝΟΥΜΕΝΟΙ*, They indulge in luxury as if they were to die to-morrow.

*Αυσηρος*, α, ov.

I. *Austere, rough*. It properly denotes a taste or savour, as of unripe fruits, and is deduced by the Etymologists from the V. \* *auw* to dry, because things of an austere taste make the mouth and palate feel dry and harsh. So in *Dioscorides* *ΑΥΣΤΗΡΟΣ ΟΙΝΟΣ* is rough wine. See *Scapula*.

II. *Austere, harsh, severe* in temper or disposition, occ. Luke xix. 21, 22.

*Αυλακεια*, ας, η, from *αυλακης*.

I. *Sufficiency, competence*, occ. 2 Cor. ix. 8.

II. *Content, contentment*, occ. 1 Tim. vi. 6. See *Weststein* on both texts.

*Αυλακεις*, *ας*, *ος*, *δ*, *η*, και *το-ες*, from *αυλος* himself, and *αρκω* to suffice.

I. *Self-sufficient, sufficient*. In this sense it is used by the profane writers.

\* Which is by some not improbably deduced from *au* to blow, as the air, of which dryness is the effect; and the V. *au* seems a derivative of *אין* the Essence, which as in Heb. it is one of the names of the true God, *Jehovah*; so the idolatrous *Arabs*, and, with little variation, the *Syrians* and *Chaldeans* also, applied it to their God, the Air, which they adored as an eternal and self-existent Essence. See *Hutchinson's Moses'* sine Princip. page 31, &c.

II. *Content, satisfied with one's lot*, occ. Phil. iv. 11.

*Αυτοκατακριτος*, α, δ, η, from *αυλος* himself, and *κατακρινω* to condemn.

*Self-condemned, condemned by his own conscience*, as knowing that he acts in violation of such plain and important precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. *Ἀπεικτος*, and see *Campbell's Prelim. Dissertations* to the Gospels, p. 436, &c. occ. Tit. iii. 11.

*Αυτομαλος*, η, ov, from *αυλος* oneself, and *μαω* to be excited, desirous, which may be from the oriental *מא* or *מא* to dilate, extend, excite. See *Castell*.

*Spontaneous, of its own accord*, occ. Mark iv. 28. Acts xii. 10. It is evident that *αυτομαλη* in the former passage is opposed not to the concurrent natural causes of vegetation, heat and moisture (see Job xiv. 8, 9. 2 Sam. xxiii. 4), but to the assistance and cultivation of man. *Hesiod* applies the word in a similar sense to the earth, where, describing the golden age, he says, *Ερς. και Ἡμ.* line 117, 118,

καρπον δ' ἑρριζι ζειδωρος αμμου,  
ΑΤΤΟΜΑΤΗ, πολλοι τε και αρθρον.

The fertile earth yielded her copious fruit

*Spontaneous*—

So *Ovid* of the same happy period, *Metam.* lib. i. line 101, 2,

*Ipsa quoque immunis, rostroque intacta, nec ulla  
Spucia vomeribus, per se dabat omnia tellus.*

The ground untill'd, nor wounded by the share,  
Did of herself her copious produce yield.

Where *ipsa* and *per se*, of herself, are evidently opposed to being cultivated by man. Comp. *Lucretius*, lib. v. line 935, 6. and *Virgil*, *Georg.* i. line 127, 8.

In the same view *Josephus* applies the adverb *αυτομαλως* to the earth, *Ant.* lib. i. cap. i. § 4. where he says, that, after Adam's transgression, God inflicted a punishment upon our first parents, *την γην εκ ελι μεν αυλοις των θαλης αναδωσειν ΑΥΤΟΜΑΤΩΣ ειπων, πονεσι δε και τοις ερσοις τριχομενοις τα μεν παρεχειν, των δε εκ αξιωσειν*, by saying that the earth should no longer yield it's fruits to them spontaneously, but, though they laboured and toiled in cultivating it, should produce some fruits, but not others." Comp. *Josephus in Life*, § 2, and *Weststein*

on Mark. In the LXX, *αὐτομαλα* or *αὐτομαλα ἀναλλανθία* answers to the Heb. כרם *corn which springs up the second year without cultivation*. Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10, *Josephus* says of the eastern gate of the inner court of the temple, *ᾠφθη*—ATTOMATΩΣ 'HNEΩIMENH it was seen to open of its own accord.' De Bel. lib. vi. cap. 5. § 3; and in *Wetstein* the reader may find other Greek writers applying the adjective to doors and gates in like manner.

*Αὐτοῦτος, ὁ, δ, from αὐτός himself, and ὥτομαι to see.*

One who has seen with his own eyes, an eye-witness. occ. Luke i. 2. The Greek writers use the word in the same sense. See *Wetstein*.

ΑΤΤΟΣ, *αὐτῆ, αὐτό*, plainly from the Heb. *אני, אני, אני her, and אני it.*

I. A pronoun relative, referring generally to some preceding word, *He, she, it*. Mat. i. 18, 19, 20, 21. & al. freq. In the style of the N. T. *αὐτός* is frequently redundant, as Mat. viii. 1, 5, 23, 28. Mark v. 2. vii. 25. ix. 28; but this manner of expression, though agreeable to the Hebrew idiom, yet is not a mere *Hebraism*; since it is sometimes used in the most approved and purest Greek writers. See *Xenophon* *Cyropæd.* lib. i. p. 23, edit. *Hutchinson*, 8vo. and Note there, *Blackwall's Sacred Classics*, vol. i. p. 82, and *Wolffius* on Mark v. 2.

In John i. 6. *ὄνομα αὐτῷ* has been supposed a mere *Hebraism*, for *ὄνομα*; but *Kypke* there cites the same phrase from the eloquent orator and philosopher, *Themistius*, and from *Dionysius Halicarn.* speaking of one of the Vestal Virgins, *Ὀνυμιά, ΟΝΟΜΑ ΑΤΤΗΙ*.

In Luke ii. 22, the *Cambridge* and four later MSS, for *αὐτῶν* have *αὐτοῦ*, so *Vulg.* ejus, whence has flowed *αὐτῆς* the reading of the *Complutensian* edition, and of those derived from it. *Griesbach* marks *αὐτοῦ* as a reading equal or perhaps preferable to *αὐτῶν*, which is, however, that of the far greater number of MSS, is embraced by *Mill* and *Wetstein*, and defended by *Campbell* in his Note on Luke ii. 22.

In Acts xiv. 13, *αὐτῶν* is omitted after *πύλας* in nine MSS, three of which an-

cient, and in the Syriac, *Vulg.* and several other ancient versions, and is rejected from the text by *Griesbach*.

II. Joined with a N. *Himself, herself, itself*. John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.

*Εξ αὐτῆς (ὥρας)* From, or at, this very time, immediately. occ. Mark vi. 25. Comp. *Εξ αὐτῆς*.

III. With the prepositive article *ὁ, ἡ, το*, *The same*. Mat. v. 46. Mark xiv. 40. Luke ii. 8. Acts xv. 27. Heb. xiii. 8. So, when joined to a noun, *This, the same*. Mat. iii. 4. xxvi. 44. & al.

*Επὶ τὸ αὐτό (χωρίον* namely), Upon, or to, the same (place), together. Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify together, simul, as in the LXX, 2 Sam. ii. 13, for Heb. *יחדו*. See *Wolffius* and *Kypke*. So *κατὰ τὸ αὐτό*, Acts xiv. 1, where it may otherwise signify at the same time, as it is sometimes used in the Greek writers. See *Wetstein* and *Kypke*.

*Τ' αὐτά, for τὰ αὐτά, The same things*. occ. 1 Thess. ii. 14.

IV. But rarely, *Of himself, of his own accord, spontaneous*. John xvi. 27. And thus this pronoun is used by *Homer*, II. viii. line 293, 4.

—τι μὲ ἐπειθέσθαι καὶ ΑΤΤΟΝ  
οἰμυσις—

Why dost thou me excite,  
Who of myself am eager for the fight?

and by *Callimachus*, Hymn. in *Apol.* lin. 6, 7,

\* ΑΤΤΟΙ τῶν κατόχης ἀνακλιθεὶς πύλας,  
\* ΑΤΤΑΙ δὲ κλειθεῖς.

Ye bars, and bolts, that close the sacred gates,  
Fall back spontaneous.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, *Καὶ σὺ δὲ αὐτῆς τὴν ψυχὴν διαλευκνέσαι ῥομφαία, And a sword shall pierce through thine own soul also.* So 1 Cor. ix. 27. 2 Cor. x. 1. xii. 13. John iii. 28.

VI. *Αὐτό* τὸ, governed by *κατὰ* or *δια* understood, 2 Pet. i. 5, which I take to be the *αὐτοδοσίς*, or correspondent mem-

\* “Αὐτοῖς κατόχης, αὐταὶ κλειθεῖς.—Id est—αὐτομα-  
τος, ut Schol. sine clavigeri opere.” Bentley.

ber

ber of the sentence, to ver. 3, Ως, *As* or *since his divine power hath given us all things that (pertain) to life and godliness, &c.* Καὶ (καί) αὐτοῦ τοῦ θεοῦ—*So also agreeably, or according to, this very thing, or to all that I have just said, giving all diligence, add, &c.* See *Wolffius*.

VII. Αὐτοῖς, &c. by contraction for αὐτοῖς, &c. which see.

VIII. Αὐτοῖς, Adv. by syncope for αὐτοῖς. *In this or that place, here, there.* occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4.

Αὐτοχειρ, ποῖ, ὁ, ἡ, from αὐτός himself, and χειρ a hand.

*Acting with one's own hands.* occ. Acts xxvii. 19.

Αὐχμηρός, α, ον, from αὐχμος drought by too much heat; and this from αὐω to dry, which see under Αὐσρος.

*Dry, desert.* occ. 2 Pet. i. 10, where *Kypke* shews that it is by the Greek writers applied to the earth and to places in this sense, but doubts whether it can, by the like authority, be proved to signify dark, obscure; yet *Wetstein* cites *Aristotle* De Color. opposing εἰλζον καὶ λαμπρον shining and bright, to ΑΤΧΜΗΡΩΙ and αλαμπτοι obscure. In this latter sense of dark, obscure, it may perhaps be best derived from Heb. כסר to convolve, whence כסרית thick darkness, Job iii. 5, and the Greek καμματος a thick mist or darkness.

Αφαιρω, ω, and Mid. αφαιρομαι, σμαι, from αφο from, and αἰρω to take.

*To take off or away.* Mat. xxvi. 51. Luke i. 25. x. 42. xvi. 3. Rom. xi. 27. & al.

Αφανής, εος, ες, ὁ καὶ ἡ, καὶ το—ες, from α neg. and φαίνομαι to appear.

*Not appearing, not manifest.* occ. Heb. iv. 13.

Αφανίζω, from α neg. and φαίνω to shew, bring to sight.

I. *To remove out of sight.* Hence in Pass. *To be removed out of sight, disappear, vanish away.* occ. James iv. 14.

II. In Pass. *To be destroyed, perish.* occ. Acts xiii. 41.

III. *To destroy, corrupt, spoil, as the moth or canker.* occ. Mat. vi. 19, 20; where *Raphelius* cites from *Polybius*, Αὐλον τ' αὐτοῖον, καὶ το γένος αὐτοῖς παν ΗΦΑΝΙΣΑΝ, *They both killed him and destroyed his whole family.*

IV. *To deform, disfigure, as the hypocritical Pharisees did their countenances when they fasted.* occ. Mat. vi. 16, where *Wolffius*, whom see, seems right in understanding it as a general expression for disfiguring the countenance, or making it look dismal, by whatever means. Comp. *Wetstein* and *Kypke*; and observe the Paronomasia—ΑΦΑΝΙΖΟΤΕΙ—ὁπτος ΦΑΝΩΣΙ.

Αφανισμός, σ, ὁ, from ηφανισμαι, perf. pass. of αφανίζω.

*A disappearing, or vanishing away.* occ. Heb. viii. 13.

Αφανός, σ, ὁ, ἡ, from α neg. and φαίνομαι to appear.

*Not appearing, invisible.* occ. Luke xxiv. 31, where see *Wetstein* and *Bp. Pearce*; and to the passages produced by them we add, that *Anacreon*, ode 33, line 4, applies αφανός to the swallow's disappearing, by migrating, at the approach of winter, to the southern countries.

Αφεδρων, ονος, ὁ, from αφο, denoting separation, and ἔδρα a seat; which see.

*A separate or retired place, where men sit to ease nature, a privy, a house of office.* occ. Mat. xv. 17. Mark vii. 19.

Αφειδία, ας, ἡ, from αφειδής not sparing, which from α neg. and φειδομαι to spare; which see.

*A not sparing, severity.* occ. Col. ii. 23; where *Wetstein* cites several of the Greek writers using the phrase, ΑΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ not to spare the body.

Αφελότης, τητος, ἡ, from αφαλης simple, which may be either from the Greek αφαιω to take away, or from the Heb. נטה to separate, for simplicity consists in separation from all heterogeneous mixtures.

*Simplicity, sincerity, purity of intention.* occ. Acts ii. 46.

Αφαλω, from αφο from, and ἔλω to take. *To take off or away.* An obsolete V. whence in the N. T. we have 2d aor. αφαιλον, infin. αφελαιν, 2d aor. mid. subj. αφελωμαι. See under Αφαιρω.

Αφεις, ιος, att. σως, ἡ, from αφημι to dismiss.

I. *Dismissal, deliverance, liberty, as of captives.* occ. Luke iv. 18.

II. *Remission, forgiveness, of sins.* Mat. xxvi. 28. Mark i. 4. iii. 29.

Αφη, γς, ἡ, from ἀφω to connect, whence  
H 3 *Homor*

*Homer calls the limbs αἰμα, Odyss. iv. line 794, ἀπο το συνηθαι from being connected, says Didymus's note.*

*A joint or articulation, where the bones are joined or connected together. occ. Eph. iv. 16. Col. ii. 19.*

*Αφθαρσία, ας, η, from a neg. and φθαρείς corruption, which from φθαράς 2d pers. perf. pass. of φθείρω to corrupt.*

*I. Incorruption, incorruptibility, incapacity of corruption. 1 Cor. xv. 50, 53, 54. & al.*

*II. Incorruptness in a moral or spiritual sense, freedom from corrupt doctrines or designs. occ. Eph. vi. 24. Tit. ii. 7; but in this latter text αφθαρσιαν is not found in very many MSS, five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by Griesbach.*

*Αφθαρτος, υ, δ, η, from a neg. and φθαρος corruptible.*

*Incorruptible, not capable of corruption. See Rom. i. 23. 1 Cor. xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9.*

*Αφίημι, from απο from, and ιημι to send.*

*I. To send away, dismiss. Mat. xiii. 36. Mark iv. 36,*

*II. To emit, send forth, as a voice. Mark xv. 37.*

*III. To yield, give up, as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression ΑΦΗΚΕ το πνευμα, as importing Christ's voluntary dismission of his spirit, see John x. 18; but in the LXX of Gen. xxxv. 18, Rachel is said ΑΦΙΕΝΑΙ την ψυχην; and Plutarch and Longus, cited by Alberti, apply the phrase ΑΦΗΚΕ την ψυχην to the death of a mere man; and so doth Josephus, De Bel. lib. vi. cap. 5. § 3. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And Wetstein, whom see, cites from Euripides, Hecuba, line 571, the very phrase ΑΦΗΚΕ ΠΙΝΕΤΜΑ. Comp. also Kypke.*

*IV. To dismiss, or put away, a wife. 1 Cor. vii. 11, 12, 13.*

*V. To forsake, leave. Mat. iv. 20, 22. v. 24, 40. xxvi. 56. John xiv. 18. xvi. 28, 32. & al. freq.*

*VI. To leave remaining, or after one. See Mat. xxiv. 2. Luke xix. 44. Mark xii. 19, 20.*

*VII. To leave, or let alone. Mark xiv. 6. Luke xiii. 8.*

*VIII. To omit, neglect. Mat. xxiii. 23. Luke xi. 42.*

*IX. To permit, suffer, let. Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14. & al. freq. In Mark i. 34, ηφισ is the 3d pers. sing. 2d aor. indic. active, as if from αφισω.*

*X. To remit, forgive, as debts, sins, or offences. Mat. vi. 12, 14, 15. ix. 2, 5. Αφενναι is the 3d pers. plur. perf. pass. indic. according to the Attic dialect for αφειναι. In this last sense, the verb αφιημι is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 12.), and frequently by the LXX for the Heb. כחל to pardon, נטל to take away, &c. See Vitringa, Observ. Sacr. lib. iv. cap. 3.*

*Αφικνεομαι, εμαι, (2d aor. αφικνεην, from obsol. αφικομαι) from απο from, and ικνεομαι to come, which from ικω to come, and this from Chald. קח to go.*

*To come from one place to another, to come, arrive, reach. occ. Rom. xvi. 19.*

*Αφιλαθος, υ, δ, η, from a neg. φιλος a friend, and αλαθος good.*

*Not a lover of good men, or of goodness. occ. 2 Tim. iii. 3.*

*Αφιλαρτυρος, υ, δ, η, from a neg. φιλος loving, and αλυρος money.*

*Not fond of money, not covetous, without covetousness. occ. 1 Tim. iii. 3. Heb. xiii. 5.*

*Αφικομαι. See Αφικνεομαι.*

*Αφίεις, ιος, att. εως, ι, from αφικνεομαι. A going away, departure. occ. Acts xx. 29.*

*Αφιστημι, from απο from, and ιστημι to place\*.*

*I. Intransitively, To depart, withdraw. Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. 1 Tim. vi. 5. 2 Tim. ii. 19, & al.*

*II. To refrain from, let alone, not to meddle with, or punish. occ. Acts v. 38. Comp. Acts xxii. 29.*

*III. To fall off, fall away, apostatize, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12.*

*IV. Transitively, To draw off or away, to withdraw. occ. Acts v. 37. Raphaelius remarks that Herodotus, lib. i. cap. 154, in like manner uses the verb in an ac-*

\* See Dupont's Remarks under 'ιστημι L.

tive or transitive sense. Τὸς Ἀνδρῶν Αἰε-  
ΣΤΗΞΕΝ ἀπὸ Κυρῶ, *He drew off the Ly-*  
*dians from Cyrus.*\*

Ἀφνω, Adv. q. d. ἀφ'αὐτῶς, from α neg. and  
φαίνωμαι to appear.

*Suddenly, on a sudden*; it strictly imports  
something so quick and sudden as to elude  
the sight. occ. Acts ii. 2. xvi. 26. xxviii. 6.

Ἀφοδῶς, Adv. from ἀφοδός *fearless*, which  
from α neg. and φοβός *fear*.

*Fearlessly, without fear.* occ. Luke i. 74.  
1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12.

Ἀφομοιω, ω, from ἀπο denoting *intenseness*,  
and ὁμοιω to make like, liken.

*To make very like.* occ. Heb. vii. 3.

Ἀφοραῶ, ω, from ἀπο intensive, and ὁραω  
to look.

*To look steadfastly or intently.* occ. Heb.  
xii. 2, where see *Kypke*.

Ἀφορίζω, from ἀπο from, and ὀρίζω, to define.

I. *To separate locally.* Mat. xiii. 49. xxv. 32.  
Comp. Acts xix. 9. 2 Cor. vi. 17. Gal.  
ii. 12.

II. *To separate from, or cast out of, the so-*  
*ciet, as wicked and abominable.* occ.  
Luke vi. 22. Comp. Ἀποσυρῶστος.

III. *To separate, select, to some office or*  
*work.* occ. Acts xiii. 2. Rom. i. 1. Gal.  
i. 15. The *Pharisees*, of which sect St.  
Paul was before his conversion, (see  
Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had  
their name from פָּרַשׁ to separate, q. d.  
ἀφωρισμένοι *separated ones*; and to this  
import of their name the Apostle is by  
some learned men thought to allude,  
Rom. i. 1. where he, who, as a *Pharisee*,  
was before ἀφωρισμένος (פָּרַשׁ) εἰς τὸν  
νόμον *separated to the law of Moses*, now  
says of himself that he was ἀφωρισμένος  
*separated to the gospel of God.* See *Wol-*  
*fius* on Rom. i. 1, and comp. Φαρισαῖος.

Ἀφορμή, ης, ῃ, compounded of ἀπο from,  
and ὀρμη an *impetus, violent tendency*.

*An occasion, an opportunity or casual cir-*  
*cumstance producing a tendency to somewhat*  
*else.* occ. Rom. vii. 8. 11. 2 Cor. v. 12.  
xii. 12. Gal. v. 13. 1 Tim. v. 14. Ἀφορμήν  
λαβεῖν, *To take occasion.* Rom. vii. 11. So  
*Polybius*, and *Dionysius Halicarn.* cited  
by *Kypke*, ἈΦΟΡΜΗΣ, and ἈΦΟΡΜΗΝ,  
ΛΑΒΕΙΝ.

Ἀφορμη δίδοναι, *To give occasion.* 1 Tim.  
v. 14. where *Wetstein* cites *Polybius*, *Ap-*  
*pias* and *Diodorus Sic.* using the phrase  
in the same sense.

Ἀφρίζω, from ἀφρος.

*To foam or froth*, as a man at the mouth.  
occ. Mark ix. 18, 20.

ἈΦΡΟΣ, ε, δ, deduced by some from the  
Greek adverb ἀφ'αφ *quickly, suddenly*, be-  
cause it is *suddenly* formed, and *suddenly*  
dispersed; But may it not be better and  
more naturally derived from the Heb.  
פָּרַשׁ to expand, spread out, with ת em-  
phatic, or a formative מ prefixed?

*Foam, froth*, i. e. a white light substance,  
formed from certain fluids by violent agi-  
tation, and consisting of spherules or  
globules of the fluid expanded with air.  
In the N. T. it is used only for the  
human foam. occ. Luke ix. 39.

Ἀφροσύνη, ης, ῃ, from ἀφρων.

I. *Folly, foolishness, want of wisdom.* occ.  
2 Cor. xi. 1, 17, 21.

II. *Folly, foolishness*, as opposed to *spiritual*  
*wisdom and sobriety*. "Foolish ungovern-  
able passion, in opposition to Σωφροσύνη."  
*Musknicht's Harmony*. "Levity." *Camp-*  
*bell*. occ. Mark vii. 22.

In the LXX it generally answers to the  
Heb. words כְּלָה *vileness*, כְּסָלָה *perverse-*  
*ness*, מְאִלָּה *foolishness*, &c.

Ἀφρων, ονος, ὅ, ῃ, from α neg. and φρον  
mind, wisdom.

*Unwise, inconsiderate, foolish.* Luke xi. 40.  
xii. 20. Rom. ii. 20. 1 Cor. xv. 36.  
2 Cor. xi. 16. & al. freq.

Ἀφύρνω, ω, from ἀπο intensive, and ὕρνω  
sleep.

*To fall asleep, to be asleep.* occ. Luke  
viii. 23.

[Ἀφύρνω] How this word comes to  
signify *he fell asleep*, I do not know:  
ἀφύρνιζω is of a contrary signification.  
It may be observed, that St. Luke often  
uses words compounded with ἀπο in a  
very unusual signification, which per-  
haps may be Provinciality and an *Antio-*  
*chism*. Markland in *Bowyer's Conjec-*  
*tures*. There is, however, but very slender  
proof that St. Luke was of *Antioch*.  
But in the *Martyrdom of Ignatius*, § 7.  
we have μικρὸν ἈΨΥΝΩΣΑΝΤΕΣ,  
*having slept a little*."

Ἀφωνος, ε, δ, ῃ, from α neg. and φωνη a  
voice.

I. *Dumb, having no voice.* occ. 1 Cor. xii. 2.

\* See *Larzer's Hist. of Apost. and Evang.* ch.  
vii. ii. 3. p. 86. edit. *Watson*.

II 4

II. *Dumb*,

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liii. 7, for the Heb. שָׁמֹט *mute, silent.*

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Αχαριστος, α, δ, η, from α neg. and χαρις *thanks.*

*Unthankful, ungrateful.* occ. Luke vi. 35. 2 Tim. iii. 2. See *Wetstein* on Luke.

Αχειροποιητος, α, δ, η, from α neg. and χειροποιητος *made with hands.*

*Not made with hands, made or performed without hands.* occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ΑΧΑΤΣ, υος, η. It may be deduced either from the Heb. חָצַץ *to collect, assemble*, with η emphatic prefixed, and so denote a collection or assemblage of gross vapours (as below), or from ἔπει *to pervert*, for a mist perverts the sight, or (more properly speaking) the rays of light, by turning them out of their direct course.

*A mist, a thick mist, a fog.* *Galen*, as cited by *Scapula*, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called *αχλος*, and those that are afflicted with it *δια τινος αχλος οιοῦνται βλέπειν*, seem to see through a sort of thick mist or fog." *Elymas* the sorcerer was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. *Homer*, II. xx. lin. 321, 341, 2, and see *Wetstein*.

Αχρησιος, α, ον, from α neg. and χρεια *utility, usefulness.*

I. *Unprofitable, useless.* occ. Mat. xxv. 30.

II. *Unmeritorious, conferring no favour.* Luke xvii. 10. See *Campbell's Prelim. Dissertations to Gospels*, p. 604.

In the LXX it is once, 2 Sam. vi. 22. used in the sense of *mean, despicable*, answering to the Heb. נָזַל *low, humble.*

Αχρησιω, ω, from αχρησιος.

*To make unprofitable.* Pass. Αχρησιομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of

Ps. xiv. 3, where the correspondent Heb. word to ηχρησθησαν is וְהָיוּ רָעִים *they are become stinking, filthy.*

Αχρηστος, α, δ, η, from α neg. and χρηστος *profitable.*

*Unprofitable, useless.* occ. Philem. ver. 11; where St. Paul seems to allude to the name of *Onesimus*, which signifies *useful*. He also uses αχρηστος, by a litotes, for *hurtful, injurious*. See *Wolffius* and *Elsner*, and comp. under Αλυσίλεης.

ΑΧΡΙ, and sometimes before a vowel ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct. and derived perhaps from the Heb. חָצַץ *to meet*, with η prefixed.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22.

Αχρις ε, used elliptically for Αχρις το χρόνου, εν ω, *Till the time in which—*

1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.

2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts xx. 4. xxviii. 15.

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Αχυρον, ο, το, either from α neg. and χυρον *firm, steady*, or from the Heb. עָצָב *to disturb.*

*Chaff*, " \* the husks (and refuse) of corn separated by threshing and winnowing," which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea chaff*, is derived from the Greek παλλω *to toss*. Comp. Job xxi. 18. Ps. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts αχυρον denotes not only *chaff*, properly so called, but also the *stalks* or *straw*, and in short whatever, though it grew with the grain, is separated from it and thrown away. In *Xenophon*, αχυρα, in like manner, includes the *stalks* of corn. See *Raphelius*, *Wetstein*, and *Kypke*.

Αψευδης, εος, ες, δ, η, from α neg. and ψευδης *false, a liar.*

*That cannot lie or deceive.* occ. Tit. i. 2, where see *Wetstein*.

• Johnson.

Αψινθος,

Αψινθος, α, δ, q. d. αψινθος not to be drunk, on account of its extreme bitterness, from α neg. and ψινω to drink. So in Heb. it is called לעגל from על to reject, because animals reject or refuse to eat it.

Wormwood. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of \* Bp. Newton, denotes Generic king of the Vandals, who not only bitterly afflicted the Romans in the year

455, but also espoused the bitter and poisonous doctrines of Arius, and during his whole reign most cruelly persecuted the orthodox Christians.

But Vitrina on Rev. whom see, by this fallen star, whose name was Wormwood, understands, and as it seems with greater probability, the heresiarch Arius himself. Αψυχος, α, δ, η, και το—ον, from α neg. and ψυχη life.

Without life, inanimate. occ. 1 Cor. xiv. 7.

## B.

### B A A

**B**, β, ε. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב *Beth*, of the Hebrews, but in form more nearly resembling the Samaritan or Phenician *Beth*.

BAAA, Heb. בעל.

*Baal*, An Idol. The word denotes a ruler, and by this name, when singular, the idolaters of several nations worshipped the sun or solar fire, as the great independent ruler of nature. Thus *Sanchoniathon* (or whoever was the author of the *Phenician Theology*, published in Greek by *Philo Byblius*, and preserved by *Eusebius*, *Præparat. Evangel. lib. i. cap. 10.*), in his account of the ancient heathen, says expressly of the Sun (ἥλιον), Τῷ ὅντι Θεὸν ἐνομιζόντων ὕμνον ὑμᾶν. Κυρίου, † ΒΕΕΛΣΑΜΗΝ καλεῖντες, ὃ ἐστὶν παρὰ Φοινίκης Κύριος ὑμᾶν. This God they esteemed the only Lord of Heaven, calling him *Beelsamen* (i. e. בעל שמים, or בעל בעל), which, in the *Phenician* language, is *Lord of Heaven*.\* occ. Rom. xi. 4; where it is observable, that Βααλ

### B A Θ

has the feminine article THῆ prefixed; THῆ Βααλ being either put elliptically for τῇ εἰκόνι τῆ Βααλ the image of Baal, or rather βααλ being thus used feminine, because the idol itself, which was of the beeve kind, was sometimes a female. So good old *Tobit*, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of *Israel* sacrificed THῆ BAAA THῆ ΔΑΜΑΛΕΙ to the heifer Baal, *Tobit* i. 5; and the LXX frequently use not only Βααλ singular with a feminine article, as *Jer.* ii. 8, 28, xi. 13. xix. 5. xxxii. 35. *Hos.* ii. 8. *Zeph.* i. 4; but sometimes βααλμ plural also, as ΤΑΣ βααλμ, 1 *Sam.* vii. 4.\* It is certain that the Pagan East-Indians still retain the most religious veneration for a cow. *Comp. Heb. and Eng. Lexicon* in בעל III.

Βαθμος, α, δ, from βαίνω to go, which see. I. A step. But it occurs not in this sense strictly in the N. T.

II. A degree, rank. occ. 1 *Tim.* iii. 13; where see *Wolfius*.

ΒΑΘΟΣ, εος, υς, το, from Heb. בָּה hollow, or בָּה capaciousness.

\* See his *Dissertations on the Prophecies*, vol. iii. p. 90—92. 2d edit. 8vo.

† *Plaurus*, in the Punic language, writes it *Balsamen*. *Papoul. act. v. scen. 2.*

\* See *Selden*, *De Diis Syris*, syntag. ii. p. 166, &c.

I. Depth,



I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. Luke v. 4.

II. *Depth*, in a figurative sense, as of poverty. occ. 2 Cor. viii. 2, where see *Kypke*, and comp. Rom. viii. 39.

III. *Greatness, immensity*, as of riches. occ. Rom. xi. 33. So *Plutarch* has ΒΑΘΟΣ *ἡμερονίας* for a vast empire; *Ælian*, ΠΑΟΤΤΩΙ ΒΑΘΕΙ; and *Euripides*, cited by *Polybius*, compounds the two words βαθύς and πᾶλος, when he calls peace ΒΑΘΥΠΑΟΤΤΕ, abundant in riches. See more in *Raphelius*, *Wolffius* and *Wetstein*. To what they have produced I add from *Josephus*, Ant. vii. cap. xv. § 1. ΠΑΟΤΤΟΝ ποιεῖσαι ΒΑΘΥΤΑΤΟΝ, to acquire immense riches."

IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see *Vitringu*.

Βαθυῶν, from βαθύς.

To deepen, as in digging. occ. Luke vi. 48.

Βαθύς, εἰς, v. See Βαθος.

I. *Deep.* occ. John iv. 11.

II. *Deep*, in a metaphorical sense, as sleep. occ. Acts xx. 9. So *Theocritus*, Idyl. viii. line 65, ΒΑΘΥΣ ΤΙΝΟΣ deep sleep. *Lucian*, Timon. tom. i. p. 61, Τὸν ΒΑΘΥΝ τυλὸν ΤΙΝΟΝ; and *Plutarch*, tom. i. p. 793. D. edit. *Xylandr*. ΤΙΝΟΝ ΒΑΘΥΝ.

III. Spoken of the morning, *Early, very early.* occ. Luke xxiv. 1. On which passage *Elmer*, *Wolffius*, and *Wetstein* shew that ὀρθρὸς βαθύς, and ὀρθρὸς βαθεὺς, are phrases used by the best Greek writers. Βαῖνω, from βαῶν, the same, which is plainly from the Heb. בא, to go, come.

To go, proceed. The simple V. occurs not in the N. T.

ΒΑΙΟΝ, s, το.

A branch of the palm-tree, as the gen. plur. Βαίων is used simply without φοινικων, 1 Mac. xiii. 51. So *Hesychius*, βαῖς, ραῖδος φοινικος, καὶ βαῖον." Βαῖς, a branch of the palm-tree, also Βαῖον." And the Etymologist, βαῖον—σημαίνει τον κλαδον το φοινικος, βαῖον signifies the branch of the palm-tree. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαι of the same import. Thus *Porphyrus*, De Abstin. lib. iv. § 7, speaking of the Egyptian priest, says Κοίη δὲ

αὐτοῖς ἐκ τῶν σπαδικῶν τε φοινικος, αἷς καλεσσι. ΒΑΙΣ, στεπλεχίῳ, Their bed was a mat made of palm leaves, which they call Bais." And *Salmasius* informs us, that the Egyptian gospel in John xii. 13, translates τα βαῖα των φοινικων simply by ΖΑΝ ΒΑΙ, that is τα βαῖα, for ζαν is only a mark of the plural number. occ. John xii. 13, where see *Wetstein*, and *Suicer*, Thesaur. in Βαῖον.

Βαλλανῖον, or Βαλανῖον, s, το, from Βαλλειν to cast, or βαλλειν ενλος to cast in.

A bag or purse into which money or other valuables are put or cast, a money-bag. occ. Luke x. 4. xii. 33. xxii. 35, 36.

In the LXX, Prov. i. 14, it answers to כֶּסֶף a bag or purse.

ΒΑΛΛΩ, from Η b. נבל to cast off, or לבי to bring, carry, or rather from ברח to hurry, precipitate. Accordingly Βαλλω, in all its applications, retains somewhat of the idea of impulse.

I. To cast, throw. Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. To cast, as a tree it's fruit. Rev. vi. 13.

III. To put. See Mat. ix. 17. xxv. 27. Mark ii. 22. vii. 33. John v. 7. xviii. 11. xiii. 2. On which last text, *Elmer* cites from *Plutarch* the phrase ΕΙΣ ΝΟΤΝ ΕΜΒΑΛΛΕΙΝ to put into the mind, in the same sense of suggesting, persuading. I add from *Lucian*, De Syr. Deā, tom. ii. p. 897. Ἡ Ἥρη (Juno) ΕΠΙ ΝΟΟΝ ΕΒΑΛΛΕ. See also *Wetstein*. But *Kypke*, whom also see, produces from *Pindar* Olymp. 13, lin. 21, &c. Πολλὰ δ' ΕΝ ΚΑΡΔΙΑΙΣ ἀνδρῶν ΕΒΑΛΟΝ Ὠραι πολυανθεμαὶ ἀρχαῖα σοφισμαθ'. But the flowery Hours (i. e. the daughters of Jupiter) have put in the hearts of men many ancient arts."

IV. To thrust. Rev. xiv. 16, 19.

V. To strike. Mark xiv. 65.

VI. In a neuter sense, To rush, as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and plu-perf. To be cast down, to lie, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al

Βαπτιζω\*, from Βαπτω to dip.

I. To dip, immerse, or plunge in water. But in the N. T. it occurs not strictly in this

\* See *Gentleman's Magazine*, vol. vii. p. 10, 152. vol. viii. p. 182, 286. and vol. ix. p. 10, 113.

sense,

sense, unless so far as this is included in Sense II. and III. below.

II. *Βαπτίζω*, Mid. and Pass. *To wash oneself, be washed, wash*, i. e. the hands by immersion or dipping in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2. and under *Πλύνω*.

The LXX use *βαπτίζω*, Mid. for washing oneself by immersion, answering to the Heb. שָׁטַף, 2 K. v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Eccles. xxxiv. 25.

III. *To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution.* *Βαπτίζω*, Pass. denotes the voluntary reception of baptism, *To be baptized, receive baptism, to be initiated by the rite of baptism.* It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see *Wetstein*) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16.

In Mark vi. 14. the participle *ὁ βαπτίζων* is used, according to the Heb. and Greek idiom, for *ὁ βαπτίζης* the baptizer.

*Βαπτίζεσθαι ὑπὲρ νεκρῶν*, 1 Cor. xv. 29, see under *ὑπὲρ* I. 3.

IV. *To baptize, as the Israelites were into Moses in the cloud and in the sea*, occ. 1 Cor. x. 2; where probably the true reading is *ἐβαπτίσθησαν*, as almost all the ancient, and some of the later MSS. read. See *Wetstein's* Var. Lect. and *Griesbach*. "*They were baptized* (not *unto*, as our Eng. version has it, but) *into Moses*, i. e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so *βαπτίζεσθαι εἰς Χριστόν* is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. *Pearce*.

V. In a figurative sense, *To baptize with the Holy Ghost*. "It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth, &c." *Stuckius*. Mat. iii. 11. Mark i. 8. Luke

iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings.* Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. בָּעַר to terrify, affright, Isa. xxi. 4. *Ἡ Ἀνομία μὲν ΒΑΠΤΙΖΕΙ, Iniquity plungeth me, i. e. into terror or distress.*" So *Josephus*, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that *ΕΒΑΠΤΙΣΑΝ τὴν πόλιν, They plunged the city, namely into calamities.*"

*Βαπτίζω, αἶος, το*, from *βεβαπτίζω*, perf. pass. of *βαπτίζω*.

I. *An immersion or washing with water*, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. *Baptism or immersion in grievous and overwhelming afflictions and sufferings.* Mat. xx. 22, 23. Comp. *Βαπτίζω* VI.

*Βαπτίζω, ε, ὁ*, from *βεβαπτίζω*, perf. pass. of *βαπτίζω*.

*An immersion or washing in water.* occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian baptism.

*Βαπτίζης, ε, ὁ*, from *βαπτίζω*.

*A baptizer*, "a title from John's office, not a proper name." *Campbell*, whom see. An agnomen or surname of John, the forerunner of our B. Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see *Josephus*, Ant. lib. xviii. cap. 6. § 2, and *Lardner's* Collection of Testimonies, vol. i. cap. 4.

*ΒΑΠΤΩ*, perhaps from Heb. שָׁטַף to sink, by transposition.

*To dip, plunge, immerse*, occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that *βαπτειν—ὑδατος* is a good Greek phrase for dipping in water. Thus *Homer*, Il. vi. line 508, and xv. l. 265. *Λεσθαί ΠΟΤΑΜΟΙΟ* (Ionic for *ΠΟΤΑΜΟΥ*) is *to bathe in a river*. Comp. Il. xxi. l. 560, *Λεσσεσμενος ΠΟΤΑΜΟΙΟ*. And *Wetstein* cites from *Aratus*, *ΒΑΠΤΩΝ ΩΚΕΑΝΟΙΟ*, *Dipping in the ocean.*" In these expressions the preposition *ἐν* in, or *ἐκ* with, is understood

derstood before the noun. See *Pasar's* Lexicon, *Bos*, Ellips. in *Est*, and *Dammi* Lexic. col. 1433, 4.

BAP. Heb.

*Bar*. Heb. Chald. and Syriac בר, *a son*. So *Bap Iwva*, Mat. xvi. 17. is *son* of *Jonas*. Comp. *John* i. 42. xxi. 15, 16, 17. and *Βαριμαίος*, *son* of *Tinnæus*, Mark x. 46. comp. *Βαριγούς*, Acts xiii. 6.

BAPBAPOΣ, *u*, *δ*.

*A barbarian*, i. e. *a man who speaks a foreign or strange language, a foreigner*. See 1 Cor. xiv. 11. "Some," says *Mintert*, "derive this word from the Arabic *barbar*, which signifies to *murmur*. *Strabo*, lib. xiv. \* thinks it is formed by an onomatopœia from the *sound*, as denoting a man who speaks with difficulty, and harshness. Others deduce it from the Heb. בבל *to confound*."†

"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle *Paul* under the distinction of *Greeks* and *Barbarians*, Rom. i. 14." *Doddridge* (comp. *Kypke*). And hence *St. Luke*, in conformity with the usual style, calls the inhabitants of *Melita*, or *Malta*, *βαρβαροι*, Acts xxviii. 2, 4; and no doubt their *language* was *barbarous* in respect to the Greeks and Romans; for as the island had anciently a *Phœnician* colony settled in it (see under *Μελίτη*), so it was afterwards, for a considerable time, subject to the *Carthaginians*, who established the *Punic* tongue therein; and hence the vulgar language of *Malta*, even to this day, contains a great deal of the *Phœnician* and old *Punic*, as the curious reader may see very satisfactorily proved in the *Ancient Universal History*, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

*Βαρύω*, *w*, from *βαρος* *weight, burden*.

I. *To burden, load, weigh down*. In *Pass.*

\* Ορισμοὶ διὰ τοῦ ΒΑΡΒΑΡΟΝ καὶ Ἀρχαῖς μεταφραστικαὶ αἰτίας καὶ ΟΝΟΜΑΤΟΠΟΙΙΑΝ ἐν ταῖς δυσωφίαις καὶ σκληραῖς καὶ τραχυαῖς λαλοῦσιν, ὡς τοῦ βαλταριῶν καὶ τραυλιῶν καὶ φιλλυῶν, p. 977, edit. *Amstel*.

† See *Vitringa*, *Observ. Sacr.* lib. i. cap. 9. § 16.

*βαρεσθαι*, *εἶναι*, *To be oppressed, weighed down, heavy*, as the eyes or body with sleep. occ. Mat. xxvi. 43, (where see *Kypke*) Mark xiv. 40. Luke ix. 32. So in the *Anthologia* (see *Wetstein*), *BEBAPHMENOS* ΤΙΝΩ; and *Anacreon*, Ode 52, line 18, speaks of a young woman, *BEBAPHMENHN* ε; ΤΙΝΩΝ, *Weigh'd down to sleep*. Thus likewise *Ovid*. *Metam.* lib. 1. line 224,—*gravem somno*—*heavy with sleep*. And *Virgil*, *Æn.* vi. line 520,—*somnoque gravatum*.

II. *To be oppressed, burdened, weighed down*, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. *To be burdened or charged with expense*. occ. 1 Tim. v. 16. comp. *βαρος* V.

*Βαρύς*, Adv. from *βαρὺς*.

*Heavily, dully*. occ. Mat. xiii. 15. Acts xxviii. 27.

*Βαρος*, *ος*, *ης*, *το*, from *βαρὺς*.

I. *Weight, burden*. It occurs not in the N. T. strictly in this sense; but hence

II. It is applied to that *eternal weight of glory*, which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. *St. Paul*, in this expression *βαρος δόξης* *weight of glory*, elegantly joins together the two senses of the Heb. כבוד, which denotes both *weight* and *glory*, i. e. *shining* or *being irradiated with light*; for the natural connection between which two senses see *Heb.* and *Eng. Lexicon*, under כבוד VI. and the authors there quoted.

III. *Burdensome labour, laborious employment*. occ. Mat. xx. 12.

IV. *A burden, burdensome injunction*. occ. Acts xv. 28. comp. Rev. ii. 24.

V. *Burden, charge*. Hence *Εν βαρὶ σῖναι*, *To be burdensome, chargeable*. occ. 1 Thess. ii. 6. comp. Neh. v. 15. 1 Tim. v. 16, *ἀκαρῆς*, and *ἐπιβαρῶν*. *Wolfius*, however, refers the phrase *εν βαρὶ σῖναι* to making use of the apostolic authority and dignity in general. This interpretation he confirms from the use of *βαρεια*, 2 Cor. x. 10; from an expression in *Phalaris's* *Epist.* *βαρεα τινι σῖναι*; and from the opposition between *εν βαρὶ σῖναι*, ver. 6, and that *ἡπιότης*, *mildness* or *gentleness*, which the Apostle professes to have observed, ver. 7. French transl.

translat. of ver. 6.—*quoique nous eussions pu montrer de l'autorité comme les Apôtres de Christ.* So *Macknight*.

- VI. *Bapsa*, η, τα, *Infirmities, faults*, which in Christians are *burdensome or grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Thess. v. 14.

*Βαρυω*, from *βαρυς*.

*To oppress, overload, overcharge.* occ. Luke xxi. 34. So *Homer*, *Odyss.* iii. line 139, ΟΙΝΩΙ ΒΕΒΑΡΗΚΟΤΕΣ, *O'ercharged with wine*; and *Odyss.* xix. line 122. ΒΕΒΑΡΗΚΟΤΑ μὲν φρενας ΟΙΝΩΙ, *My mind o'ercharged with wine.* And *Xenophon*, cited by *Raphelius* on the place, says that *Lycurgus* thought that men should take so much food, *ὡς ὅτι πλησμονῆς μηδὲν*, *BAPTNEΣΘΑΙ*, as never to be *oppressed* with repletion." Comp. under *Τραφω* III. and see *Wetstein* and *Kypke* on Luke.

*ΒΑΡΥΣ*, σια, υ, from Heb. מָרָב *to concrete*.

- I. *Heavy.* occ. Mat. xxiii. 4.

- II. *Weighty, important.* occ. Mat. xxiii. 23.

Comp. Acts xxv. 7.

- III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10.

- IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3.

This word, in the LXX, generally answers to the Heb. כָּבֵד.

*Βαρυμὸς*, η, ον, from *βαρυς* *heavy*, and τιμή *price*.

*Of great price, very precious or valuable.* occ. Mat. xxvi. 7.

*Βαρανίζω*, from *βαρανος*.

- I. *To examine, try.*

- II. *To examine by torture.* Hence

- III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii. 2.

- IV. *Βαρανίζομαι*, *To be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. *Longin.* De Sublim. sect. x. towards the end.

*Βαρανισμὸς*, ο, ὅ, from *βεβαρηνισμαί*, perf. pass. of *βαρανίζω*.

*Torment, torture.* Rev. ix. 5. xiv. 11. & al.

*Βαρανιστής*, ο, ὅ, from *βαρανίζω*.

*A tormentor, or jailor.* The word *βαρανιστής* properly denotes *examiner*, particularly one who has it in charge to ex-

amine by torture. Hence it came to signify *jailor*; for on such, in those days, was this charge devolved." *Campbell*, whom see. occ. Mat. xviii. 34.

ΒΑΣΑΝΟΣ, ο, ὅ, from Heb. בָּחַן *to try, examine*, the aspirate ב being (as usual) changed into σ.

- I. *An examination.*

- II. *An examination by torture.* In both these senses it is used by the profane writers.

- III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where *Wetstein* cites *Dio Chrys.* applying it to *torments* arising from *distempers*.

*Βασίλεις*, ας, ῆ, from *βασιλεύς*.

- I. *A kingdom, or dominion of a king.* Mat. iv. 8.

- II. "*Royalty, royal power, or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." *Campbell*, whom see. occ. Luke xix. 12, 15.

- III. *Βασιλεία τῶν οὐρανῶν*, *The kingdom of heaven, or of the heavens*, a phrase peculiar to St. Matthew, for which the other Evangelists use *βασιλεία τοῦ Θεοῦ*, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 14; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11, and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of Man*, or, in other words, the \* *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth*: (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies

\* See John xviii. 36. Luke i. 33.

only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See *Doddridge* on Mat. iii. 2, *Suicer*, *Thesaur.* in βασιλεια, and *Jos. Mede's Works*, folio, p. 103, 4. *Campbell* observes, that βασιλεια signifies not only *kingdom*, but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time* or *duration* of the sovereignty, by the latter. See more in *Preliminary Disquisitions* to the Gospels, p. 136, &c.

Βασιλειος, υ, δ, η, from βασιλευς.

I. *Royal, kingly.* occ. 1 Pet. ii. 9.

II. Βασιλειον, α, το, (namely δωμα, a house, being understood), a royal house, a palace. occ. Luke vii. 25; where *Wetstein* shews that the word is used in the same sense by the Greek writers.

Βασιλευς, εως, att. εως, δ, q. βασις τυ λαου (att. for λαου), the support of the people. A king, monarch. It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xxv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the *Roman Emperor*, whom, though the Romans themselves abhorred the title of *Rex*, or *King*, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλευς or king. Thus *Josephus De Bel.* lib. iii. cap. 7. § 3. Τα περι της Ρωμαιων ΒΑΣΙΛΕΙΣ εσομενα. "What would happen concerning the *Roman Emperours*." So *Cellarius*, in his *Herodum Historia vindicata*, printed at the end of the 2d vol. of *Hudson's Josephus*, shews that not only *Herodian*, but *Pausanias*, *Dionysius Perieget.* and *Diodorus Sic.* apply the name βασιλευς to the *Roman Emperours*. See also *Wolfius* on John xix. 15. On Rev. xix. 16, see *Vitringa*, *Elmer*, and *Alberti*.

Βασιλευω, from βασιλευς a king.

To be a king, reign as a king, whether in a proper or figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14. Rom. v. 14, 17, 21. 1 Cor. iv. 8. Rev. xix. 6, where see *Vitringa*. On Mat. ii. 22, *Wetstein* shews that the phrase ΒΑΣΙΛΕΥΕΙΝ ANTI TINOΣ is used not only by the LXX. 2 Kings xv. 7, and in 1 Mac.

xiii. 32, but likewise by *Herodotus*, *Aristophanes*, *Xenophon*, and *Appian*, for reigning in the stead or place of another.

Βασιλικος, η, ον, from βασιλευς.

I. *Royal, kingly, of or belonging to a king.* occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικος, δ, (διακονος; an attendant, or the like, being understood), A courtier, i. e. an attendant, servant, or minister of a king, as the Syriac version renders it ܡܠܝܚܝܬܐ, i. e. δulos βασιλεως, or βασιλικος, "qui vices regis gerebat, & regius erat minister." *Tremellius*. occ. John iv. 46, 49. Comp. *Wetstein*, *Kypke*, and *Campbell*.

Βασιλισσα, ης, η, from βασιλευς.

A queen, occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by *Theocritus*, *Idyll.* xv. line 24, and by others of the Greek writers, whom see in *Wetstein*.

Βασις, ιος, att. εως, η, from βαω or βαινω to go, tread, which in the perf. tense, βεβηκα (Ionic βεβαα), imports in the Greek writers, *firmness, steadiness*.

I. A basis, base or foundation, from its steadiness.

II. The sole of the foot, or in a more lax signification, the foot of a man, which is, as it were, the basis on which he stands or goes. occ. Acts iii. 7. *Elmer* and *Alberti* shew that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the *footstep* or *tread*. Comp. Heb. xii. 13; and see *Wetstein* and *Kypke* on Acts.

Βασκαινω.

To bewitch, properly with the eye. So the Greek Scholiast on *Theocritus*, *Idyll.* 5. line 13. observes, that βασκανος properly signifies δ τοις οφθαλμοις καινωι και φθειρων το δραβον υπ αυτου, one who with his eyes kills or destroys what he looks at; and the *Etymologist* says that βασκανος is for φασκανος, δ τοις φασει καινωι, he who kills with his looks or eyes: and this derivation is confirmed by the initial f being found instead of the δ in the Latin *fascino*, to fascinate or bewitch with the eye. The superstitious Heathen believed that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. Hence βασκαίνω and its derivatives are frequently used in the profane authors for envy, and the LXX and

and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Eccclus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. *Pliny* relates from *Isigonus*, that "among the *Triballians* and *Ilyrians* there were certain enchanters, *qui visu quoque effascinent interimantque quos diutius intueantur, iratis præsertim oculis*; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with *angry eyes*." Nat. Hist. lib. vii. cap. 2.

Ὁ, μὴ ΒΑΙΚΑΝΘΩ δὲ, τρεῖς αἱ ἡμῶν ἐλπίδες καλῶν·  
To guard against the harm of *evil eyes*,  
Thrice on my breast I spat,

says a shepherd in *Theocritus*, Idyl. vi. l. 39. And another in *Virgil*, Eclog. iii. l. 103,

*Nescio quis teneros oculus mihi fascinat agnos.*  
Some *evil eyes* bewitch my tender lambs.

These passages, to which many more might be added (see *Wetstein* on Gal. iii. 1.) are sufficient to shew the notions of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and \* Mahometan countries, and among the vulgar in most of those that call themselves Christian. But when St. Paul says, *O foolish Galatians, τὴν ὕμᾶς ἐξασκαρῶ, who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwithstanding

\* "No nation in the world (says Dr. Shaw, Travels, p. 243, 2d edit.) is so much given to superstition as the *Arabs*, or even the *Mahometans* in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a counter-charm to an *evil eye*: for five is with them an unlucky number, and five (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, Exodus xiii. 16. Numb. xv. 38.) they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

standing, did not give the least credit to the pretended fascination of an *evil eye*. occ. Gal. iii. 1.

The LXX have βασκαίνει τῷ ὀφθαλμῷ αὐτοῦ, shall envy with his eye, for וְעַיַן עָרַךְ his eye shall be evil, Deut. xxviii. 54; and ver. 56, βασκαίνει τῷ ὀφθαλμῷ αὐτοῦ, for וְעַיַן עָרַךְ. So Eccclus. xiv. 8, Πονηρὸς ὁ βασκαίνων ὀφθαλμῷ. He is wicked who envieth with his eye. Comp. under ὀφθαλμός III.

Βασαζω. *Martinus* and *Mintert* derive it from *Baw* to go, and *saw* to stand, i. e. firm.

I. To bear, carry, properly a heavy burden; bajulare, as Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.

II. To bear, carry, in general. Luke x. 4. xi. 27. Comp. Acts ix. 15.

III. To carry off or take away, John xx. 15, where see *Wetstein*, *Wolfius* and *Kypke*; Mat. iii. 11, whose shoes I am not worthy "βασαζαῖν to take away (*Diog. Laert.* p. 373. edit. *Meibom.*), after having pulled them off; that is, whose slave I am not worthy to be; this being the office of slaves among the ancients." *Markland*, in Append. to *Bowyer's Conject.* where see more; also *Wetstein* on Mat. John xii. 6, ἐξασαζεν, carried off, i. e. stole. Thus *Bp. Pearce* and *Kypke*, who confirm this sense from the Greek writers.

IV. To take up, occ. John x. 31; where this V. implies the largeness of the stones employed. So *Homer*, *Odyss.* xi. line 593,

ἄσας ΒΑΣΤΑΖΟΝΤΑ πῶδ' ὅσους ἀμφολιγέειν.

Heaving with both his hands a pond'rous stone.

V. To bear, support, sustain, suffer, whether corporally, Mat. xx. 12. Rom. xi. 18; or mentally, John xvi. 12. Rom. xv. 1; or both, Mat. viii. 17. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al. On John xvi. 12, observe, that the same expression is used in *Epictetus's* *Enchirid.* chap. xxxvi.—Τὴν σεαυτοῦ φύσιν καλῶς φέρει, εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΖΑΙ. Consider your own nature, whether you are able to bear it." So *Arrian*, *Epictet.* lib. iii. cap. 15, Τὴ ΔΥΝΑΣΑΙ ΒΑΣΤΑΖΑΙ.

ΒΑΤΟΣ, ε, ῃ, perhaps (ω being changed into ρ as usual) from the Heb. בַּטָּח, a noisome plant, which is rendered βάλος by the LXX, Job xxxi. 40.

A bush or bramble. occ. Mark xii. 26. Luke

Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have *τς* before *βαλς*; and this reading is adopted by *Wetstein* and *Griesbach*, whom see.

**ΒΑΤΟΣ**, *ς, δ*, from the Heb. *בַּר*.

*A Bath*, the largest Jewish measure of capacity next to the *Homer*, of which it was the tenth part. See *Ezek.* xlv. 11, 14. It is equal to the *Ephah*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6.

**Βατραχος**, *ς, δ, γ*, *βατραχος*, *παρά τς την βοην τραχειαν εχειν*, from its harsh croaking.

*A frog*. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking?

**Βαττολολεω**, *ω*, from *βατλος*, a stammerer, properly one who cannot speak plain, but begins a syllable several times before he can finish it \*, and *λολος* speech. And *βατλος* seems a derivative from Heb. *בְּבִלְיָא* to speak foolishly, prate, babble, effutire.

To use vain repetitions, as the Heathen did in their prayers. Of these we have examples, 1 K. xviii. 26. Acts xix. 34. Comp. *Homer*, Il. i. lin. 472, 3. occ. Mat. vi. 7. Comp. *Ecclus.* vii. 14.

*Simplicius* on *Epictet.* p. 212, uses this very uncommon verb. See *Wetstein* on Mat.

**Βατασμα**, *αλος, το*, from *εβδελυμαι*, perf. of *βδελυσσομαι*.

An abomination, an abominable thing.

Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16. Mark xiii. 14, with Luke xxi. 20, 21, it is plain that by the *abomination of desolation*, i. e. which maketh desolate, are meant the Roman armies with their en-

\* *Salmasius* in *Pole's Synops.*

† Whence also may be derived the name of that *Battus*, the son of *Polymnestus* the Therman; who, *Herodotus* says, was *τραυλος*, a stammerer. Lib. iv. cap. 155. of *Battus*, a silly tautological poet mentioned by *Suidas*, and to whom *Ovid* is thought to allude in the answer of that babbling *Battus* to *Mercury*, *Metam.* lib. ii. lin. 703,

sub illis

*Montibus, inquit, erunt, & erant sub montibus illis.*

they should

Be near those hills, and near those hills they were.

See *Suicer*, *Theaur.* in *βαττολολεω*.

signs. "As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an *abomination*." *Lardner's* Collection of Testimonies, vol. i. p. 49, &c. See also *Josephus*, Ant. lib. xviii. cap. 3. § 1. & cap. vi. § 3. & *De Bel.* lib. vi. cap. 6. § 1, & *Bp. Newton* on *Proph.* vol. ii. p. 263, &c. 8vo. and *Randolph's* View of our Lord's Ministry, p. 291, Note.

In the LXX, *βδελυσμα* most frequently answers to the Heb. *בְּבִלְיָא*, *קָרָא*, or *קָרָא*; (which is the Heb. word in Dan. ix. 27.) all of which denote somewhat very *nauseous* or *abominable*.

**Βδελυκλος**, *η, ον*, from *εβδελυκλαι*, 3d pers. perf. of *βδελυσσομαι*.

Abominable, extremely hateful. occ. Tit. i. 16.

**ΒΔΕΛΥΣΣΟΜΑΙ**. It may be derived from Heb. *בָּרַב* to separate, compounded perhaps with *פָּעַל* to make.

To turn away through loathing or disgust, to abhor, abominate, aversari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *εβδελυσμενοι*, according to *Vitringa*, means those who are polluted with *unnatural* lusts, the *αρσενικοι* and *μαλακοι*, whose wickedness is called in Heb. *בְּבִלְיָא* *abomination*, Lev. xviii. 22; and the persons guilty of it *εβδελυσμενοι* by the LXX, Hos. ix. 10.

**Βεβαιος**, *α, ον*, from *βεβαια*, Ionic, for *βεβαια*, perf. of *βαιω* or *βαινω* to go, and which in this time imports *firmness*, *steadiness*.

*Firm, sure, steadfast*. occ. Rom. iv. 16. 2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6. 14. vi. 19. ix. 17. This last verse, and the immediately preceding one, *Dodridge* paraphrases thus: "For where a covenant is,—it necessarily imports the death of that by which the covenant is confirmed (or, according to *Pierce*, of the pacifier, *τς διαθεμενς*, comp. under *Διαθήκη* II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, a covenant is confirmed over the dead, ("dead sacrifices," *Macknight*) *επι νεκροις βεβαια*, so that it does not avail while that by which it is confirmed, liveth." Here it is evident, 1st, That, according to

to either *Doddridge's* or *Pearce's* interpretation, *διαβεμένος* is but another name for the Heb. ברת *a purifier*, or *purification sacrifice*, which always accompanied the solemn dispensations of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and, 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase ברת ברת, when referring to covenants, must strictly and properly import *the cutting off*, namely in sacrifice, such a *purifier*. (Comp. Heb. and Eng. Lexicon in ברת V.) But, 3dly, I must observe, that *διαβεμνη* (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution* or *dispensation*.

βεβαιωσις, α, or, Comparat. of βεβαιος.

*More firm, more confirmed.* occ. 2 Pet. i. 19, Και εχομεν βεβαιωσιν τον προφητικον λογον, *And we (Apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) more confirmed, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose, says Wetstein, the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen,) if Peter had intended such an opposition, he would have written εχομεν δε or εχσιν. But the prophetic word is more firm now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. [Cod.] 16. Ελαβεν παρα Θεου δοξαν, και εχομεν εκ τειν βεβαιωσιν πανσαν την υπο των προφητων περι αυτου προκαταγγελιαν—προσερχομεν τειν ασφαλως υπο των προφητων ειρημενοις, εκ ασουχησει της ελπιδος, των ψαλμων καλα τον ιδιον καιρον παραλινομενων, α και ημεραν σοφως εκαλεσε, τη τροπη εμμεντας.* He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him *more firm*—taking heed therefore to what hath been *obscurely* spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls *day*, continuing the figure \*." Comp. *MacKnight*.

\* Comp. 1 Pet. i. 10. 11. Luke xxiv. 25—27,

As to the sense here assigned to the expression EXEIN BEBAIOTEPON, *Bowyer* in his *Conjectures on the Text* (which see) cites from *Isocrates*, τες δε τοις ειναι με νομιζοντας διος περ ειμι BEBAIOTEPAN ταυτην ΕΞΕΙΝ την διανοιαν; (but I hope) "that those who know me to be really what I am, *will be more confirmed* in this opinion;" and from *Josephus*, Ant. lib. v. cap. 10. § 4. Ταυτα βιασαμενος ορκοις ειπεν αυτω τον προφητην Ηλσι—αλλι μαλλον BEBAIOTEPAN ΕΙΧΕ την προσδοκιαν της τεκνων απωλειας, "When *Eli* had extorted these things by oath from the prophet, *he* had the expectation of his sons' destruction *more fully confirmed*."

βεβαιωω, ω, from βεβαιος.

I. *To confirm, establish.* Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. *To keep, verify, of promises.* occ. Rom. xv. 8, *Polybius* and *Aristides* use the same phrase, βεβαιωσαι τας επαγγελιας, or την επαγγελιαν. See *Raphelius* and *Wetstein*.

βεβαιωσις, ιος, att. σως, η, from βεβαιωω. *Confirmation, corroboration.* occ. Phil. i. 7. Heb. vi. 16.

βεβηλος, ο, ο, η.

*Profane, void of religion or piety.* Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

βεβηλος may be derived either from the † Heb. בבל in *confusion*, from בל to *confound*, "because profane persons *confound* the differences of things," or from the particle βε, denoting *privation* or *separation* (perhaps from the Heb. בל to go, go away), and βηλος † a *threshold* or *pavement*, particularly of a *temple*, so that βεβηλος will properly denote one who either is or ought to be *debarred from the threshold* or *entrance of a temple*, as the

and see *Jortin's Tracts*, vol. i. p. 412—414, edit. 1790.

† See *Gale's Court of the Gentiles*, vol. i. book i. p. 82.

‡ Which seems a derivative from the Heb. כחב to *agitate, disturb*, because continually *disturbed* by the feet of those who go in and out. So the English *threshold* from the Saxon þrepcþald is plainly compounded of þrepan to *smite, strike, thresh*, and þald wood; because the *threshold* is continually *struck* and *worn* by the feet of those who go in and out." See *Heb. and Eng. Lex.* in פו II.

I

Latin



Latin profanns likewise is strictly one who stands *procul à* or *pro fano*, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in *Callimachus* Hymn. in Apoll. line 2,

— ἱνας, ἱνας, δεῖς ἀλλ' οὐκ.

And in *Virgil*, *Æn.* vi. line 258,

Procul! o procul! este profani.

Far! ye profane! O far!

So that well-known fragment of *Orpheus* begins,

Θρηξομαι ἐς θύρας ἑ-, θύρας δ' ἐπιθεθε βιβλίας  
Παύει δ' αὖτις.

I'll speak to whom 'tis lawful, but these doors  
O! shut 'gainst the profane.

Comp. Numh. v. 1—4, xix. 13, 20.  
2 Chron. xxiii. 19.

Βεζεζου, ω, from βεζεζου.

To profane, pollute, treat what is consecrated to God as if it were common. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX.

BEEAZEBOTA. Heb.

*Beelzebub*, as all the Greek MSS constantly read it with a final A, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. בעל בעל from בעל the Lord, and זבוב gushing out. *Baalzebub* is mentioned 2 K. i. 2, 3, 6, 16, as the *Alcim* or God of the Philistines of *Ekron*. He appears by that history to have been one of their medical idols; and as בעל denotes the sun, so the attribute זבוב seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals and men, and thereby continuing or restoring their health and vigour.

And as flies, from the manner of their issuing from their holes, were no improper emblems of fluids gushing forth, hence the epithet זבוב makes it probable that a fly was part of the imagery of the *Baul* at *Ekron*, or that a fly accompanied the bull or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX translators, who

certainly knew much better, than we at this distance of time can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by BAAA MTIAN, *Baal the fly* \*. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) this people “adores, as a *benign* deity, a certain *insect*, peculiar, it is said, to the *Hottentot* countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and, if it honours a *Kraal* (a village) with a visit, the inhabitants assemble about it in transports of devotion, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of *Bachus*, with which they cover at the same time the whole area of the *Kraal*, the tops of their cottages, and every thing without doors. They likewise kill two fat sheep as a thank-offering for this high honour. It is impossible to drive out of a *Hottentot's* head, that the arrival of this insect to a *Kraal* brings favour and prosperity to the inhabitants ‡.”

*Baal-*

\* And in this they are followed by *Josephus*, who, Ant. lib. ix. cap. 2, § 1, says that *Ahaziah* sent πρὸς τὸν Ἀκκαρὸν GEON MTIAN; τὸν γὰρ τὸ σῶμα τὸ θεοῦ τῆς θεῆς τῆς θεῆς (for that was the deity's name) of *Ekron*.” And an old writer, cited by *Suidas* under the word *Βηλας*, says concerning *Ahaziah*, Ἐφραὶμὸς ΜΤΙΑΙ τὸν τὸν Ἀκκαρὸν Εἰδωλόν, he applied to the Fly, the Idol of those of *Ekron*.” Not to mention the correspondent testimonies of *Nazianzen*, *Theodoret*, *Philastrius*, and *Procopius*, which are cited by *Bochart*, vol. iii. p. 499.

† See Heb. and Eng. Lex. under w IV. and rp, and comp. below under Κραγ.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from *Kolben's* Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) *Baalzebub* among the *Hottentots*. But finding that the authenticity of *Kolben's* account of this people

*Baal-zebub's* being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. \*בַּעַל זְבוּל, *the Lord of dung*, which I need not stay to prove these winged deities shew a particular regard to. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with *Satan*, who, according to St. Paul, Eph. ii. 2, is *the Prince of the Power of the Air*, and therefore might properly be called *Beel-zebub*, as being *the Lord of this fluid*: And he might also be denominated *Beel-zebul* from his delighting in all abomination and uncleanness. (Comp. under *Αναθροῖς* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙΑΑ, Heb. בְּלִיעָא.

*Belial*. It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS has this reading. Seven of those cited by *H'etstein*, two of which ancient, have βελίαν, and two βελιάς, but the greater number have βελίαρ; and this last seems the true reading, *β* being substituted for the Heb. ב in בְּלִיעָא, because the termination λ is unknown to the Greek language. The Heb. בְּלִיעָא may most probably be derived from בְּלִי *not*, and עָא *profit*, and so signify *worthless, wicked*; and hence βελίαρ, in 2 Cor. vi. 15, being opposed to Christ, seems to denote *ὁ σαρηνος the wicked one, the Devil, or Satan*.

ΒΕΛΩΣ, εὖς, υς, το, either from βάλω (anciently βλω) to cast, or rather im-

ple has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

\*בְּלִי signifies *nothing*, not only in the Rabbinical writings, but in the *Chaldee Targums*, and in the *Syriac language* (see *Castell's Lexic. Heptaglot.*) and there is no reason to doubt but it was applied in the same sense by the Jews, with whom our Lord conversed. And among the Jews, says *Lightfoot*, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names, of which בְּלִי was a common and general one, as he proves from a passage in the Thalmudical Tract *Berachoth Symmachus*, in like manner as the Evangelists, uses βελίω for בְּלִי, 2 K. i. 2. See more in *H'etstein's Var. Lect.* on Mat. x. 25.

mediately from the Heb. בָּהַל to *agitate, hasten*.

*A dart, arrow*. In the N. T. it is only used figuratively for *Satanical temptations*. occ. Eph. vi. 16, where the expression τα βέλγη—τα πυρρῶμενα, *the fiery or fired darts*, seems an allusion to those *javelins*, or *arrows*, which were sometimes used by the ancients in sieges and battles. Thus *Arrian*, De Exped. Alex. lib. ii. mentions πυρρῶρα βέλγη, *fire-bearing darts*, *Arrian*, De Bel. Mithrid. πυρρῶρα τοξευμάλα, and *Thucydides*, lib. ii. 75, πυρρῶροι οἷσι, *fire-bearing arrows*. *Livy*, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned *Elmer* has produced the very phrase of St. Paul from *Apollodorus*, who says, *Biblioth.* lib. ii. that *Hercules* plagued the Lernaean Hydra ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕΝΟΙΣ. See *Raphelius, Elmer, Wolfius, Wetstein* and *Kypke*.

Βελίω, ονος, ὅ, ἡ, καὶ το—ον. An irregular comparative, according to the grammarians, of ἀγαθός *good*, but really derived from βυλομαί to be *willing, desirous*; or, according to *Damm. Lexic. Græc.* from βελός *a dart*, q. d. "quod magis scopum attingit, *what better hits the mark*."

*Better*. Whence Βελίον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Καλλίον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ, Heb.

*Bethesda*, Heb. בֵּית הַחַמָּה, *the house of mercy*. So the Syriac version ܒֵּית ܚܡܝܬ. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous cures there mercifully vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see *Wolfius*. They still shew you "the pool of Bethesda contiguous on one side to St. Stephen's gate, on the other to the area of the temple." *Maundrell's Journey, April 9.* Comp. *Hauselquist's Voyages*, &c. p. 134.

BHMA, αἰὼς, το.

1. *A judgment-seat, a tribunal, a throne, a raised or elevated seat for a judge or king.*

I 2

Mat.

Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus *Josephus*, De Bel. lib. ii. cap. 9. § 3. Τῇ δὲ ἐξῆς ὁ Πιλάτος ΚΑΘΙΣΤΑΣ ΕΠΙ ΒΗΜΑΤΟΣ—and lib. iii. cap. 9. § 10. Οὐνοπασιανός—ΚΑΘΙΖΕΙ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι to ascend, or from the Heb. בָּמָה high, elevated.

II. Βῆμα ὁδός, *A space or room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. In this sense it is a derivative from βεβῆμαι, 1st perf. pass. of βαίνω, βῶ, or βῆμι, to step, tread. In the LXX, Deut. ii. 5, βῆμα ὁδός answers to the Heb. מִרְדָּךְ כֶּף רִגְלֵךְ, *a foot's tread*, Eng. trans. *a foot-breadth*.

ΒΗΡΤΑΛΟΣ, α, δ, or γ. It may be very naturally derived from Heb. בָּר, *pure*, *bright*, and הָלַל to shine; whence, by the way, may also be deduced the French *briller*, to shine, and thence the English *brilliant*, *brilliance*.

*A beryl*. A kind of *precious stone* of a *green colour*, and the best sort of which are of a *fine sea-green*. They are found in *India*, but rarely any where else. So *Pliny*, Nat. Hist. lib. xxxvii. cap. 5. "Probatissimi sunt ex iis qui viriditatem puri maris imitantur.—In India originem habentes, raro alibi reperti." occ. Rev. xxi. 20, where see *Wetstein*.

BIA, α, γ, from Heb. הִבִּיא Hiph. of בָּא to cause or make to go, to impel, the formative ה being dropped: *Force*, *violence*. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that *Polybius*, cited by *Wetstein*, uses the same phrase META BIAS.

Βιαζω, from βια.

To force, urge. Hence βιαζομαι, mid. To force oneself, to press. occ. Luke xvi. 16.

Βιαζομαι, pass. To be forced, or invaded by force. occ. Mat. xi. 12. See *Wetstein* on both texts.

Βιας, αια, αιον, from βια.

Violent, vehement. occ. Acts ii. 2, where *Wetstein* cites from *Philo*, BIAIA IINETMATA, and from *Arrian*, IINETMA BIAION.

Βιαστής, α, δ, from βιαζω.

One who invades, or orcibly crowds o

presses. occ. Mat. xi. 12, where Eng. Marg. they that thrust men. See *Bp. Pearce*.

Βιβαζω, from βῶ, to go or come, with the re-duplication βι. Comp. Διδασκω.

To cause or make to come or go. This V. occurs not uncompounded in the N. T.

Βιβλαριδιον, α, το, a diminutive of βιβλος. A little book. occ. Rev. x. 2, 8, 9, 10.

Βιβλιον, α, το, from βιβλος.

I. A book, a roll or volume, as of the Prophet *Isaiah*, of *St. John's Gospel*, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp. Αναπύσσω; and on 2 Tim. iv. 13, see Μεμνηνα II, and *Macknight*.

Βιβλιον is by no means necessarily a diminutive; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns, whence they are derived: thus οικιον from οικος, δρυιον from δρυος, φοβλιον from φοβος, θηριον from θηρ, have a diminutive termination indeed, but no such signification; θηριον, for instance, is not a little wild beast, but simply a wild beast, as θηρ, whence *Homer* has μεσα θηριον, *Odyss.* x. lin. 171, 180,

—μεγα γαρ ΜΕΤΑ ΘΕΡΙΟΝ ην.

So βιβλιον is not necessarily a little book, but simply a book, according to that of *Callimachus*, ΜΕΤΑ ΒΙΒΑΙΟΝ μεσα κακον, A great book is a great evil. See *Duport*, in *Theophrast.* Ethic. Char. p. 385, 6, edit. *Needham*.

II. A scroll, a bill or billet, as of divorce-ment, which, if we may believe the *Thalmudists*, was always to consist of twelve lines, neither more nor less. *Lightfoot* gives us the form of such an instrument. *Hor. Heb. &c.* on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8, where the LXX apply the word in the same sense for the Heb. כְּטָר. So *Herodotus* uses βιβλιον for a letter of no great length. Lib. i. cap. 124, 5. comp. lib. vi. cap. 4.

Βιβλος, α, δ, from βυβλος the Egyptian Papyrus. "Of the many travellers into Egypt, says the *Abbé Winckelman*, *Alpinus* is the only one who has given us an exact description of this plant. It grows

grows on the banks of the Nile, and in marshy grounds. The stalk, according to *Alpinus*, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This reed, commonly called the *Egyptian Reed*, was of the greatest use to the inhabitants.—But the most useful part of this plant was its delicate rind or bark, which they used to write upon.—The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS of *Herculaneum*. They are composed of leaves four fingers in breadth, which, to the best of my judgement, shews the circumference of the plant." Thus the Abbé, in his *Critical Account of Herculaneum*, p. 82—86, where see more. And as reeds in general are hollow, hence the Greek name *βυβλος* seems to be ultimately derived from the Heb. בור *hollow*, compounded perhaps with בלע *to swallow*, from its *swallowing up* the water in or near which it grows. So it's Heb. name נמנ is from the V. נמנ *to sup up, swallow*; and *Lucian* styles the *papyrus*, *bibula drinking, souking*.

- I. As a N. *The Egyptian Papyrus*; in which sense it is used by *Herodotus*, lib. v. cap. 58. And thus the adjective *βιβλικός* is applied for the Heb. נמנ by the LXX, Isa. xviii. 2. And because anciently books were frequently written on the rind of this plant, hence
- II. *A written volume, a book*. Mark xii. 26. Luke iii. 4. & al. And though these *Jewish* books were generally written on prepared skins or parchment, yet they were by the writers of the N. T. called *βιβλοι*; just as *Herodotus* informs us, in the passage above referred to, that the Ionians called the *διφθερας* or skins, on which they wrote *εν στανι* BIBAQN in a scarcity of *papyrus*, BIBAOTE.
- III. *A catalogue, an account*. Mat. i. 1. comp. *Γενεσις*. It seems a good remark of *Doddridge*, on Rev. iii. 5, "that the *Book of Life* does not signify the catalogue of those whom God has absolutely purposed to save; but rather the catalogue of those who were to be considered as heirs of the kingdom of Heaven, in consequence of their Christian profession,

'till by apostasy from it, they throw themselves out of that society to which they before belonged." Comp. Phil. iv. 3, where see *Macknight*. *Vitrings* remarks, that the expression in Rev. iii. 5, alludes to the *Genealogical Tables* of the *Jewish priests* (see Ezra ii. 62. Neh. vii. 64.), as the white raiment mentioned in the same verse does to the priestly dress.

*βιος*, ε, δ, from *βια* strength, force.

- I. *Natural life*. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.

II. *Means of supporting life, living, substance, goods*. Mark xii. 44. Luke viii. 43. xv. 12, & al. comp. 1 John iii. 17. See *Raphelius*, *Elmer*, and *Wetstein* on Mark xii. 44, who shew that *βιος* is frequently used in this sense by the best Greek writers.

*βιωω*, ω, from *βιος*.

*To live*. occ. 1 Pet. iv. 2.

*βιωσις*, ις, att. *σως*, η from *βιωω*.

*Life, manner of life or living*. occ. Acts xxvi. 4.

*βιωτικός*, η, ον, from *βιωω*.

*Of or belonging to natural life*. occ. Luke xxi. 34. 1 Cor. vi. 3, 4.

*βλαβερός*, α, ον, from *βλαβερν*, 2 aor. of *βλαπν*.

*Hurtful*. occ. 1 Tim. vi. 9.

*βλαπν*. It may be derived from the obsol. *βλαζω*, which in *Homer* signifies to *impede, hinder*, and which *Eustathius* accordingly explains by *μυροδιζαν*. See inter al. Il. xix. lin. 82, 166. xxii. lin. 15. xxiii. lin. 387, 571, 774. And *βλαζω* may be derived from obsol. *ληζω* or *λαζω* to *take hold on*, prefixing β. See *Dammii Lexicon*, col. 1422.

I. *To impede, hinder*; but not thus used in the N. T.

II. *To hurt or harm*. occ. Mark xvi. 18. Luke iv. 35.

*βλασανω*, from the obsolete *βλασσω*, whence also it borrows its tenses.

I. Intransitively, *To shoot, spring, sprout*, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27. Heb. ix. 4.

II. Transitively, *To spring, cause to shoot*, as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. *נצח* to bud or cause to bud.

*ΒΑΑΣΤΕΩ*, ω, perhaps from the Heb. *נצח* a shoot, and *עשה* infin. of *עשה* to make.

To shoot, sprout. An obsol. V. whence in the N. T. 1st aor. ἐβλασησα. See under Βλασανω.

Βλασφημew, ω, either from βλαψειν την φημην, *hurting* (or as we say, *blasting*) the reputation or credit; or from βαλλειν ταις φημαις, *smiting with reports* or words. This latter derivation is given by Eustathius, and preferred to the former by the learned Duport on Theophrast. Ethic. Charact. cap. vi.

I. To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate. Tit. iii. 2, where see Wetstein & al. Pass. βλασφημεμαι, to be reviled. Rom. iii. 8. 1 Cor. iv. 13. x. 30.

II. To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme. See Mat. ix. 3. xxvi. 65. xxvii. 39. Mark iii. 29. Luke xxii. 65. Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 395, &c.

In Mark iii. 29. Luke xii. 10, it is construed with εις. So Plato, De Repub. II. ΕΙΣ ΘΕΟΥΣ ΒΛΑΣΦΗΜΕΙΝ. See Wetstein.

Βλασφημία, ας, ἡ, from βλασφημος.

I. Wounding another's reputation by evil reports, evil speaking, calumny, railing. Eph. iv. 31. Col. iii. 8. & al. Comp. Jude ver. 9, and Wolfius there.

II. Speaking impiously concerning God, or what peculiarly relates to him, blasphemy. Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al.

Βλασφημος, ος, ὁ, ἡ, καὶ το—ον, from the same as βλασφημew, which see.

I. Speaking evil, railing, occ. 2 Pet. ii. 11. comp. 1 Tim. i. 13. 2 Tim. iii. 2.

II. Blasphemous, a blasphemer. occ. Acts vi. 11, 13.

Βλεμμα, ατος, το, from βεβλεμμαι perf. pass. of βλεπω.

Look, cast of the countenance. In this sense Wetstein shews that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing. occ. 2 Pet. ii. 8, where Wetstein says "βλεμμαὶ and ἀκοή are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful

deeds.—Βλεμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Isa. iii. 9. And indeed βλεμμα, as being immediately derived from the perfect passive, should likewise have a passive signification.

ΒΛΕΠΩ, from βλεω (anciently used for βαλλω) to cast, and ὦπα the eye.

I. To see, behold. Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10. comp. 2 K. xxv. 19. Esth. i. 14, and see Stanhope on the Epistles and Gospels, vol. iv. p. 495.

II. To look, look at, behold attentively. Mat. v. 28. John xiii. 22. Acts iii. 4.

III. To perceive by the outward senses. Mat. xiv. 30.

IV. To perceive by the eye of the mind, to understand. See Mat. xiii. 13, 14, 16. Mark viii. 18. Rom. vii. 23. Jam. ii. 22.

V. To look about, be circumspect, to take heed, beware. Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. & al.

VI. Βλεπειν ις προσωπον, To look at, regard, respect, the person or outward appearance of a man. occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβανειν προσωπον (which see under Λαμβανω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλεπειν κατα, spoken of a haven or harbour, To look towards. occ. Acts xxvii. 12. Xenophon in like manner applies βλεπειν προς, to a tent; and Herodian, to a body of soldiers, p. 214, edit. Oxon. See Blackwall's Sac. Classics, vol. i. p. 205, Alberti and Kyprke.

ΒΛΕΩ.

To cast. An obsolete V. whence in the N. T. we have the perf. act. βεβληκα, perf. pass. βεβλημαι, 2d aor. εβληθην, imperat. βληθητι, infin. βληθηναι, particip. βληθεις. See under Βαλλω.

Βλητος, α, ον, from βεβληται, 3d pers. perf. pass. of βαλλω or βλεω to cast, put.

To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητον is a verbal N. in the neuter gender, governing the accusative case οινον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosthenes, Contra Lept. ΤΟΙΣ ΜΕΝ ΎΠΙΑΡΧΟΤΕΙ ΝΟΜΟΙΣ ΧΡΗΕΤΕΟΝ, ΚΑΙΝΟΤΕΣ Δ' οὖκ ἔμελλεν ὅτι ΘΕΤΕΟΝ.

Use

Use must be made of the laws in being, but new ones must not be rashly enacted." And to accustom the learner to this idiom of the Greek language, I shall transcribe, from *Prodicus's Hercules*, page 9, edit. *Simpson*, a passage which may on other accounts also deserve his attention. Των γὰρ ὄντων ἀλᾶθων καὶ καλῶν ἔδεν, ἀνευ πόνου καὶ ἐπιμελείας, Θεοὶ διδασιν ἀνθρώποις· ἀλλ' εἰς τῆς Θεὸς ἰσχύς εἶναι σοὶ βέλαι, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΥΤΕ ΘΕΟΥΤΕ· εἰς ὑπο φίλων ἐδελείς ἀπασθαι, ΤΟΥΤΕ ΦΙΛΟΥΤΕ ΕΤΕΡΓΕΤΗΤΕΟΝ· εἰς ὑπο τίνος πολέως ἐπιθυμείς τιμασθαι, ΤΗΝ ΠΟΛΙΝ ΩΦΕΛΗΤΕΟΝ· εἰς ὑπο τῆς Ἑλλάδος πάσης ἀχίους ἐπ' ἀρετῇ δαυμάσθαι, τὴν Ἑλλάδα πειράσθαι εὐ ποιεῖν· εἰς τὴν γῆν φέρειν σοὶ βέλαι καρπὸς ἀφθονός, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἰς ἀπο βοσκημάτων οἰεῖν δέιν πλουτίζεισθαι, ΤὸΝ ΒΟΣΚΗΜΑΤΩΝ ΕΠΙΜΕΛΗΤΕΟΝ· εἰς διὰ πολέμου ὁρμῆς αὐξέσθαι, καὶ βέλαι δυνασθαι τῆς τε φίλης ελευθερεῖν, καὶ τῆς ἐχθρῆς χειραρθεῖν, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΕΣ αἰσῶς τε παρὰ τῶν ἐπισταμενῶν ΜΑΘΗΤΕΟΝ, καὶ ἰπῶς αἰσῶς δέιν χρῆσθαι, ἀσκήσειν· εἰ δὲ καὶ σωματὶ βέλαι δυνατός εἶναι τῇ γυναικὶ ὑπηρετεῖν ΕΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ καὶ ΓΥΜΝΑΣΤΕΟΝ σὺν πονοῖς καὶ ἰδρόσι, The Gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the Gods propitious to you, *the Gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your land must be cultivated*; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned from those who know them, and must be practised to render you expert*; or, lastly, if you would be strong in body, *your body must be accus-*

*tomed to obey your mind, and must be exercised with labour and fatigue.*" It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *du*, as the Greeks do their verbal in *teon*. Thus *Lucretius*, lib. i. line 112,

*Æternas—pœnas in morte timendum.*

*Eternal torments must in death be fear'd.*

Line 139.

*Multa novis verbis præsertim cum sit agendum.*

*For in new terms must many things be couch'd.*

Line 382,

*—Motu privandum 'st corpora quæque,*

*All bodies must of motion be depriv'd.*

Comp. lib. iii. line 626.

Thus also *Virgil*, *Æn.* xi. line 230,

*Aut pacem Trojano ab rege petendum.*

*Or peace must from the Trojan king be begg'd.*

And even *Cicero*, *Tuscul.* lib. ii. cap. 19. *Iterandum eadem ista mihi. Those same things must be repeated by me.*"

BOANEPΓΕΣ, Heb.

*Boanerges*. An Hebrew name, denoting *Sons of Thunder*, ὁ εἰς υἱοὶ βροντῆς, says *St. Mark*. It seems to be the \* *Galilean* pronunciation of the Heb. בן נרי, expressed in Greek letters. Now בן נרי properly signifies a violent trembling or commotion, and may therefore be well rendered by *βροντῆς thunder*, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called *thunder*. When our Saviour surnamed the sons of *Zebedee* בן נרי, he seems plainly to have had an eye to that prophecy of *Haggai*, ch. ii. 6, *Yet once, and I will shake, שָׁמַרְתִּי, the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the great alteration made in the economy of religion by the publication of the gospel. The name *Boanerges* therefore given to *James* and *John* imports that they should be eminent instruments in accomplishing this wondrous change, and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their inspired

\* See under Γαλιλαῖος.

*preaching and miraculous powers* \*. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee, *Sons of Thunder*, so Virgil, *Æn.* vi. line 842, by a like figure, calls the two *Scipios*,

——— *Duo Fulmina Belli.*

——— *Two Thunderbolts of War.*

BOAΩ, ω. A word formed from the sound, like *bellow*, *moo*, in Eng.

To cry, cry aloud. Mut. iii. 3. Mark xv. 34. Luke xviii. 7. & al.

Boη, ης, ῆ, from βοαω.

A cry. occ. Jam. v. 4.

Boῆμα, ας, ῆ, from βοῆσω.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent it's being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." *Stockius.* occ. Acts xxvii. 17. *Aristotle* applies it in like manner to some things used aboard a ship in a storm. See *Wetstein*.

Boῆσω, ω, q. ἐπὶ βοῇ δσω, to run on occasion of a cry, namely to give assistance.

I. To run or come to the help or assistance of another. Acts xvi. 9. xxi. 28. See *Wetstein* on both texts.

II. To help, assist. Mat. xv. 25. Mark ix. 22, 24, & al.

Boῆτος, ε, δ, from βοῆτω.

A helper. occ. Heb. xiii. 6.

Boῦνος, ε, δ, from βαθυνω, to deepen.

A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 39.

Boλῆ, ης, ῆ, from βεβωλα, perf. mid. of βαλλω to cast.

A cast, a throw. occ. Luke xxii. 41.

Boλιζω, from βολις.

To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28.

Boλις, ιδος, ῆ, from βεβωλα, perf. mid. of βαλλω to cast.

I. A dart, a javelin, a missive weapon. occ. Heb. xii. 20. But observe, that the words ἡβολιδὶ καλαροξυσθησείας are wanting in very many MSS, three of which

\* See *Lardner's Hist. of the Apostles and Evangelists*, chap. ix. § 1.: and *Snicer Thesaur.* in *ἑρπής*, IV.

ancient, in several of the ancient versions, and commentators, and are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

II. A sounding-line furnished with a plummet, and cast or let down to try the depth of water. Thus sometimes used by the profane writers.

BOPBOPOS, ε, δ, from βοπα (which from Heb. בָּעַר to feed) food, provender, according to the Greek Etymologists, as if βορβορος properly denoted *dung, ordure*. But may it not be rather formed from a reduplication of the Heb. בֹּר a pit? Comp. Jer. xxxviii. 6, in Heb.

Mud, mire. occ. 2 Pet. ii. 22.

Boρρας, α, δ, from βοη noise, and ῥεω to flow.

I. The north wind, which usually flows with violence and noise. So *Ovid. Metam.* i. line 65, *Horifer Boreus, The boisterous north wind*.

II. The north country or side. occ. Luke xiii. 29. Rev. xxi. 13.

Boσσω, from the obsolete βοω to feed, eat, which perhaps from βας an ox, who feeds or licks up the grass in a remarkable manner. See *Num.* xxii. 4.

To feed, tend in feeding. See *Mat.* viii. 30, 33. Luke xv. 15. John xxi. 15, 17.

Boλαρῆ, ης, ῆ, from βολος food, which from βοω to feed.

Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7.

BOTPTΣ, υος, δ.

A bunch or cluster of grapes. occ. Rev. xiv. 18. It is perhaps a derivative from the Heb. בָּרַח to divide, either because the grapes, though on the same stalk, are yet divided or separated from each other, or because it properly denotes a bunch of grapes gathered or separated from the vine.

Boυλευῆς, ε, δ, from βουλευω.

A counsellor or senator. occ. Mark xv. 43. Luke xxiii. 50; in which texts it plainly means a member of the Jewish Sanhedrim. Comp. Luke xxiii. 51, and Συνοδριον. *Josephus* uses βουλευῆς in the same sense, *De Bel. lib.* ii. cap. 17. § 1.

Boυλευω, from βουλῆ.

I. To consult, deliberate; whence

II. Βουλευομαι, Mid. To consult, deliberate, take counsel in order to a determination. Luke xiv. 31. John xii. 10. Acta v. 33.

III. To

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

ΒΟΤΑΗ, ης, ἡ, from Heb. בָּצַב *to rule, have power.*

*Design, purpose, decree, counsel.* Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. 42. Heb. vi. 17. & al. freq.

Βελημα, αλος, το, from βελη or βελομαι.

*Purpose, will.* occ. Acts xxvii. 43. Rom. ix. 19.

Βελομαι, either from βελη, or immediately from the Heb. בָּצַב *to rule, have power.*

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see *Wolfius* and *Wetstein*.

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be wishing or desirous.* Mark xv. 15. John xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βεως, ο, δ.

*A hill, hillock, rising ground.* occ. Luke iii. 5. xxiii. 30.

The Greek Etymologists deduce βεως from the V. βαίω *to ascend*. But *Eustathius* on *Odyss.* xix. cited by *Wetstein* (whom see), says that βεως, though used by *Herodotus*, is a barbarous, namely a Libyan or African, word. And if so, may it not be rather derived from Heb. בָּנָה *to build, build up*? for hills generally are built up, as it were, of various \* strata lying regularly, one above another. The LXX have frequently used this N. twice for Heb. בֵּית *a high place*, thrice for Heb. הֵל *a heap*, but most generally for Heb. הֵלֵל *a hill*, as in Isa. xl. 4, cited Luke iii. 5.

Βας, βοος, ο, η, from βοαω, ω, *to bellow*, which see.

*A beeve, a bull or cow.* Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. *Shaw*, that the inhabitants of *Barbury* still "continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the neadders (as

they call the \* treading floors), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." *Shaw's Travels*, p. 138, 9. Comp. under Αλοαω.

Bow. See under Βοστω.

Βραξιον, ο, το, from βραξω *the judge of a public game who assigns the prize*, which perhaps from the Heb. בָּר *great, chief, principal*, with β prefixed after the Æolic manner.

I. *A prize in the Grecian games, which consisted of a crown or garland made of some kind of leaves, according to that well-known epigram,*

Τισσας τις νικησας, &c.

which *Addison* gives us thus in † English, from the Latin of *Ausonius*,

Greece, in four games thy martial youth were train'd,  
For Heroes two, and two for Gods ordain'd;  
Jove bade the Olive round his Victor wave;  
Phæbus to his an Apple-garland gave;  
The Pine, *Palemon*; nor with less renown,  
*Archemorus* conferr'd the Parsley-crown.

So the *Etymologist* cited by *Wetstein* (whom see) explains βραξιον by ὁ παρὰ τῶν βραξέων διδομενός σφαγὸς τῷ νικῶντι, the crown or wreath given by the judges to the victor." occ. 1 Cor. ix. 24. comp. ver. 25.

II. Applied figuratively to the prize of the Christian Calling, the Crown of Glory, that fadeth not away. occ. Phil. iii. 14. comp. 1 Pet. v. 4.

Βραξω, from βραξω, which see under Βραξιον.

I. *To assign the prize in a public game, to be the judge or president on such an occasion.* In this it's proper sense it is sometimes used in the profane authors.

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*.

Βραδυνω, from βραδω *slow*.

*To delay, make delay, be slow.* occ. 1 Tim. iii. 15. 2 Pet. iii. 9.

\* So called perhaps ultimately from the Heb. בָּר *to sever, separate*, since the corn is in these places severed from the husk.

† Dialogue II. on Ancient Medals.

Bpa-

\* See *Calcott*, on the Deluge, p. 160 of the 1st edit. or p. 248 of the 2d.



**Βραδύπλοος**, ω, from **βραδύς** *slow*, and **πλοος** *navigation, sailing*.

*To sail slowly.* occ. Acts xxvii. 7.

**ΒΡΑΔΥΣ**, εια, υ, perhaps from **βαρος** *a weight or burden*, and **δύναι** or **δυναί** *to go under*; or rather from the oriental בור, which in Heb. is only used for *hail*, but in Arabic moreover denotes *cold*, particularly in an intense degree, and hence בורר *to be heavy, slow*.

*Slow*, as opposed to **ταχύς** *swift or quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see *Wetstein* and *Kypke*. So in Latin, *bardus* signifies *slow, dull, heavy*, immediately perhaps from the Greek **βραδύς**, but ultimately from the oriental בורר *to congeal*.

**Βραδύτης**, ἥλος, ῆ, from **βραδύς**.

*Slowness.* occ. 2 Pet. iii. 9. See *Wetstein*.

**Βραχίων**, ονος, δ, from **βραχύς** *short*, in the comparative form.

I. Properly, *The shorter part of the arm from the shoulder to the elbow*.

II. *The arm in general*. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, *The strength or power of God*. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. כוח. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. lxxxix. 10, 13. & al.

**ΒΡΑΧΥΣ**, εια, υ, from the Heb. פֶּרֶק *to break, break off*.

I. Of distance, *Short, small, little*. occ. Acts xxvii. 28.

II. Of food, *Little*. occ. John vi. 7.

III. Of time, *Short*. occ. Luke xxii. 58. Acts v. 34. Heb. ii. 7, 9. Comp. Ελαττω.

IV. Of words, *Short, few*. occ. Heb. xiii. 22, where observe that **δια βραχέων** is a pure Greek phrase used for *in a few words* by the best writers. For instances, see *Wetstein*. I add from *Æschines De Coron.* § 5,—**ΔΙΑ ΒΡΑΧΕΩΝ εἰπὼν βελομαί**, *I will speak in few words*.

**Βρεφός**, εος, υς, το, q. **φρεφός** (by transposition), from **φρεφω** *to feed, nourish* (which from **φerein** *bringing or affording sustenance*; for babes are nourished in the

womb, and when born require frequent nourishment.

I. *A babe in it's mother's womb*. occ. Luke i. 41, 44.

II. *A new-born babe*. occ. Luke ii. 12, 16. Acts vii. 19. 1 Pet. ii. 2.

III. *An infant, a child*. occ. Luke xviii. 15. 2 Tim. iii. 15.

**ΒΡΕΧΩ**. The most probable derivation seems to be from the Heb. בֵּרַךְ *to bless*, which word is in the O. T. often applied to *rain, dew, or moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Isa. xlv. 3. Ezek. xxxiv. 26, and the N. בִּרְכָה signifies *a pool of water*.

I. *To wet, make wet*, as with a shower of tears. occ. Luke vii. 38, 44. So *Kypke* cites from *Pausanias* in *Phor. lib. x. p. 528*, καὶ ΕΒΡΕΧΕ Φαλανθὺς τὴν κεφαλὴν, and *wetted Phalanthus's head*, with the tears, namely, just before mentioned.

II. *To rain, send rain*. occ. Mat. v. 45. Jam. v. 17. This seems an hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7, for the Heb. מָטַר, instead of the pure Greek ὑεῖν. See *Wetstein*. In Jam. Θεός is understood. So *Raphelius* and *Wetstein* on Mat. v. 45, cite from *Xenophon, ὄραν Νιφθί* Ὁ ΘΕΟΣ, when *God sends snow*; and from *Herodotus, ΤΕΙ*—Ὁ ΘΕΟΣ, *God sends rain*. Comp. *Kypke*, and *Josephus*, Ant. lib. viii. cap. 13. § 2, and § 6.

III. Intransitively, *To rain, fall from heaven*, as fire and brimstone. occ. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet or fall as rain*. occ. Rev. xi. 6. **Βρονή**, ης, ῆ, q. **βρομή**, from perf. mid. **βρεμα** of **βρεμω** *to roar*, which from the Heb. רָעַם *to roar, thunder*, β being prefixed after the Æolic manner. *Thunder*. occ. Mark iii. 17. John xii. 29. Rev. iv. 5. & al. This word in the LXX constantly answers to the Heb. רָעַם, which as a V. they likewise render by **βρομω** *to thunder*.

**Βροχή**, ης, ῆ, **βρεχω**.

*Rain*. occ. Mat. vii. 25, 27.

**ΒΡΟΧΟΣ**, ος, δ, from the Heb. or Arabic רָבַק *to tie, bind*, by transposition.

I. *A cord*. In which sense it is often used by the profane writers.

IL Fi-

II. Figuratively, *A snare, a gin.* occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxi. 25, it answers to the Heb. שְׁמוֹקֶה *a snare.*

Βρω, from the Heb. בָּרַע *to feed upon, eat, consume.*

*To eat.* An obsol. V. whence in the N. T. we have perf. act. particip. βρωσας, John vi. 13. Comp. βρωσκω.

Βρωσος, s, δ, from βρωσμαι perf. pass. of βρωσκω.

*A gnashing, or crashing, as of the teeth in violent pain or agony.* Mat. viii. 12. & al. freq. So *Homer* applies the participle βρωσχυς to a wounded hero *crashing his teeth* in the agonics of death, Il. xiii. line 302. Il. xvi. line 486.

#### BPTXΩ.

*To grind, gnash, or crash* the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the sound, as the Eng. *crash, gnash*, and the Heb. קָרַק of the same import.

BPTΩ, from the Heb. בָּרַא *to produce.*

I. *To abound, as a tree with blossoms; or the earth with plants, animals, fountains, &c.*

II. *To send forth or issue, as a spring it's waters, scaturio.* occ. Jam. iii. 11. See *Wetstein.*

Βρωμα, alos, ro, from βρωμαι, perf. pass. of βρω or βρωσκω.

*Meat, solid food.* Mat. xiv. 15. 1 Cor. iii. 2. & al. freq.

In Heb. xiii. 9. the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat*, and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12, in token of their being pardoned, and at peace with God." *MacKnight*, whom see.

Βρωσιμος, η, ov, from βρω or βρωσκω *to eat.*

*Eatable, fit to eat.* occ. Luke xxiv. 41.

Βρωσις, ios, att. σως, η, from βρω or βρωσκω *to eat.*

I. *Eating, the action of eating.* 1 Cor. viii. 4. Comp. Heb. xii. 16, where see *Doddridge* and *MacKnight*, "*A meal.*"

II. *Meat, food.* John iv. 32. vi. 27. Rom. xiv. 17, where *Wetstein* shews that βρω-

σις and *σώσις* are in like manner mentioned together by the profane writers.

III. *A canker, any thing that cuts into and spoils metals or corn.* occ. Mat. vi. 19, 20.

Βρωσκω, from the obsolete βρω *to eat* (which see), whence also it borrows it's tenses.

*To eat.* occ. John vi. 13.

Βυθίζω, from βυθος.

I. *To immerse, drown.* Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. Βυθίζομαι, pass. *To be immersed, sink.* occ. Luke v. 7; βυθίζεσθαι *were sinking*; so Eng. Translat. rightly "*began to sink.*" See *Glassii Philol. Sac. lib. iii. tract 3. cap. 3.*

II. *To drown, in perdition.* occ. 1 Tim. vi. 9. So *Merrick*, Annot. on Ps. xviii. 5, cites from an Epistle of *Hippocrates*, ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ. See also *Wetstein's* Note on Βλαβερὰς.

ΒΥΘΟΣ, s, δ, from βάθος *deep, or immediately from the Heb. בָּתְּרָא capaciousness.* *The deep, the sea.* occ. 2 Cor. xi. 25, where see *Wolfius* and *Wetstein*. St. Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. *Pearce*, Note (E) on Acts xxvii. 9. So *Josephus*, in his *Life*, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming *all night*, δι' ὅλης τῆς νυκτός ἐνηΐαμεθα.

Βυρσεύς, εὐς, att. εως, from βυρσα *a skin or hide of a beast, when separated or flayed off from it's body, which perhaps from the Heb. פָּרַשׁ or פָּרַם to separate, sever.*

*A tanner, one who tans the hides of beasts, coriarius.* occ. Acts ix. 43. x. 6, 32.

The LXX, in one place, Job xvi. 15, use βυρσα for the Heb. בָּלַי *a skin or hide.*

Βυσσινος, η, ov, from βυσσος.

*Made of byss, or cotton.* occ. Rev. xviii. 16. xix. 8, 14.

ΒΥΣΣΟΣ, s, η, plainly from the Heb. בָּוֶן, the same.

I. *Byss, the cotton plant, of which Pausanias, in his Eliacs, vol. v. observes, that in his days*

days it grew in the country of *Elis*, but no where else in Greece. See *Wetstein*.

- II. *Cotton, cloth, callicoe*. But *Pollux*, in his *Onomasticon*, says that the *βυσσος* of *Egypt* was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. *Theocritus* mentions *Byss* as a clothing worn by women on festive occasions, *Idyll*. ii. line 73,

—ΒΥΣΣΙΟΙΟ καλὸν στυμαστὸν χίτων.  
Trailing a beauteous robe of *Byss*.

ΒΩΜΟΣ, *υ*, *δ*.

An altar. It seems a derivative from the Heb. במה *high, elevated*; either because

altars were usually built on במה *hills* or rising grounds, which are often in the O. T. mentioned as places of religious worship (see *Heb.* and *Eng. Lexicon*, under הרה I.); or because the altars themselves were structures elevated or raised to some height above the ground. This derivation is confirmed by *Eustathius* on *Homer*, II. viii. line 441, who observes, that βωμοὶ signify not only what they sacrificed upon, ἀλλὰ καὶ ἀπλῶς ἀνασῆμα, ἐφ' ᾧ ἐστὶ βῆναι τι καὶ τεθῆναι, but also simply an elevation, upon which a thing may go, or be put." occ. Acts xvii. 23.

This word in the LXX several times answers to the Heb. במה or במת, though more frequently to מוכח an altar.

## Γ.

### Γ Α Γ

Γ, *γ*, *f. Gamma*. The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, *γ*, is evidently no other than the Samaritan or Phenician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.

*Gabbatha*, A raised or elevated place, from the Heb. V. גבה *to be high, elevated, eminent*. occ. John xix. 13; where observe, that the Evangelist does not say that Λιθοστρωτόν is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) Λιθοστρωτόν, or the stone-pavement, was in Heb. denominated *Gabbatha*, or the elevated place.

Γαγγραίνα, *γς*, *η*, from γγᾶω or γγαίνω *to eat, consume*, which from the Heb. גרע *to diminish*.

### Γ Α Ζ

A gangrene or mortification, which unless prevented by timely remedies, spreads from the place affected, eats away or consumes by putrefaction the neighbouring parts, and at length destroys the whole frame. occ. 2 Tim. ii. 17, where see *Wetstein*.

ΓΑΖΑ, *γς*, *η*.

*Treasure*. occ. Acts viii. 27. *Jerome* on Isa. xxxix. informs us that *Gaza* is not an Hebrew but a Persic word; and from *Curtius*, lib. iii. cap. 13. edit. var. we learn that the Persians called the royal treasure *Gaza*—"pecuniam regiam, quam Gazam Persæ vocant." We also find the nouns גזני, גזני, used for treasures or treasures, in the books of *Ezra*, *Ezra*, and *Ezekiel*; and in the compound word גזר a treasurer (*Ezra* i. 8. vii. 21.), the ג is dropt as in the Persic *Gaza*, and no doubt this latter is from the same root גז (omitting the ז), which not only in Chaldee,

Chaldee, but in Syriac and Arabic, likewise signifies to *hide, treasure, lay up*. It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See *Wetstein* on Acts viii. 27.

Γαζοφυλακίον, ο, το, from γαζα a *treasure*, and φυλάσσω to *keep*.

A *treasury*. occ. Mark xii. 41, 43. Luke xxi. 1. John viii. 20. This N. is often used in the books of the Maccabees.

ΓΑΛΑ, αλός, το, from the Heb. גָּלַל to *suckle*, γ being changed into γ, as usual; or rather perhaps abbreviated from the old word γαλαός, used by *Homer*, Il. ii. line 471, and Il. xvi. line 643, for *milk*, which may not improbably be derived from Heb. גָּלַל *smooth*; as also the Latin name *lac*; and hence the Greek γαλα, in the gen. γαλακτός, may take its x.

I. *Milk*. occ. 1 Cor. ix. 7.

II. It denotes, figuratively, the *sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 Pet. ii. 2. Comp. Isa. lv. 1.

III. —The *rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in Christ. occ. 1 Cor. iii. 2. Heb. v. 12, 13. See *Kypke*.

Γαλήνη, ης, ῆς, q. γαλανη from γαλαω to *laugh, smile*.\*

A *calm, tranquillity or stillness of the sea*, when, according to *Ovid's* expression,

—rident æquora Ponti,

or in *Dryden's* language,

The storm is hush'd, and dimpled ocean smiles.

occ. Mat. viii. 26. Mark iv. 39. Luke viii. 24. See *Jortin's* Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαίος, ο, δ, from Γαλιλαία *Galilee*, a

\* It is certain that the Chaldaizing Jews used גָּלַל for a *calm*; so I would not be positive that the Greek γαλήνη may not be a derivative from the Heb. גָּלַל a *mirror or looking-glass*. I know not how better to explain my meaning than in those noted lines of *Addison*:

So the pure limpid stream, when foul with stains,  
Of rushing torrents and descending rains,  
Works itself clear, and as it runs, refines,  
Till by degrees the floating mirror shines,  
Reflects each flower that on the border grows,  
And a new bear'n in it's fair bosom shows.

CAPO.

country to the north of Judea, so called after it's Heb. name גַּלִּיל, Isa. ix. 1. & al. A *Galilean, a native of Galilee*. Luke xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at *Nazareth*, and employing a great part of his public ministry in that country. And as the apostles and first disciples of Christ were chiefly *Galileans* (see Acts ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by *Judas the Galilean* (see Acts v. 37, and *Josephus* Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2, and cap. 5, § 1, and *De Bel.* lib. ii. cap. 8. § 1.), hence the Heathen called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in *Arrian*, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatrias*, satirizes St. Paul under the denomination of δ Γαλλίαιος, the *Galilean* (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperor *Julian* usually called Christ *Galilean*, and the Christians *Galileans*. Γαλιλαίον εἰσθεὶς ὁ Ἰουλιανὸς καλεῖν τὸν Χριστὸν, καὶ τοὺς Χριστιανούς Γαλλίαιους; and by *Gregory Nazianzen*. Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans*. Γαλλίαιους ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθεήσας. Comp. *Swicer's* Thesaurus in *Χριστιανός* ii. 2.

Mark xiv. 70, *Thou art a Galilean, and thy speech agreeth thereto*. Comp. Mat. xxvi. 73. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, lib. xvi. p. 1103, edit. *Amstel.* takes notice, Ταῦτα μὲν προσαρξία (i. e. of Judea), τα πολλὰ δ' ὡς ἑκαστα εἰσὶν ἀπο φυλῶν οἰκούμενα μικλῶν, ἐκ τε Αἰθιοπικῶν σθῶν, καὶ Ἀραβικῶν καὶ Φοινικικῶν; whence their country is called *Galilee of the Gentiles*, Isa. ix. 1. Mat. iv. 15. 1 Mac. v. 15. The *Thalmudists*, in the Tract עירובין, tell us, "As for the men of Judea, because they were accurate in their language (בְּשָׁרָה עֲבָדִים יְהוּדָה), the law

law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish *ἀμν* a *lamb*, *ὄνος* wool, *ὄνος* a *he-ass*, and *ὄνος* wine. See more on this subject in *Buxtorf's Lexicon Thalmud. &c.* under *גליל*, and in *Wetstein's* Note on Mat. xxvi. 73.

*Γαμῶν*, *ω*, from *γαμος*.

*To marry*. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as *γαμοῦμαι*, pass. *to be married*, is of the woman. Mark x. 12, (where see *Wetstein*) 1 Cor. vii. 39; but *γαμίζω* in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14.

In Mark vi. 17, it is applied to an unlawful marriage. On Mat. xxiv. 38, comp. Gen. vi. 2.

*Γαμίζω*, from *γαμος*.

*To give in marriage*, as a father doth his daughter, whence in pass. *γαμίζομαι* *to be given in marriage*, as a daughter by her father. occ. Mark xii. 25.

*ΓΑΜΟΣ*, *ω*, *δ*, either from *γᾶω* *to beget*, or rather perhaps from the Heb. *גָּמַל* *to join together*.

I. *The matrimonial union, marriage*. Heb. xiii. 4, where, as *Wolfius* (whom see) has justly remarked, the imperatives preceding and following shew that we should rather understand *שֶׁנָּשׂוּ* than *שֶׁנָּשׂוּ*. See also *Hammond* and *Macknight*; and observe that the *Alexandrian* and two other MSS, for *δὲ* in the following sentence read *γαρ*, and the Vulg. translates by *enim* for.

II. *A nuptial or marriage feast*. Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. *Γαμοί*, *δ*. The same. Mat. xxii. 2, 3, 9. & al. *Raphelius* on Mat. xxii. 2, cites *Arrian* using *ΠΟΙΕΙΝ ΓΑΜΟΥ* *for making a marriage feast*, as *Elsner* doth others of the Greek writers. See also *Wetstein* on ver. 1.

*ΓΑΜΩ*. See *ΓΑΜΟΣ*.

*To marry*. An obsolete V. whence in the N. T. we have the 1st aor. *ἐγάμη*. Luke xiv. 20. See under *Γαμῶν*.

*ΓΑΡ*. A conjunction, derived, like the Sy-

riac *וְ* of the same import, from the Heb. *וְ* *to excite, move*.

1. *Causal, For*. It denotes the *cause* or *reason* of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what immediately preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12. xvi. 3, 4); yea, that sometimes in St. Paul's *rapid style*, it relates to somewhat understood, and which is to be supplied from the tenour of the discourse. Numerous instances of both these usages of *γαρ* might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes *adversative*, and even sometimes *expletive*. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes *connection* or *continuation* of the same discourse, as *nam* often does in Latin, and *for* in English. Mat. i. 18. Luke ix. 44. See *Raphelius* and *Wetstein* on Mat. and *Hutchinson's* Note 1, on *Xenophon* Cyropæd. p. 171, 8vo.

3. It is used *interrogatively* or *in asking a question*, though even in such instances the question asked implies the *\*reason* of somewhat which preceded, either *explicitly* or *implicitly*. See Mat. ix. 5. xxvii. 23. Mark xv. 14. *But Pilate said unto them, Τί γὰρ ἄρα σοὶ ποιῆς; q. d. (Why should I crucify him? or, I will not crucify him;) for what evil hath he done? Comp. Acts xix. 35. See Blackwall's Sacred Classics, vol. i. p. 137.*

4. *Illative, Wherefore, therefore*. Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. *Affirmative, Verily, truly*. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Thess. ii. 20, where see *Macknight*, Jam. iv. 14. Rom. xv. 27, where we may observe it is thus used after the *ὁδοῦν* repeated; and in this manner the learned *Hoogveen's* note on *Vigerus De Idiotism*. chap. vii. sect. 11. reg. 6, remarks, that *γαρ* is frequently applied in the Greek writers.

\* "*Vix ausim affirmare* (says the learned *Hoogveen* on *Vigerus De Idiotism*. cap. viii. sect. 5. reg. 3, whom see), *solli servire interrogationi citra ullam causæ redditionem*."

ΓΑΣ-

ΓΑΣΤΗΡ, γαστρος, and by contraction γασρος, γ, perhaps from the Heb. גר, or Chaldee גרר, *the belly*.

I. *The belly*. Hence used by a figure for a person given to his belly, or gluttony. occ. Tit. i. 12. So Hesiod, speaking of some shepherds, Theogon. line 26, calls them καὶ εὐεργα, ΓΑΣΤΕΡΕΣ δ' αὖτον. See Suicer Thesaur. in Γαστήρ, and Wetstein on Tit. i. 12.

H. *The womb*, whence the phrase ἐν γαστρὶ σκεῖν *to have in the womb*, i. e. *to be with child*. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβάνειν ἐν γαστρὶ, Luke i. 31, is *to conceive in the womb*, *to become with child*. But these phrases are elliptical, γαστρον or μέρουα a *fetus* or *embryo* being understood. Ἐν γαστρὶ εἶναι, and ἐν γαστρὶ λαβεῖν, are used by the Greek writers. See Wetstein on Mat. i. 18, and Bos Ellips.

ΓΕ, an Adv. perhaps from the Heb. כֵּן *thus*.

I. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of its affirmative meaning.

ΓΕΕΝΝΑ, ας, η̃.

*Gehenna*. Γαιεννα is used by the LXX for the Heb. גֵּיהֵנֹם, Josh. xviii. 16. So Γαιεννα of the N. T. is in like manner a corruption of the two Heb. words, גַּי a *valley*, and גֵּהֵנֹם *Minnom*, the name of a person who was once the possessor of it. This valley of *Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*, *Baal*, or the *Sun*. A particular place in this valley was called *Tophet*, and the valley itself the valley of *Tophet*, from the *fire-stove*, Heb. תּוֹפֶת, in which they burned their children to *Molech*. See 2 K. xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. Heb. and Eng. Lexicon, in תּוֹפֶת I. and תּוֹכַן, and MOAOX below.

From this valley's having been the scene of those *infernal sacrifices*, and probably too from its continuing after the time of king Josiah's reformation (2 K. xxiii. 10.) a place of abominable *filthiness* a *c. pollution* (see Sense II. below); the Jews, in

our Saviour's time, used the compound word גֵּיהֵנֹם for *hell*, the place of the damned. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the Jerusalem Targum, and that of Jonathan Ben Uziel, on Gen. iii. 24. xv. 17. comp. 2 Esdras, Apocryph. ii. 29.

I. In the N. T. Γαιεννα ἡ πυρ, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of *Hinnom* (as the innocent victims above mentioned, see Grotius on Mat. or as those executed on the statutes, Lev. 20, 14. xxi. 9, see Doddridge); though this, as well as the other degrees of punishment mentioned in the context, must, as Doddridge has remarked, be ultimately referred to the invisible world, and to the future vengeance of an offended God.

II. It commonly denotes immediately *hell*, the place or state of the damned, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the worms which continually preyed on the dead carcases that were cast out into the valley of *Hinnom*, Γαιεννα. and to the perpetual fire there kept up to consume them. Comp. Eccles. vii. 17. Judith xvi. 17, and see the learned Joseph Mede's works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb. *Gethsemane*. A word compounded either of the Heb. גַּי a *valley*, and שָׁמַן *fatness*, as being a very fruitful valley, or rather, according to Capellus and Lightfoot, of מָצַץ a *press*, and שָׁמַן *oil*, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See Capellus in Pole Synops. and Lightfoot, Hor. Heb. in Mat. xxvi. 36.

ΓΕΙΝΩ, or ΓΕΝΩ.

*To form, make*, from the Heb. כָּן *to dispose, machinate*. An obsolete V. whence in the N. T. we have the perf. mid. γέσφα, 2 aor. mid. ἐσέφυγν, infin. γέσφαται. See under Εἰσφομα.

Γαίωρ,

Γαίλων, ονος, δ, η, q. γαῖτων or γῆτων, from γαῖα or γῆ a land, country.  
A neighbour, q. d. one of the same country, a countryman. occ. Luke xiv. 12. xv. 6, 9. John ix. 8.

In the LXX it generally answers to the Heb. יָכָן an inhabitant.

ΓΕΛΛΩ, ω, from the Heb. גָּל or גָּל to exult, or from גָּלל to deride.

To laugh, be merry. occ. Luke vi. 21, 25.

Γελως, ωλος, δ, from γελαω.

Laughter, mirth. occ. Jam. iv. 9.

Γεμιζω, from γεμω.

To fill. Mark iv. 37. Luke xiv. 23. xv. 16, & al.

ΓΕΜΩ, from the Heb. מָל to increase, fill; or Arabic מָל to abound, be full; or Syriac מָל to be full. Comp. Heb. and Eng. Lex. in מָל.

To be full. Mat. xxiii. 25, 27 (where see Wetstein), Luke xi. 39. Rev. iv. 6.

Γενεα, ας, η, from γένος.

I. A generation, a descent, or single succession of men from father to son. Mat. i. 17. So Homer, speaking of Nestor, Il. i. line 250,

Τῷ δ' ἤδη δυο μὲν ΓΕΝΕΑΙ μερόπων ἀνθρώπων  
ἔρθιαθ',—

Two generations now had pass'd away. POPE.

Herodotus also often uses the word in the same sense, as lib. 1. cap. 3. Δυσίτην—ΓΕΝΗ, in the second generation; and cap. 7. Ἀρξάντες ἐπὶ δυο καὶ εἰκοσι ΓΕΝΕΑΣ ἀνδρῶν,—παῖς παρὰ πατρός εκδεχόμενος τὴν ἀρχήν. Ruling for two and twenty generations—the sons succeeding the father in the government." See more in Raphaelius and Wetstein.

II. A generation or race of men, living at the same time. Mat. xi. 16. xii. 39, 41. xxiii. 36. Comp. Mat. xxiv. 34. Luke xi. 29, 30. & seq. xvii. 25. Acts viii. 33, and see Doddridge's note on this last text. So Luke xvi. 8, The children of this world are wiser εἰς τὴν γενεάν τὴν σαυλῶν in their generation, i. e. in the generation of men, wherein they live." Comp. Acts xiii. 36.

Γενεαλογεω, ω, from γενεα a generation, and λογος an account.

To reckon a genealogy, descent, or pedigree. occ. Heb. vii. 6.

Γενεαλογία, ας, η, from the same.

A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9. See Wolfius and Wetstein on 1 Tim. and Doddridge and Macknight on both texts.

Γενεσια, ων, τα, from γενεσις. It is properly a N. adj. neut. plur. agreeing with Συμποσια feasting understood. See Bos Ellips. p. 184.

A birth-day, or rather the feasting and other tokens of mirth observed on the birth-day. To this purpose Suidas explains it by ἡ δι' ἐνιαυτοῦ ἐπιφοιτῶσα τὰ τεχθέν-τος μνημη, the annual commemoration of one's birth. occ. Mat. xiv. 6. Mark vi. 21. We find from Gen. xl. 20, that so anciently as the time of Joseph, Pharaoh king of Egypt did in like manner make a feast unto all his servants on his birth-day (Heb. יוֹמֵהּ יוֹם, LXX ἡμέρα γενεσεως); and from Herodotus, lib. ix. cap. 109, we learn that the Persian kings observed the same custom. Τελο τὸ δειπνον παρασκευαζέσθαι ἀπαξ τῷ ἐνιαυτῷ, ἡμέρῃ τῇ ΕΓΕΝΕΤΟ Βασιλεως. This supper is prepared once a year on the day in which the king was born." For the sense here assigned to εἰσελο, comp. lib. i. cap. 183.

Γενεσις, ιος, att. εως, η, from γαινομαι to be born, or more accurately from γελνεσαι 2d pers. perf. of the obsolete V. γαινομαι to be born, from the Heb. יָנָה to form. See under Γενναω.

I. Scott, on Mat. i. 1, shews that in the Greek writers it signifies original extract, descent, birth. Hence in N. T.

II. Birth. occ. Jam. i. 23, τὸ προσῶπον τῆς γενεσεως αὐτοῦ, the face of his birth, i. e. his native or natural face.

III. Successive generation, descent. occ. Mat. i. 1, βιβλος γενεσεως the book of the generation, i. e. the genealogy. It seems an hebraical expression answering to the Heb. מִשְׁלָּחַת דָּבָר, as it does in the LXX of Gen. v. 1. See Wolfius on Mat. i. Wetstein cites from Herodotus, lib. ii. γενεαλογεσθαι δι' αὐτῶν τὴν ΓΕΝΕΣΙΝ, they reckon their genealogy or descent."

IV. Τροχος τῆς γενεσεως, the wheel, course, of (our) existence seems to denote our life; so Eucumenius explains the phrase by τὴν ζωὴν ἡμῶν. occ. James iii. 6. comp. Τροχος.

Γενελη, ης, η, from γαινομαι to be born.

A birth, a being born. occ. John ix. 1, where Wetstein shews that ex γενελης, from

from the birth, is a common expression in the Greek writers.

ΓΕΝΝΑΩ, ω, from γενν to get, obtain (which Heb. verb the LXX render by γεννאו, Zech. xiii. 5.); see Gen. iv. 1. Or is it not rather from the Heb. נָצַח to form, machinate\*?

I. To get, beget, generate. Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. Mat. i. 20, that which is εν αυτη γεννηθην, begotten in her. "Γενναω, when applied to females, does not signify to conceive (that is συλλαμβανω, Luke i. 24, 31, 36.) but to bring forth." Scott. See next Sense, and Bp. Pearson on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. To beget spiritually, i. e. convert to the Christian Faith. 1 Cor. iv. 15. Philem. ver. 10, where see Macknight.

III. To bring forth as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16.

IV. In Pass. Γενναομαι, To be born. Mat. i. 16. ii. 1. & al. comp. John iii. 3, 4, 5, 6, 7.

V. To produce, generate, occasion. 2 Tim. ii. 23. So Plato Ep. Βλαδην ηδονην και λυπην ΓΕΝΝΑΙ, Pleasure generates hurt and grief."

Γεννημα, αλος, το, from γεννιηναι, perf. pass. of γενναιω.

I. Offspring, brood, of animals. Mat. iii. 7. xii. 34. & al. comp. Εχιδα II.

II. Fruit, produce, of vegetables. Mat. xxvi. 29. Luke xii. 18. Raphaelius shews that Polybius several times uses γεννημαλα for the fruits of the ground; and Anacreon calls wine γονον αμπελου, the fruit or offspring of the vine. Ode 1. line 7. See also Wetstein and Campbell on Mat. and LXX in Hab. iii. 17.

III. Fruit, produce, effect. occ. 2 Cor. ix. 10. Γεννησις, ις, att. σως, η, from γενναιω.

A birth. occ. Mat. i. 18. Luke i. 14.

Γεννητος, η, ος, from γενναιω.

Born, produced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 12. xiv. 1. xv. 14. xxv. 4.

Γενος, εος, υς, το, from οβελ. γενω to form, or γινωμαι to become, be born.

\* Whence also may be derived the Saxon cennan to beget, and hence by the way the Eng. kin, kind, kindle (bring forth), &c. Comp. under Γινω.

I. A kind, species. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10.

II. Offspring. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to several (τινες) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ΕΚ ΣΟΤ ΓΑΡ ΓΕΝΟΣ ΕΕΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book 4. p. 475, 433. edit. Birch.

III. A family, kindred. Acts vi. vii. 13.

IV. A stock or race of men descended from a common parent. Acts vii. 19. 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5.

V. A nation, country. Mark vii. 26. Acts iv. 36. See Wetstein, who shews that the profane writers apply τῶ γενει in the same sense.

ΓΕΝΩ. See under Γινω.

Γενοσια, ας, η, from γεναν.

An assembly of elders or old men, a senate, in Latin, senatus, which is derived in like manner from senex, an old man. occ. Acts v. 21, where see Wolfius and Wetstein. The LXX frequently use the same phrase γενοσιαν των υιων Ισραηλ, for the Heb. זקני בני ישראל, as Exod. iii. 16. iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 9); and Josephus, Ant. lib. xii. cap. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the Jewish senate γενοσια; and he himself applies the same term to the assembly of Jewish Elders at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συμβουσιον.

Γεπων, ος, ος, δ.

An old man. occ. John iii. 4. So called, say the Greek Etymologists, q. γεων ορων looking on the earth, for

"With downcast looks he views his place of birth, And bows his bended trunk to Mother Earth."

So the Latin silicernium signifies a stooping old man, from silex the pavement, and cerno to behold. But may not the Greek γεπων, γηρας, γραις, γραια, &c. be more probably deduced from the Heb. גַּרַל to waste, diminish? It is obvious to common observation, that the body generally wastes in old age, the atrophie senilis is a natural attendant on that period of life; and it is well known to physicians, that

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in



in old persons the very bones themselves waste and grow less\*. Hence *Homer*, with great propriety, calls an old man, γῆραι τειρομενον worn with age, *Odyss.* xxiv. line 232. Comp. *Il.* iv. line 315. & *Il.* v. line 153.

**ΓΕΤΟΜΑΙ**, Mid. It seems a derivative from the Heb. טָמַן *to sup, sup up, swallow* † (see *Gen.* xxiv. 17. in the Heb.); and in this instance the μ (to say nothing of the α) appears to be radical; and the active *V. γεῖν*, to give a taste, is to be deduced etymologically from γενομαι, and not vice versa.

**I.** To taste meat or drink with the tongue or palate. *Mat.* xxvii. 34. *Luke* xiv. 24. *John* ii. 9. *Col.* ii. 21.

**II.** To eat. *Acts* x. 10. xx. 11. xxiii. 14. comp. ver. 13, and see *Raphelius, Elsner, Wolfius* and *Kypke* on *Acts* x. 10, and *Hutchinson's* Note 4, on *Xenophon* *Cyri* *Exposit.* p. 98. 8vo.

**III.** To taste, experience, whether good, *Heb.* vi. 4, 5. 1 *Pet.* ii. 3; or evil, *Mat.* xvi. 28. *John* viii. 52. *Heb.* ii. 9.

The word is often used in the sense of *experiencing* by the profane writers (see *Scott* on *Mat.* xvi. 28, and *Alberti* on *Heb.* vi. 4.), and several times in the LXX answering to Heb. טָעַם, as *Ps.* xxxiv. 8; *Prov.* xxxi. 18. It does not however appear that to *taste of death* is an *Hebraism*, or that this expression is ever used in the Old Testament; though טָמַן מוֹת, to see death, is, *Ps.* lxxxix. 48, or 49. But טָעַם מוֹת, to taste death, occurs not only in the *Syriac* version of *Mat.* xvi. 28. *John* viii. 52. *Heb.* ii. 9. but also in the works of *Ephraem*. See *Marsh's* Note on *Michaelis's* Introduction to *N. T.* vol. i. p. 403.

Γεωψεύ, ω, from γεωψεύς.

To cultivate or till the earth, whence pass. Γεωψεύσαι, σμαι, To be cultivated, tilled as the earth. occ: *Heb.* vi. 7.

Γεωψιον, ε, το, from γεωψίος.

Husbandry, or rather Cultivated ground, *Arvum*. In the *N. T.* it is used only in

a figurative sense. occ. 1 *Cor.* iii. 9. comp. *John* xv. 1. *Isa.* xxviii. 23—29, and see *Bp. Lowth's* Note on ver. 23. In the LXX γεωψιον several times answers to the Heb. פֶּדֶא a field. See *Prov.* xxiv. 30. xxxi. 16.

Γεωψίος, ε, ό, from γῆα or γῆ the earth, and σοψα perf. mid. of obsol. εἰσω to work. See under *Εἰσω*.

**I.** One who tilleth the earth or ground, a husbandman. 2 *Tim.* ii. 6. *Jam.* v. 7.

**II.** Particularly, A husbandman who cultivates vines, a vine-dresser. *Mat.* xxi. 33. *John* xv. 1. & al. freq.

Γῆ, γῆ, ἡ, (in poetry Γαια) from γῆα to generate, produce, which is from the Heb. נָמַן to grow as a plant, because it produces, or is as it were the mother of, all terrestrial things, (see *Ecclus.* xl. 1.); or, in the poetical language of the *Orphic Hymn* to the Earth,

Ἡ λοχίαις ὠδῶσι κραιπνὰ πολυκίδν,

Brings forth her various fruits,  
With throes maternal.

**I.** The earth, land, or ground, considered as fit or unfit for producing fruit. *Mat.* xiii. 5, 8, 23. *Mark* iv. 28. comp. *Heb.* vi. 7.

**II.** The dry land or ground, as distinguished from the waters. *Luke* v. 11. *John* xxi. 8, 9, 11. & al.

**III.** A particular land, tract, or country. *Mat.* ii. 6, 20, 21. iv. 15. ix. 26. & al. On *Mat.* xxvii. 45, where πᾶσαν τὴν γῆν denotes all the Land of Judea, comp. *Luke* iv. 25, and see *Doddridge's* Note.

**IV.** The land, of Canaan namely, but figuratively and spiritually denoting heaven. *Mat.* v. 5. comp. *Ps.* xxxvii. 11, 29, and see *Campbell's* Note on *Mat.*

**V.** The terraqueous globe, or globe of earth and water, as distinguished either from the material or from the holy heavens. See *Mat.* v. 18, 35. vi. 10. xvi. 19.

**VI.** The earth or ground in general. *Mat.* x. 29. xxv. 18. & al.

ΓΗΡΑΣ, αλος, αος, ως, το, from γῆραι an old man, or rather immediately from γῆ to diminish. See under *Γῆραι*. Old age. occ. *Luke* i. 36.

Γηρασκω, or γηράω, from γῆρας.

To grow or be old. occ. *John* xxi. 18. *Heb.* viii. 13.

Γίνομαι,

\* "That the bones of old people truly waste or decay, is confirmed by the experience of many able anatomists." *Haller's Physiology*, lect. viii. § 234. edit. *Mihles*.

† Γίνομαι is nearly used in this very sense by *Sophocles*, γινώσκας πᾶνδρημ σφαλε to swallow down a whole army. *Scapula*.

Γίνομαι, γίνεσθαι, or γεινομαι, from γένω to form.

I. *To be made or formed, to become.* Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.

Acts xii. 18, Τί ἀγαθὸ Πέτρος; ΕΓΕΝΕΤΟ, What was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by *Raphelius, Elsner, Wolfius, and Wetstein.*

Γενοσθαι εἰς, *To become or be turned into.* Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is an *hellenistical* phrase, answering to the Heb. לָיַד, for which it is often used by the LXX, as Gen. ii. 7. & al. freq.

II. *To be created, made, or produced from nothing.* John i. 3, 10. Heb. xi. 3.

III. *To be eventually, that is, to happen, occur, come to pass.* Mat. i. 22. xxi. 4. xxiv. 6. & al. Μη γενοίτο, *May it not be! God forbid!* Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of *deprecating* or *denying*, in which latter view it is frequently applied by *Arrian, Epictet.* as *Raphelius* hath shewn on Rom. iii. 4.

Followed by another verb with καὶ before it, *To come to pass, to happen that—Eyesō xai, It came to pass that—*Mat. ix. 10. Mark ii. 15. Comp. under Kai 14. *Eyesō* is very frequently thus used without καὶ intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 23. ii. 1. xi. 14. Both these last seem *hellenistical* forms of expression corresponding to the similar use of the Heb. דָּרָא.

IV. *To be, or become in general.* Mat. v. 45. vi. 16. viii. 26. Luke xii. 40.

Those things are said γενοσθαι τινι *to be to any one, which he hath.* Mat. xviii. 12. Comp. Εἰμι VII.

In 1 Cor. xv. 20, ἀνέσται, is wanting in seven MSS. five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by *Griesbach.*

V. *To be done, performed.* Mat. vi. 10. Acts iv. 16. xxi. 30. So with a dative following, *To be done to.* Mat. viii. 13, ix. 29. xviii. 19. On which last text *Elsner* shews that the purest Greek writers use the phrase in the same sense.

VI. *To be celebrated, as a feast or public solemnity.* Mat. xxvi. 2. John x. 22. So

*Xenophon, Hist. Græc. lib. iv. Ισθμία ΓΙΓΝΕΤΑΙ, The Isthmian games are celebrated," lib. vii. Τα Ολυμπία ΓΙΓΝΕΤΑΙ, The Olympian games are celebrated."*

VII. *To be fulfilled, accomplished.* Mat. v. 18. (comp. ver. 17.) vi. 10. 1 Cor. xv. 54.

VIII. Of place, followed by ἐν or εἰς, *To be in or at.* Mat. xxvi. 6. Mark ix. 33. 2 Tim. i. 17. Acts xx. 16. xxi. 17. In the 2d aor. with κατὰ or ἐπὶ following, *To be come to.* Luke x. 32. xxii. 40. On the former text *Kypke* shews that *Herodian, Josephus, and Plutarch* use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense.

IX. *To be born.* Rom. i. 3. Gal. iv. 4, where see *Alberti* and *Raphelius*, who shew that the profane Greek writers apply the V. to the same meaning. Comp. John viii. 58, and see *Macknight* on Rom. and Gal.

X. *To grow, or be formed, as fruit.* Mat. xxi. 19.

XI. Γενοσθαι ἐν ἑαυτῷ, *To be come to himself, i. e. to have recovered his senses or understanding.* occ. Acts xii. 11, where *Raphelius* shews that *Xenophon* and *Polybius* use the phrase in the like view of recovering from rage, or terror. See also *Wolfius, Wetstein* and *Kypke.*

XII. Γενοσθαι εἰς οὐδέν, *To come to nothing.* Acts v. 36, where *Raphelius* cites from *Polybius* the similar phrase, εἰς τὸ μηδὲν καλάρων. Comp. *Kypke.*

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γινω to know, by prefixing the reduplication, and inserting σκ before ω, as in μνησχω from μνω, πειρασχω from πρω, &c.

I. *To know.* Mark vii. 24. ix. 30. Luke ii. 43. & al. freq.

II. *To perceive, feel.* Mark v. 29. Luke viii. 46.

III. *To know, be acquainted with, a person.* Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10.

IV. *To know, understand.* Mat. xiii. 7. xiii. 11. xvi. 3. Mark iv. 13. Actsviii. 30. & al. freq.

V. *To know, be conscious of.* 2 Cor. v. 21.

VI. *To know, discern, distinguish.* Mat. xii. 33. Luke vi. 44. John xiii. 35. 1 John iv. 2, where observe that eighteen MSS read γινωσκῆσαι, and this reading

is followed by the ancient Syriac and Vulg. versions.

VII. After the *hebraical* and *hellenistical* use, *To approve, acknowledge with approbation.* Mat. vii. 23. Rom. vii. 15. 2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, *I don't understand, instead of I don't approve.* Comp. *Heb.* and *Eng. Lexicon* in *נָחַם* IV.

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See *Elsner, Wetstein* and *Kypke*.

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. *Γινώσκων*, particip. *Thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. *Raphelius* has shewn that the profane writers use this participle in the same manner.

*Γλυκος, εος, υς, το*, from *γλυκός* sweet. *Sweet wine.* occ. Acts ii. 13. The *Etymologist* explains *γλυκος* by *το απο της ληνυ αποσταμα αυιοματως καταρρεον απο της σαφυλης, ες το οδο ΓΑΤΚΥΤΑΤΟΝ και λιπαρωτατον*, which distils of its own accord from the grapes, which is the *sweetest* and *smoothest*: "and to the same purpose *Hesychius*, *το αποσταμα της σαφυλης, πριν παληθη*, the juice of the grape, before it is trodden." If it be asked, how there could be any *γλυκος* or *sweet wine* at *Pentecost*? it may be sufficient to reply, that it appears both from the *Heathen* and *Jewish* writers, cited by *Wetstein* on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness*, and by consequence the strongly *inebriating quality* of the *γλυκος* for a long time.

*ΓΑΤΚΥΣ, εια, υ*, probably from the *Heb.* *רָךְ* smooth, bland, agreeable.

I. *Sweet, as honey.* occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste.* occ. *Jam.* iii. 11, 12. So in *Lucian*, *Dial. Alph.* and *Nept.* *ΓΑΤΚΥ ρειθρον* a sweet stream is opposed to what is mixed with the sea-water.

*ΓΛΩΣΣΑ, ης, η*, perhaps from the *Heb.* *לָשׁוֹן* loose, pliant, flexible; so the *Heb.* name for a tongue, *לָשׁוֹן*, may be from *לָשׁוֹן* to turn, bend about \*.

I. *The tongue, of a man.* Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

\* See *Heb. and Eng. Lexicon*, under *לָשׁוֹן*.

II. It is used for the *fiery tongues, or flames* resembling tongues, which appeared over the Apostles on the day of *Pentecost*. Acts ii. 3. Comp. *Isa.* v. 24, where we read of *שָׂרָף לָשׁוֹן* a tongue (flame) of fire devouring the stubble. See *Wulfius* on Acts, and *Bp. Lowth* on *Isa.*

III. *A tongue, language.* Acts ii. 4, 11. x. 46.

IV. *A foreign or strange language.* 1 Cor. xii. 30. xiv. 2, 4, 5, 6. & al. Comp. Mark xvi. 17.

V. *A people speaking a particular language.* Rev. v. 9. xiv. 6. So *Γλωσσαι, αι, Μεν* of different languages. Rev. vii. 9. *Theodotion* uses the word in the same sense for the *Chald.* *שָׁרָף*, Dan. iii. 29, and plur. *שָׁרָפִים*, Dan. iii. 4, 7, 31. v. 19.

*Γλωσσόκομον, ο, το*, from *γλωσσα* a tongue, and *κομω* to keep, preserve, which perhaps from the *Heb.* *סָמַךְ*, to lay, treasure up.

I. Properly, *A case to keep the tongues of wind instruments in.* These tongues *γλωσσαι*, did, I suppose, nearly resemble the reeds which are used in playing on several sorts of wind-instruments among us. See *Wetstein* on John xii. 6, and *Pearce's* Note on *Longinus*, sect. xlv. p. 244, edit. 3d.

II. *A purse, or rather perhaps a little case or box to put money in.* occ. John xii. 6. xiii. 29. *Josephus*, *Ant. lib. vi. cap. 1. § 2*, uses it for the little chest or coffer in which the *Philistines* put the golden mice and emerods, and which is called in *Heb.* *מִטְנָה* 1 Sam. vi. 11. The *LXX* also have this word, 2 Chron. xxiv. 8, for the *Heb.* *מִטְנָה* a chest, coffer. See also *Kypke* on John xii.

*Γραφός, εος, ο*, from *γρᾶψω* or *γραψω* to clear or smooth a cloth by carding or thistling, which V. may be either from *Heb.* *קָרַן* \* the extremity, outermost, or from the Greek *γραψω* to scrape, rub, which from the *Heb.* *קָרַן* to eat into, corrode, as fire.

*A fuller* †, part of whose business it was to comb the cloth *τοῖς γραφοῖς* ‡ with

\* Whence it may be proper to observe, the *Eng.* nap of cloth may be ultimately deduced.

† Perhaps our English word to full is ultimately a derivative from the *Heb.* *לָשׁוֹן* to work, prepare; whence also *Lat.* *polio*, and *Eng.* *polish*.

‡ As to the modern method of fulling, see *Nature displayed*, vol. vi. *Dial.* 11. *English* edit. 12mo. and *Encyclopædia Britan.* in *FULLING*.

cards

*cards or thistles, and so clear it of it's superfluous extremities, i. e. of it's nap, hairs, &c. occ. Mark ix. 3.*

The LXX have several times used this word for the Heb. כָּבֵשׁ, which also signifies a fuller of cloth, from כָּבַשׁ *to wash, rinse*, because another part of the fuller's business was to *rinse and scour* cloths from their filth, grease, &c.

Γενετός, *σ, δ και η, q. γενεσιος* from γινωμαι or γενομαι *to be born*.

I. *Lawfully born, legitimate*, as opposed to υιοθετός *spurious, or a bastard*. Thus used in *Herodotus*, lib. iii. See *Raphelius*, and *Wolffius* on 1 Tim. i. 2.

II. *Genuine, true, not degenerate from his parents*. Thus it is applied, but in a spiritual sense, by St. Paul. *occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.*

Γενειον, *το*, used as a substantive, *Genuineness, sincerity. occ. 2 Cor. viii. 8.*

Γενιωώς, Adv. from γενειος.

*Genuinely, naturally, sincerely. occ. Phil. ii. 20.*

Γεωφος, *σ, δ*, from νεφος *a cloud*, (*σ* being changed into *ο*, and *γ* assumed after the Æolic manner according to *Eustathius*), or rather perhaps from Heb. עָב *a thick cloud*.

*A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γεωφος in the LXX is עָב *a cloud*; and in Exod. xx. 21, and in other places, the LXX use γεωφος for עָב *thick darkness*.*

ΓΝΩ, *ω*, either from the Heb. נָחַל *to hold, contain, to comprehend* as we say, meaning *to know, understand*; or from נָחַל *to prepare, machinate*.

*To know*. An obsolete V. whence in the N. T. we have 1st aor. *εγνωα*, perf. *εγνωα*, perf. pass. *εγνωσμαι*, 1st aor. pass. *εγνωσθη*, imperat. *γνωσθη*, 1st fut. pass. *γνωσθησμαι*, 1st fut. mid. *γνωσμαι*. See under Γινωσκω.

Γνωμη, *ης, η*, from γινωσκω or γινω, *to know, think, determine*.

I. *An opinion, sentence, judgement. occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10.* On 1 Cor. vii. 25, *Wetstein* cites *Dio* repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for *giving an opinion, or advice*, which *Kypke* also produces from *Diodorus Sic.* and *Dionysius Halicarn.*

On ver. 40, *Wetstein* quotes KATA ΓΝΩΜΗΝ ΤΗΝ ΕΜΗΝ from *Herodotus*, and KATA γη ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ from *Polybius* and *Ælian*.

II. *A design, purpose. occ. Acts xx. 3.*

III. *Mind, will, consent. occ. Philem. ver. 14. Comp. Rev. xvii. 13, 17.* On which latter texts *Wetstein* quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΠΟΙΕΙΣΘΑΙ; and on ver. 17, comp. *Kypke*.

Γνωμι, from γινω.

*To know*. An obsolete V. whence in the N. T. we have 2d aor. *εγνω*, imperat. *γνω*, subjunct. *γνω*, *γnows*, *γνω*, infin. *γνωσαι*, particip. *γnows*. See under Γινωσκω.

Γνωριζω, from γινωσκω or γινω *to know*.

I. *To make known, declare. Luke ii. 15. John xvii. 26. 1 Cor. xii. 3. xv. 1. Phil. iv. 6. & al. freq.*

II. *To know. occ. Phil. i. 22.* In this latter sense, as well as the former, it is used in the profane writers. See *Wolffius*, *Whitby*, and *Scupula's* Lexicon.

Γνωσις, *ιος, att. εως, η*, from γινωσκω or γινω *to know*.

*Knowledge. See Luke i. 77. xi. 52. 1 Cor. xiii. 2. 2 Pet. i. 5, 6. Rom. xi. 33. Col. ii. 3. On 1 Cor. viii. 1, Raphelius and Wolffius (whom see) think that the beginning of the parenthesis should be placed after οιδεμεν in the first verse, and the end of it after αυτε the last word of the third. But Bp. Pearce says, "These words [namely, we know that we all have knowledge, as also those in ver. 4, we know, &c. to the end of ver. 6, and likewise the 8th verse, But meat, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366."*

Γνωσης, *σ, δ*, from γινωσκω or γινω.

*Knowing, skilful. occ. Acts xxvi. 3, where see Wolffius, Kypke, and Bowyer's Conject. who remark, that γνωσην οντα σς are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten*

K 3

MSS.

MSS, among which the *Alexandrian*, do, in one place or another of the sentence, add *επισαμενος* or *ειδως* *knowing*. And to this purpose our English translators, because I *know*. See *Wetstein* and *Griesbach*. *Επισαμενος* and *ειδως*, however, seem spurious additions to the text, made by copyists who did not understand the construction. See *Michaelis*, *Introduct.* to N. T. vol. i. p. 306. edit. *Marsh*.

Γνωσας, η, ον, from *γινωσκω*.

I. *Known*. Acts i. 19. ii. 14. xv. 18. & al.

II. *Γνωστοι*, οι, *Persons known to one, acquaintance*. Luke ii. 44. xxiii. 49. Comp. John xviii. 15, 16.

III. *Γνωστον*, το, *Neut. Knowable, which may be known*. occ. Rom. i. 19. So *Arrian*, *Epictet*. lib. ii. cap. 20. towards the beginning. *Γινωσκε, οτι ουδεν εστι ΓΝΩΣΤΟΝ, αλλα παντα αλεχυματα*, Know that nothing is to be known or knowable, but that all things are uncertain."

ΓΟΥΤΥΖΩ. It seems to be a word formed from the sound, like *murmuro*, *mussito*, in Latin, and *murmur*, *mutter*, *grumble*, *growl*, in English.

I. *To murmur, mutter, speak in a low and indistinct voice*. occ. John vii. 32.

II. *To murmur from dislike or discontent, to grumble*. occ. Mat. xx. 11. Luke v. 30. John vi. 41, 43, 61. 1 Cor. x. 10. In this latter sense it is always used by the LXX (unless perhaps in Jud. i. 17.), and most commonly answers to the Heb. *hā* to *murmur, growl*.

ΓΟΥΣΣΟΜΟΣ, ο, δ, from *γούσσωμαι*, perf. pass. of *γούσσω*.

I. *A murmuring or muttering in general*. occ. John vii. 12.

II. *A murmuring from discontent, a grumbling*. occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9.

ΓΟΥΣΣΗΣ, ο, δ, from *γούσσω*.

*A murmurer, grumbler*. occ. Jude ver. 16.

ΓΟΥΣ, ηος, δ, from *γοάω, γοάω*, to *moan*, which may be either a word formed from the sound, or deduced from the Heb. *גָּעַר* to *low* as an ox. So *Eustathius* derives *γους* from *γοος* *moan, mournful sound*, saying that *γους* means *τον μύτα ΓΟΥΤ* *επαδοντα*, one who utters his incantations or spells in a mournful tone. Comp. Isa. viii. 19. xxix. 4.

I. *A conjurer, an enchanter*. In this sense

*γους* is used in the profane writers; thus *Eschines* in *Ctesiph.* joins *γους* and *μαγος* a *magician* together, as *Plutarch* and *Lucian* do *γογλας* and *απαλαστας* *cheats*; and *Plato* mentions *γους* in company with *φαρμακους* as *enchanters with drugs*, and *σοφιστης* a *cheat*. See *Wetstein* on 2 Tim.

II. In the N. T. *An impostor, a cheat*. occ. 2 Tim. iii. 13. So *Josephus*, *Ant. lib. xx. cap. 7. § 5.* (comp. § 6.) mentions ΓΟΥΤΩΝ ΑΝΘΡΩΠΩΝ οι τον οχλον ηπαλυν, the impostors (meaning the false prophets and false Christs) who deceived the people," during the government of *Felix*; and, under that of *Fadus*, he particularly specifies one of them, by name *Theudas*, whom he calls ΓΟΥΣ της ΑΝΗΡ, *ibid.* cap. 4. § 1. *Lucian* also has the phrase ΓΟΥΤΑΣ ΑΝΑΡΑΣ, *Reviv.* tom. i. p. 396.

ΓΟΛΓΟΘΑ. Heb.

*Golgotha*. Heb. גִּלְגֹּתָא, that is, as the Evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. גִּלְגֹּתָא *a skull*, and the Jews in our Saviour's time called the place *Golgotha* for *Golgoltha*, dropping the latter *h* (1), as in the *Samaritan* version of Num. i. 22. גִּלְגֹּתָא, without the second *h*, is used for *a skull*. "No doubt, saith *Stockius*, the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

ΓΟΜΟΣ, ο, δ, from *γέμωμαι*, perf. mid. of *γεμω* to be full.

I. *The burden or lading of a ship*. occ. Acts xxi. 3. *Herodotus* and *Demosthenes* use the N. in the same sense. See *Wetstein*.

II. *Merchandise brought by sea*. occ. Rev. xviii. 11, 12.

ΓΟΥΕΥΣ, εος, δ, from *γεύωμαι*, perf. mid. of the old V. *γεύω* to generate, which see. *A parent*. In the N. T. it is used only in the plural number, denoting both parents, father and mother, as it also frequently does in the profane writers. See *Wetstein* on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under Πατήρ II.

FONT,

**FONT**, *vos*, and *alos*, *ro*, from the Heb. כָּנַע *to bend down, depress, humble*; whence also the Lat. *genu*, Goth. *knu*, Saxon. *cneop*, Danish and Eng. *knee*. *The knee*, which is capable of *incurvation* or *being bent* itself, and so of *humbling* or *depressing* the whole man; and to this property and use of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see *Wetstein*.

**Γονυτάω**, *ω*, from *γону* the *knee*, and the obsol. V. *τάω* *to fall*.

*To fall down on the knees or kneel to one.* occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *γονυτάισα*, is used by Polybius, lib. xv. cap. 27.

**Γραμμα**, *alos*, *ro*, from *γρᾶμμα*, perf. pass. of *γράφω* *to write*.

I. *A letter or character of literal writing.* occ. Luke xxiii. 38. (where see *Wetstein*'s note, and comp. under *Μερόληγον*) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see *Whitby*, *Doddridge*, and *Wetstein*, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.), would, when he attempted to write Greek, form the characters strong and large. But compare *Lardner's History of Evangelists and Apostles*, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. Comp. under *Sense V*.

II. *A writing.* occ. John v. 47.

III. *A bill, an account.* occ. Luke xvi. 6, 7.

IV. *The letter of the law*, i. e. *the literal sense and outward ordinances thereof*. occ. Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. Comp. under *Πνευμα XI*.

V. *A letter, an epistle.* occ. Acts xxviii. 21; where *γραμμα* may mean only a single epistle, consisting of many literal characters, as the word is used by *Herodotus*, lib. i. c. 124, and by *Josephus* in his *Life*, § 46 and 49. So 2 Cor. x. 10, where see *MacKnight*.

VI. **Γραμματά**, *τα*, *Letters, learning, erudition gained from books.* occ. John vii. 15.

Acts xxvi. 24. See *Wetstein* and *Kypke* on John, and *Xenophon*, *Memor. Socrat.* lib. iv. cap. 2. § 20.

VII. **Ἱερα γραμματα**, *Holy Writ, the Holy Scriptures.* occ. 2 Tim. iii. 15. Comp. John v. 47, and see *Wetstein* on 2 Tim. who shews that *Josephus* and *Philo* in like manner call the *Scriptures* ἹΕΡΑ ΓΡΑΜΜΑΤΑ, and the latter very frequently ἹΕΡΑΙ ΒΙΒΛΟΙ.

**Γραμματεὺς**, *ος*, *ς*, from *γραμμα*.

*A scribe.*

I. In the LXX this word is frequently used for a *political officer*, whose business it was to assist kings or magistrates, and to keep an account in writing of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. סֵפֶר חֶסֶד. LXX, ὁ γραμματεὺς τῶ βασιλέως, *the king's scribe or secretary*, 2 K. xii. 10.

II. The LXX use it for a *man of learning*; especially for one skilled in the *Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Eccus. xxxviii. 24 or 25; and thus in the N. T. it denotes either a *man of learning* in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly *one learned in the law of Moses*, and *who sat in Moses' seat*, Mat. xxiii. 2, 3, and explained the law to the people in the schools and synagogues; hence perhaps called *scribes*, i. e. *public instructors, of the people*, Mat. ii. 4, where see *Wetstein*, and comp. Neh. viii. 4, & seq. Whence also we find a *scribe* who was likewise a *lawyer*, i. e. a *doctor or teacher of the law*. Comp. Mat. xxii. 35, with Mark xii. 28. The *scribes* are frequently in the N. T. joined with the *Pharisees*, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. *A civil magistrate* of Ephesus, a *town-clerk*, or rather a *recorder or chancellor*; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35. See *Wetstein*.

**Γραπτός**, *η*, *ον*, from *γράφω*.

*Written, inscribed.* occ. Rom. ii. 15.

**Γραφή**, *ης*, *ή*, from *γράφω*.

*A writing*, as the word is used by the Greek authors; but in the N. T. it always refers to the *Holy Scriptures*, and almost constantly to those of the O. T.

K 4

and

and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St. Paul's Epistles are reckoned a part of the Scriptures.

Γραφω, from γραφω to eat, also to engrave, from Heb. גרע to diminish, or כרת\* to cut.

I. To cut in, make an incision. Thus used in Homer, II. xvii. line 599,

ΓΡΑΥΕΝ δὲ ἐν ὀστέῳ ἀγκυρὰν  
ἀνχμήν.

And the spear ran'd him to the bone.

Comp. also the use of ἐπιγράφω, II. iv. 139. II. xi. 388. II. xiii. 553. and II. vii. 187, where see Eustathius's and Pope's Note.

II. To GRAVE, engrave. Thus Homer, II. vi. line 169,

Πορὴν δ' αἶψ' ἔσχευατο λυγρὰ,  
ΓΡΑΥΑΣ ἢ πινυνοῦ ἢ ὑλὸς δρυμὸς ἑσπελλας.

—The fatal marks he sent,  
And on a tablet GRAV'D his dire intent.

Here Eustathius explains γραφεῖν by ἐξεῖν to carve, and observes that the expression is agreeable to the custom of the ancients; that the use of alphabetical letters, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures† to denote what they desired; that letters were afterwards invented, καὶ τὰ αἵετα σημεῖα διὰ χρωμάτων ἀνίσταν, and the method of delineating characters, not by sculpture, but by colour. To explain the expression πινυνοῦ ἢ λυγρῶ, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.

The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 K. vi. 29, Isa. xxii. 16.

\* From one or the other of which Heb. roots may also be ultimately derived the Saxon eoopan, Welch kario, Eng. carve, as likewise Saxon gnafan, French graver, and Eng. grave, engrave, &c.

† Comp. Heb. and Eng. Lexicon, in ῥο IV. L

comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first literal writing of which we have any\* precise account was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, or &c. See Luke i. 63. (where, with regard to the expression, γράψας λέγων, comp. 2 K. x. 1, 6, in LXX and Heb. and see Wolfius) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כתב, and judge.

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. This is a classical and elegant use of the V. and thus it is applied by Plutarch, Diogenes Laertius, and others of the Greek writers, as may be seen in Elener and Kypke on Mark xii. 19.

Γραωδης, εος, ες, δ, η, και το—ας, from γραυς, γραος, η, an old woman, which from γρε to waste, diminish. See under Γσρω.

Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So Cicero, De Nat. Deor. lib. iii. cap. 5. and Horace, lib. ii. sat. 6. line 77, mention fabellas aniles, old women's stories. See Wetstein, who cites from Strabo ΓΡΑΩΔΗ ΜΕΘΟΛΟΓΙΑΝ, and from Galen ΜΕΘΟΝ ΓΡΑΩΣ.

Γρησω, ω, for ἀρησω, which is used by the profane writers, and which † Dupont forms from ερησω, the Attic perf. mid. of ἀρσω to rouse, by inserting ρ.

I. To watch in a natural sense, i. e. to abstain from sleep. Mat. xxvi. 40. Mark xiv. 37.

II. To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death. occ. 1 Thess. v. 10, comp. chap. iv. 15. Rom. xiv. 8, 9.

III. To watch, be watchful or vigilant, in

\* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36.

† On Theophrast. Ethic. Charact. p. 285, edit. Needham.

a spiri-

a spiritual sense. Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13, & al.

Γυμνασία, from γυμνος.

I. Properly, *To exercise one's self naked*, as those who purposed to be champions in the Grecian games did. So γυμνασιον is a place of exercising, or even of striving naked, γυμνος εν φ αλυσισται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who οικοδομασαν γυμνασιον built a place of exercise in Jerusalem, after the manner of the Heathen. Comp. 2 Mac. iv. 9, 12.

II. *To exercise in a mental and spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see *Wetstein*, who shews that the expressions, γυμναζειν, or γυμναζεσθαι, προς, are used by the Greek writers, particularly *Arrian*.

Γυμνασις, ας, η, from γυμνος.

*Exercise*, as of the body by ascetic severities, such as fasting, abstinence, watching. occ. 1 Tim. iv. 8. comp. Col. ii. 23.

† Rom. xiv. 17. 1 Cor. viii. 8.

Γυμνηλευς, from γυμναζω.

*To be naked or ill-clad*. occ. 1 Cor. iv. 11.

Γυμνος, η, ος, q. \* γυια μονα εχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked*. occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see *Hurmer's Observations*, vol. ii. p. 421.

II. *Comparatively naked*, i. e. meanly, or ill, clothed. occ. Mat. xxv. 36, 38, 43, 44. Jam. ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in *Homer*, γυμνος often means not absolutely naked, but naked or stript of armour; thus, II. xvi. line 815, he calls *Patroclus*, ΓΤΜ-ΝΟΝ εν δρυστην naked in the battle, because stript, not of his clothes, but of his arms. Comp. II. xvii. lin. 122, 693, 711. †.

III. *Naked, or stript of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. עירום. See 1 Sam. xix. 24. (where Saul is said to have stript off עירום his † upper garments,

and to have lain down naked). Isa. xx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest*. occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. *Elsner* hath shewn that the profane writers use the word in the same view.

V. *Naked, bare, mere*. occ. 1 Cor. xv. 37.

VI. *Naked of spiritual clothing*, i. e. of the imputed righteousness of faith. occ. Rev. iii. 17. xvi. 15.

Γυμνοτης, ητος, η, from γυμνος.

I. *Nakedness*, that is, a being destitute of convenient or decent clothing. occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνος II. and Γυμνηλευς.

II. *Spiritual nakedness, being destitute of the spiritual clothing of the righteousness which is by faith*. occ. Rev. iii. 18.

Γυναικαριον, α, το, a diminutive of γυνη, γυναικος.

*A trifling, weak, silly woman*; Lat. muliercula: French, femmelette. occ. 2 Tim. iii. 6. *Arrian* in *Epictet*. several times uses this diminutive as a term of contempt.

Γυναικειος, εια, ειον, from γυνη, γυναικος.

*Female, womanish*. occ. 1 Pet. iii. 7.

Γυνη, γυναικος, η, q. γονη, from γεινα, perf. mid. of γεινω or γερω to generate.

I. *A woman*, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see *Macknight*, & al.

II. *A woman considered as related to a man, a wife*, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. *Gynai*, Voc. when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ανδρας when applied to men (comp. Ανηρ IV.) but is generally equivalent to *madam* in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See *Miracles of Jesus vindicated* by Bishop *Pearce*, part iii. p. 56, 7. 12mo; and his *Note on John* ii. 4.

ΓΟΝΙΑ, ας, η, from γονυ the knee, or rather immediately from the Heb. כנע to bend.

\* From Heb. נ, or מנ, the body.

† See Dr. S. Chandler's *Life of King David*, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. Samuel

*Chandler's Remarks on this subject*, in his excellent *Review of the History of the Man after God's own Heart*, p. 68, &c.

I. An



- I. *An outward corner, as of a street.* occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Ps. cxviii. 2. to become *εἰς κεφαλὴν γωνίας* the head-stone of the corner (Heb. *אבן פינה*), that is, the upper corner-stone, which doth not only unite and strengthen the whole building, but is exalted to the summit of it, so that upon whomsoever it shall fall from this elevation, it must grind him to powder. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone *εἰς κεφαλὴν γωνίας* does not appear exactly to answer to *ἀκρογωνιαίος*, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone*. occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.
- II. *An inner corner, so by a very natural figure, a secret or private place.* So Gro-

tius cites from the *Adelphi of Terence*, “*Intered in angulum aliquod abeam*. In the mean time I may go somewhere into a corner.” See also *Wetstein*. occ. Acts xxvi. 26.

- III. *An extremity.* occ. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10, for the Heb. *קצה* a side, Exod. xxvii. 14. & al. for *קצה* an end, extremity, Exod. xxvi. 24. Neh. iii. 19. As to the phrase *ῥίσσαις γωνίας τῆς γῆς*, the four corners or extremities of the earth, mentioned together with the four winds, it evidently denotes those four cardinal extremities thereof, where the four winds or spirits of the earth exert their actions in producing its diurnal and annual motion. Comp. under *Ἄνεμος* II. So these four extremities are with philosophical propriety called in Heb. *ארבע כנפות הארץ* the four WINGS of the earth, Isa. xi. 12. Ezek. vii. 2.



## Δ Α Ι

Δ, *delta*. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. *ד*, *Daleth*, and in the form Δ very nearly resembling the Phœnician *Daleth*.

*Δαιμονίζομαι*, from *δαίμωνιον* or *δαίμων*. To be possessed by a demon or devil. Mat. viii. 28, 33. & al. freq. It is the same as *δαίμονιον εἶναι* to have a demon or devil, John vii. 20, for which the Heathen writers most commonly use *δαίμονα* and *πανδαίμονα*, as may be seen in *Lambert Bos Exercitat.* p. 61. & seq. and in *Wolfius* on John vii. 20. *Euripides* Phœniss. line 895, has *δαίμονινας*, for persons possessed with demons; in which sense I find the Scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΤΕ once applied by *Pla-*

## Δ Α Ι

*tarch*, *Sympos. lib. 7. quest. 5. p. 706*, D. edit. *Xylandri*. And see *Alberti* Præf. ad Observ. Phil. ad fin. and *Kypke* on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks *Δαιμονολογῶντες*. See *Archbp. Potter's* Antiquities of Greece, book i. chap. 12. p. 268. 1st edit.

*Δαίμωνιον*, *ς*, *ο*, from *δαίμων*, which see.

I. *A deity, a god*, or more accurately some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air. Thus the word is generally applied by the LXX, who use it, Isa. lxv. 11, for *ג*, the destructive troop, or powers of the heavens in thunder, lightning, storm, &c.; in Deut.

xxxii.

צדק. 17. Ps. cv. 35, for צדק *the pourers forth or genial powers of nature*; and as by δαίμονια *μυστήρια the mid-day demon*, Ps. xci. 6, (answering to the Hebrew מַקְטֹם עֶרֶב צָדִיק), we may be certain they intended not a *devil*, but a *pernicious blast of air* (comp. Isa. xxviii. 2. in the Hebrew), so from this and the fore-cited passages we can be at no loss to know what they meant, when, in their translation of Ps. xcvi. 5, they say, *All the gods of the Gentiles are δαίμονια*, i. e. not devils, but \* *some powers or imaginary intelligences of material nature*. But it must be observed that, according to the highly probable opinion of that learned Jew *Maimonides* †, the error of the first idolaters consisted in their maintaining, that, as the *stars and planets* (כוכבים ונלגלים) (to which I think we should add the *circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order to procure the good will of him who created them, thus making them *mediators* between man and God; and this, says he, was the *foundation of idolatry*. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of *Plato* in *Sympos.* ΠΑΝ το δαίμονιον ΜΕΤΑΞΕΣΘΙ Θεοῦ τε καὶ ἀνθρώπου. EVERY demon is a middle being between God and mor-

tal men." If you ask what he means "by a middle being?" he will tell you, Θεός, ἀνθρώπων ἡ μὲνύλας, ἀλλὰ διὰ δαίμονιον. πᾶσα ἐστὶν ἡ ὁμιλία καὶ ἡ διαλεκτός Θεοῖς πρὸς ἀνθρώπους. God is not approached immediately by man, but all the commerce and intercourse between Gods and men is performed by the mediation of demons." Would you see the particulars? Το δαίμονιον ἐστὶν ἐρμηνεύον καὶ διαπορεύμενον Θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ Θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δ' ἄλλας ἐπιλαΐσεις καὶ ἀμοιβὰς τῶν θυσίων. Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher *Plutarch*, who flourished at the beginning, and *Apuleius*, who lived after the middle of the second century, teach the same doctrine\*. And "this," says the learned *Mede*, "was the *ecumenical* philosophy of the *Apostles'* times, and of the times long before them. *Thales* and *Pythagoras*, all the *Academics* and *Stoics*, and not many to be excepted, unless the *Epicures*, taught this divinity †." Now when *St. Paul* affirms, 1 Cor. x. 20, that *what the Gentiles sacrifice, they sacrifice δαίμονιοις not to God*, we may understand *δαίμονια* to mean either *some powers or supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his times, *such powers or intelligences considered as mediators between the supreme Gods and mortal men*.

\* And that this is true the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learning, in the 2d and 4th volume of *Hutchinson's Works*, and in *Bate's Answer to Berrington*, p. 3, & seqt. See also *Prideaux Connect.* p. i. book iii. anno 222, p. 177, 8, 1st edit. 8vo, and *Heb. and Eng. Lexicon* in שָׁמַיִם under שָׁמַיִם XI.

† Through I must profess in general the utmost dislike to the *Rabbinical* writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, since truth is truth wherever it be found, I cannot forbear recommending *Maimonides* De Idololatria, as affording one of the best and truest accounts of the *Origin and Progress of Idolatry* to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of *Vossius De Origine & Progressu Idololatriæ*.

\* As may be seen in the learned *Jos. Mede's Works*, page 627, and in *Bp. Newton's Dissertations on the Prophecies*, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly learned Heathen, many more might be added from the less civilized parts of the world: for instance, the *Pagan* inhabitants of the *Caribbee* islands in the *West Indies* are said to have regarded their *Chemens* or *Chemim* (i. e. plainly, according to the French pronunciation of *Marinus*, who gives them this latter name, שָׁמַיִם *SHEMIM*, or *Heavens*), as the *messengers, agents or mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna*, (שָׁמַיִם *Jehovah* the *Machinator*, Q?) See *Picart's Ceremonies and religious Customs*, &c. vol. iii. p. 142, &c. and *Heb. and Eng. Lexicon*, under שָׁמַיִם V. 1.

"For

"For this," says Mr. Mede\*, "was [then] the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only *purâ mente*, with the pure mind, and with hymns and praises; and that sacrifices were only for demons." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature*, or *some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαίμωνιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαίμονια, those material mediators, or the † intelligences residing in them, whom † Apuleius calls "a higher kind of demons, who were always free from the incumbrances of the body, and out of which higher order Plato supposes that guardians were appointed unto men,"—Besides these, the Heathen acknowledged another sort, namely § "the souls of men deified or canonized after death." So Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith, || "that

\* P. 636, from Porphyry, in Euseb. Præp. Evang. Herm. Trismeg. in Asclepio, Apulei. De Demonio Socrat. Porphyry's words, lib. iii. § 58. De Abstinencia, are remarkable to this purpose. Οὐδὲ τὰς Θεοῖς, ἀλλὰ δαίμονι, τὰς ὕστερας, τὰς δὲ τῶν αἰμάτων προστάταις ἢ τὰς ἐν τῷ ΠΑΝΤΙ ὀνταίαις καταμαθῆναι, καὶ τοῖς πταίσαιαι παρ' αὐτῶν τῶν Στελαίων. "Nor did those who were thoroughly acquainted with the powers of the Universe (the ΤΟ ΠΑΝ, N. B.) offer bloody sacrifice to the Gods, but to Demons; and this is affirmed by the Theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, part. i. chap. 5. page 138—142, 8vo.

† This notion of Intelligences in the Heavens is, according to Maimonides, very ancient; for he makes the third stage of the Antediluvian idolatry to be, "when certain impostors arose, who pretended that the Star or Planet (πλανήτης) itself or an angel had spoken to them and commanded that they should worship the Star, or &c. in such a particular manner, and directed what in their worship was to be done, what avoided." Maimon. De Idol. § 4.

‡ In Mede's Works, and Bp. Newton's Dissertations, vol. ii. page 440.

§ See Bp. Newton, ut sup. page 439.

|| Αἰὶναι ἔτι μὴ τὸ τοῦ γένος κατὰ γὰρ καλὴ ψαλμῶν,

Τοὶ μὲν ΔΑΙΜΟΝΕΣ ἦσαν, π. τ. λ.

Epy. καὶ Ἡμ. lin. 120, &c.

after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this, saith he, is the royal honour that they enjoy." Plato concurs with Hesiod, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become demons." The same Plato in another place maintains, that "all those who die valiantly in war are of Hesiod's golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons. The same also, says he, we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of Δαίμωνιον, the word appears to be applied in several passages of the N. T.\* Thus Acts xvii. 18, some of the Athenians said of St. Paul, he seemeth to be a proclaimer ξένων δαίμωνιον of strange † demon-gods, because he preached unto them Jesus and the resurrection. In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used Rev. ix. 20, (where see Vitringa, p. 417, 2d edit.) and in that expression διδασκαλίας δαίμωνιον, doctrines concerning demons, 1 Tim. iv. 1, as βαπτισμῶν διδασκαλίας, doctrine concerning baptisms, Heb. vi. 2 ὡς διδασκαλίας τοῦ Κυρίου, the doctrine concerning the Lord, Acts xiii. 12. For proof I refer to Mr. Mede and Bishop Newton, and to what they have adduced on this subject shall only add, that Igna-

\* See Mede, p. 635.

† Where there is no necessity from the use of the plural word δαίμονιον to suppose, as some learned men have done, that the Athenians took Jesus and Ἀριστοῖς for two distinct δαίμονια (see Bowyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ὑποφινῶν of introducing new Demons in the plural, because he said that the ΔΑΙΜΟΝΙΟΝ singular used to forewarn him. Thus Xenophon, Memorab. Socrat. lib. i. cap. 1. § 2 Διὸς βουλῆς γὰρ ὡς φωνὴ Σωκράτους ΤΟ ΔΑΙΜΟΝΙΟΝ ταῦτον συμβαίνειν ὥσπερ δὲ μάλιστα μὲν δαίμων αὐτῶν αἰσισσάμενος. For it was notorious, that Socrates used to say that the Demon warned him; whence principally indeed they seem to me to have accused him of introducing new demons."

thus,

*tius*, who, according to *Chrysostom*, had conversed familiarly with the Apostles, plainly uses *δαίμονιν* for a *human spirit* or *ghost*, and the adjective *δαμονικός* for *one disembodied*, and in the state of spirits. Epist. ad Smyrn. § 2, 3. edit. *Rus-sel*.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and Διαβολος the Devil; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out.* See *Mat. xii. 22—28. Mark iii. 22—26. Luke x. 17—20. xi. 14—26. xiii. 11—16. Acts x. 38. Jam. ii. 19.* From the three first cited passages it appears evident, notwithstanding the objections of Dr. *Campbell* (*Prelim. Dissert. to Gospels*, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also *1 Cor. v. 5. 1 Tim. i. 20*); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to *ὁ Διαβολος the Devil*, in *Acts x. 38*.

It may be worth observing that *δαίμονιν* is used in this third sense in the Apocryphal Book of *Tobit*, ch. iii. 8. vi. 17. viii. 3; and that, according to *Plutarch*, tom. i. p. 958, E. edit. *Xylandr*. it was a very ancient opinion, that there are certain wicked and malignant demons (*φάντα δαίμονια καὶ βασιλῆα*) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, least remaining firm (*ἀπίστως* unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also *Porphyrus*, *De Abstin.* lib. ii. sect. 39, 40, 42. p. 83, 84. edit. *Cantab.* 1655.

*Δαίμονιωδης, εὖς, υς, ὁ, ῆ, καὶ το—ες*, from *δαίμονιον*.

*Demoniac, devilish.* occ. *Jam. iii. 15*.

*ΔΑΙΜΩΝ, ονος, ὁ, q. δαίμων knowing*, according to *Plato* in *Cratylus*, which from

*δαω to learn, know*, and this from *H. b. ὄν to know*.

I. *A Demon, an Intelligence.* It's senses in the heathen writers may be seen under *Δαίμονιον* I. II. besides which it sometimes signifies *fortune*, sometimes an attendant genius. The LXX, according to the *Complutensian* edition, have once used it for the Heb. *נַי*, *Isa. lxx. 11*. Comp. under *Δαίμονιον* I. The learned \* *Duport* has remarked, that in no (profane) Greek writer till the time of Christ does this word occur in a bad sense. This, however, may be doubted; since *Plutarch*, *De Vit. Ære Al.* tom. ii. p. 830, F. mentions *οἱ Θεῖοι καὶ ὑπερθεῖς ἐκείνοι τῷ Εμπεδοκλῆει ΔΑΙΜΟΝΕΣ*. Those Demons of *Empedocles* who were cast out by the Gods, and fell from heaven." But it is not certain whether *δαίμονες* was the word used by *Empedocles*, or whether it is *Plutarch's*.

II. In the N. T. it is used only for an evil spirit, a fallen angel, a devil, unless perhaps in *Rev. xviii. 2*, which passage seems an allusion to the LXX version of *Isa. xiii. 21*, where the Heb. *רעיון*, rough, hairy creatures (so *Aquila* *τριχωῦνται* and *Vulg.* *pilosi sunt*) is rendered by *δαίμονια, demons*, agreeably to the heathen notions, that their demons, such as *Pan*, the *Fauns*, *Satyrs*, &c. appeared in the shape of rough, shaggy animals. Comp. LXX, *Aquila* and *Symmachus*, in *Isa. xxxiv. 14*, and *Baruch iv. 35*. It occurs also *Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14*.

*Δακνω*, from the obsolete *δακω* or *δριω* the same, which from the Heb. *דָּכָה* to beat, break; or *דָּרַס* to crush, break by crushing. To bite. In the N. T. it is used only in a figurative sense, occ. *Gal. v. 15*. "*Plato* (*Resp. ix. 274. ad fin. edit. Massey*) uses expressions very similar to those of the Apostle, *ΔΑΚΝΕΣΘΑΙ τε καὶ μαχόμενα. ΕΞΘΕΙΝ ΑΛΛΗΛΑ*, to bite, and fighting to devour one another." See *Blackwall's Sacred Classics*, vol. i. p. 207. *Wetstein* and *Kypke*.

*ΔΑΚΡΥ, υος, το*, from obsol. *δακω* to bite (see *δακνω*) and *ῥιω* to flow, or rather perhaps from the Heb. *דָּקַר* to pierce, pun gere.

\* On *Theophrast.* *Ethic. char.* xvi. p. 451, edit. *Needham*.

A tear,

*A tear, which flows from the eyes, and is of a briny biting or pungent taste.* Luke vii. 38. 44. Heb. v. 7.

Δακρυον, ε, το, from δακρυω.

*A tear.* occ. Rev. vii. 17. xxi. 4.

Δακρυω, from δακρυω.

*To weep, shed tears.* occ. John xi. 35.

Δακτυλος, ε, ο, from δακτυλος.

*A ring for the finger.* occ. Luke xv. 22. Comp. Jam. ii. 2.

Δακτυλος, ε, ο, q. δεικτυλος, from δεικω to shew, point out, whence also the Latin name digitus, q. δεικνυλος.

I. *The finger, with which men shew or point out objects.* (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. On Mat. xxiii. 4, see Wetstein for parallel expressions in the Greek writers.

II. *The finger of God is used for his power, and as synonymous with the spirit of God.* Luke xi. 20. Comp. Mat. xii. 18, and see Exod. viii. 19. xxxi. 18. Ps. viii. 3.

Δαμαζω, from δαμαω the same, which from Heb. דָּמָה or דָּמָה to reduce to stillness or quietness, whence also the Latin domo, and Eng. tame.

*To subdue, tame.* occ. Mark v. 4. James iii. 7, 8.

Δαμαζις, ιος, att. εως, η, from δαμαω to tame.

*A heifer of fit age to be tamed to the yoke.* occ. Heb. ix. 13.

Δαναιζω, from δανισιν.

I. *To lend.* occ. Luke vi. 34, 35.

II. *Δανισθαι, Mid. To borrow.* The profane writers use it in the same sense, as Elmer and Wolfius have shewn. occ. Mat. v. 42.

Δανισιον, ε, το, from δανος a gift, also a loan, somewhat lent, from Heb. דָּן to give, being dropt as usual.

*A loan, a debt.* occ. Mat. xviii. 27.

Δανιστης, ε, ο, from δανισω.

*A lender, a creditor.* occ. Luke vii. 41.

Δαπανω, ω, from δαπω to devour, as wild beasts \* do their prey, and this perhaps from Heb. דָּב a bear, a very voracious animal. See Prov. xxviii. 15, in Heb.

I. *To spend, properly in eating and luxury.* occ. Luke xv. 14. James iv. 3. So Hesychius, Παμφαγος, πάντα δαπανων, and

\* Thus Homer of a lion, Il. xi. line 481, Αὐτὰρ δ' ΑΔΑΠΤΕΙ. Of wolves, Il. xvi. line 158, 9, 'Οι τ' ἄλυσαν—ΑΔΑΠΤΟΥΣιν they tear in pieces and devour the stag."

Suidas explains Δαπαναν, by ε το ἀπλως αναλίσκειν, ἀλλὰ το λαμπρως ζην και σκαδαν και δαπαναν την βσιαν, Not simply to spend, but to live splendidly and be prodigal and devour one's substance." See Wetstein on Luke.

II. *To spend, in general.* occ. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24, where see Wolfius, Wetstein, and Doddridge.

Δαπανη, ης, η, from δαπαναω.

*Expense, cost.* occ. Luke xiv. 28.

Δε, a conjunction, perhaps from δεω to bind, connect.

1. Copulative. *And also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude ver. 8. After και in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See Raphaelius on Acta iii. 24, and Alberti on 2 Pet. i. 5.

2. *Even, et quidem.* Rom. iii. 22. Phil. ii. 8, where Raphaelius shews that Herodotus applies δε in the same sense.

3. *Moreover, farther.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 7.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *Then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. Causal, *For.* Mark xvi. 8. Luke iv. 38. xii. 2. & al. freq. And thus it is often applied in the best Greek writers. See Raphaelius on Mark xvi. 8, and Elmer on Luke iv. 38.

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18, where see Raphaelius.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17, where see Raphaelius, who shews that Herodotus and Arrian use δε in the same manner, as the Latin writers do at and verò.

9. It is used in resuming a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *And that.* Gal. ii. 4.

11. Adversative, *But, sed.* Mat. xxiii. 11. xxv. 9.

xv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11. & al. freq. In this sense it is very frequently preceded by *μεν* in the former member of the sentence, as Mat. iii. 11. Comp. under *Μεν*.

12. It is used after a negative particle for *αλλα* but, Heb. iv. 15, where *Raphael* shews that both *Xenophon* and *Polybius* apply it in the same manner.

13. *Although, though*. 1 Pet. i. 7.

*Δεισις*, *ιος*, att. *σως*, *η*, from *δεομαι*.

*Supplication*, whether petitionary or deprecatory, but generally the latter. Luke i. 13. 2 Cor. i. 11. Heb. v. 7. & al. freq.

*Δει*, Imperson. See under *Δεω*.

*Δεισμα*, *αδς*, *το*, from *δεδειμαι*, perf. pass. of *δεινω* or *δεικνυμι*.

An ensample, a specimen, properly say *Harpocration* and the Etymologist, what is *shewn* of things sold, i. e. a sample. occ. Jude ver. 7, where see *Wetstein*, and comp. 2 Pet. ii. 6.

*Δεισμάλιζω*, from *δεισμα*.

To make a public shew or spectacle, as the ancients, particularly the Romans, did, when they exposed their captives, and the spoil of their conquered enemies to public view, in their triumphal processions. occ. Col. ii. 15.

*Δεικνυμι*, or *δεικνυω*, from the obsolete V. *δεινω*, which see.

I. To shew, exhibit, cause to be seen, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20. Comp. John ii. 18. x. 32. —or in a divine vision. Heb. viii. 5. Rev. iv. 1. xvii. 1. xxi. 9. & al. —or by a deceitful representation. Mat. iv. 8. Luke iv. 5, where from the circumstances of the story it appears that the Devil really shewed our Saviour as great an extent of country\* as was visible from the high mountain, supplying, in a moment of time, an illusive view of the other

great and glorious kingdoms of the world. See Dr. *Hammond's* Paraphrase.

II. To shew, teach, declare. Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28.

III. To shew, prove, demonstrate. James ii. 18. iii. 13.

*ΔΕΙΚΩ*, from the Chald. *ר* to see, observe, a V. often used in the Targums.

To shew, i. e. according to the Hiphil or Aphel sense of *ר*, to cause to be seen. An absol. V. whence in the N. T. we have 1st fut. *δειξω*, 1st aor. *δειξα*, imperat. *δειξον*, 1st aor. pass. particip. *δειχθεις*. See under *Δεικνυμι*.

*Δειλια*, *αη*, *η*, from *δειλος*, which see.

Fearfulness, timidity, shrinking for fear. So *Theophrastus*, Ethic. char. xxv. defines *δειλια* to be *ΤΠΕΙΞΙΣ της ψυχης εμφοτος*, a yielding or shrinking of the soul through fear. And *Andronicus*, *ΔΕΙΛΙΑ εστιν ΑΠΟΧΩΡΗΣΙΣ απο φαινομενου καθηκοντος δια παντασιαν δεινω*. *Δειλια* is the withdrawing from some object coming upon us, because it appears terrible." occ. 2 Tim. i. 7.

*Δειλιαω*, *ω*, from *δειλια*.

To shrink for fear, as the heart. occ. John xiv. 27.

*ΔΕΙΛΟΣ*, *η*, *ον*, either from *δειδω* to fear (which from *διω* or *δειω*, see under *δεινω*) or rather from Chald. *ܕܝܬܐ* to shrink for fear, which from the Heb. *לָרַחַץ* to cringe, shrink. Comp. *Δειλια*.

Shrinking for fear, fearful, timid. occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8; where see *Wetstein*.

*ΔΕΙΝΑ*, *ι*, *η*, *το*. Undeclined. An indefinite pronoun, plainly related to the Chald. *ܕܝܬܐ*, *ܕܝܬܐ*, *ܕܝܬܐ*, *ܕܝܬܐ*, he, she, it, that. A certain person, such an one. occ. Mat. xxvi. 18. It is frequently thus used in the best Greek writers. See *Wetstein*.

*Δεινω*, Adv. from *δεινος* terrible, vehement, which from *δεος* fear, (as *κλεινος*, *κλεινος*, glorious, from *κλος* glory; *αλγεινος* grievous, from *αλγος* grief, &c.) which from *διω* or *δειω*, a V. often found in *Hom.*, and signifying to fear, and transitively to put to flight, drive, drive away, and this from Heb. *פָּרַח* to impel, drive, drive away.

I. Dreadfully, grievously. occ. Mat. viii. 6.

II. Vehemently. occ. Luke xi. 53.

*Δεινυω*, *ω*, from *δεινω*.

To sup, eat a supper. occ. Luke xxii. 8  
1 Cor.

\*The Abbé Mariti (Travels through Cyprus, &c. cited in the *English Review* for Nov. 1792, p. 346) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the Devil said to the Son of God, All these kingdoms will I give thee, if thou wilt fall down and worship me.

1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper*. Luke xvii. 8.

Δειπνόν, ε, το, so called from δεῖσθαι εἰς πόρον, *men's wanting it for labour, or to enable them to labour*. See Suicer's Thesaurus on this word.

I. In *Homer* it generally denotes the *breakfast*, or *morning-meal*, as Il. ii. lin. 381, 399, and Il. viii. line 53; (comp. lin. 1, and 66) but sometimes *food* in general, even that which is taken towards *evening*, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. a *supper*, an *evening meal*, or *feast*. Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12.

III. Κυριακὸν Δειπνόν, *The Lord's Supper*. occ. 1 Cor. xi. 20. It appears however from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, On the Lord's Supper, p. 151. 2d edit. where see more.

Δεισιδαιμονεστῆρος, α, ον, comparat. of δεισιδαιμων, which from δειδω, 1st fut. δεισσω, to fear, and δαιμων a demon.

*Too superstitious*, or rather, *too much addicted to the fear and worship of demons*. Comp. Δαιμων I. For "the word Δεισιδαιμων," says *Mede* (Works in fol. p. 635), by etymology signifies a *worshipper of demon-gods*, and was anciently used in this sense, and so you shall find it often in *Clement Alexandrinus* his *Protrepticon*\*, not to speak of others." And thus the Etymologist explains it by εὐλαΐης καὶ δειλας περὶ θεῶν *pious and fearing the gods*, and *Suidas* by θεοσεβῆς, a *worshipper of God, or of the Gods*. occ. Acts xviii. 22; where St. Paul begins his speech in the Areopagus in a much less † *offensive* manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are as δεισιδαιμονεστῆρες, somewhat, or as it were, too much addicted to the worship of demon-gods.*" In which exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he *seemed to be a pro-*

*claimer of new demon-gods*; namely, that since he saw them so much addicted to the worship of *demons* already, he would not introduce any *new demons* among them; but, as he goes on to declare, he would wish to recall them to the worship of that *God*, whom out of their great δεισιδαιμονία they worshipped without particularly knowing him, but who, though to them *unknown*, made the world and all things therein, and is the Lord of heaven and earth.

Δεισιδαιμονία, ας, ῆ, from δεισιδαιμων.

*Superstition*, or rather, *Religion*, or *religious worship*. occ. Acts xxy. 19. "As *Agrippa* was a Jew, and now came to pay a visit of respect to *Festus* on his arrival in his province, it is improbable that he would use so rude a word as *superstition*; so that this text affords a further argument, (comp. Δεισιδαιμονεστῆρος) that the word Δεισιδαιμονία will admit a milder interpretation." *Doddridge*. And thus *Suidas* explains δεισιδαιμονία by εὐλαΐα περὶ τοῦ Θεοῦ, *reverence towards the Deity*, and *Hesychius* by φοβησία, *fear of God*, in which good sense it is several times used by *Diodorus Siculus*\*. So *Heracitus* says of *Orpheus*, he led men εἰς δεισιδαιμονίαν, and exhorted them εἰς το εὐσεβεῖν, to be pious, where it is manifest δεισιδαιμονία must mean *religion*, not *superstition*. But what is more to our present purpose, the word is used in the like good sense in *Josephus*, not only where a Heathen calls the Pagan religion δεισιδαιμονίας, (Ant. lib. xix. cap. 5. § 3.) or where the Jewish religion is spoken of by this name in several edicts that were made in it's favour by the Romans (as in Ant. lib. xiv. cap. 10. § 13, 14, 16, 18, 19.), but also where the historian is expressing his own thoughts in his own words. Thus of King *Manasseh* after his repentance and restoration he says, συνεβάλεν—πασσὴν περὶ αὐτὸν (Θεόν) τῇ ΔΕΙΣΙΔΑΙΜΟΝΙΑ ἡγεσθαι, that he strove to behave in the most religious manner towards God," Ant. lib. x. cap. 3. § 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn to-

\* Et Strom. lib. vii. p. 504, Δεισιδαιμων, ὁ δειδώς τοῦ δαιμονα.

† See *Lardner's Credibility of Gosp. Hist.* vol. i. book i. ch. 8. § 7, 3. p. 413, 415, and note, 1st edit.

\* See *Hammond on Acts xvii. 22*, and *Pate Sy-*

gether

gether on this occasion τῇ ΔΕΙΣΙΔΑΙ-  
ΜΟΝΙΑΙ, by their religion, as if it had  
been by an engine, *ορλῶν τινι*. De Bel.  
lib. ii. cap. 12. § 2. Comp. cap. ix. § 3.

Δεκα, *δέ, αἰ, τα*. Indeclinable.

The number *Ten*, from *δεκασθαι* (Ionic  
*δεκασθαι*) to receive, contain, because it  
contains all the units under it. Mat. xx.  
24. xxv. 1.

Δεκαδυο, *δέ, αἰ, τα*, from *δεκα ten*, and *δυο*  
*two*.

*Twelve*. occ. Acts xix. 7. xxiv. 11.

Δεκαπεντε, *δέ, αἰ, τα*. Indeclinable, from  
*δεκα ten*, and *πεντε five*.

*Fifteen*. occ. John xi. 18. Acts xxvii. 28.  
Gal. i. 18.

Δεκατεσσαρες, *δέ, αἰ, και τα δεκατεσσαρα*,  
from *δεκα ten*, and *τεσσαρες four*.

*Fourteen*. occ. Mat. i. 17. Gal. ii. 1.

Δεκαλος, *η, ον*, from *δεκα*.

1. *The tenth*. occ. John i. 39. Rev. xi. 13.  
xxi. 20.

II. Δεκατη, *ης, η*, (*μοιρα, part*, being un-  
derstood) *The tenth part, tithe*. occ. Heb.  
vii. 2, 4, 8, 9. See Wetstein on ver. 4, for  
instances of the Heathen dedicating to  
their gods the tenth of spoils taken in war.

Δεκαλω, *ω*, from *δεκαλος, δεκατη, the tenth*.

To tithe, receive tithes of. occ. Heb. vii.  
6. Δεκαλοομαι, *υμαι, pass*. To be tithed,  
pay tithes. occ. Heb. vii. 9.

Δεκλος, *η, ον*, from *δεδεκλαι*, 3d pers. perf.  
of *δεχομαι* to receive.

Accepted, agreeable. occ. Luke  
iv. 19, 24. Acts x. 35. 2 Cor. vi. 2.  
Phil. iv. 18.

Δελεαζω, from *δελεαφ, ατος, το*, a bait, from  
*δελω* to take with a bait, which probably  
from Heb. *הלך* to draw out, as fish from  
the water, though the V. is not so ap-  
plied in the Heb. Scriptures.

To take or catch, properly with a bait, as  
birds or fishes are caught. occ. 2 Pet.

ii. 14, 18. Jam. i. 14, *εξελκομενος και*  
*δελεαζομενος*, "These words," says Dod-  
dridge, "have a singular beauty and ele-  
gance, containing an allusion to the me-  
thod of drawing fishes out of the water  
with a hook concealed under the bait,  
which they greedily devour." Thus also  
Xenophon, Memor. Socrat. lib. ii. cap. 1.  
§ 4, where disputing with Aristippus  
about pleasure, he says some animals are  
*γαστρι ΔΕΛΕΑΖΟΜΕΝΑ*, caught by

their belly or appetite." See *Raphelius*,  
*Wetstein* and *Kypke*.

ΔΕΜΩ.

To build, construct. It may be derived  
either from the Heb. *בָּנָה* to complete,  
finish, or *כִּסְוָה* to liken, assimilate, from the  
assimilation or adaptation of parts in the  
same building. It is an obsolete V. but is  
here inserted on account of its derivatives.

Δενδρον, *ς, το*. The most probable of the  
Greek derivations I have met with of this  
word, is that given by the learned *Damm*,  
in his Nov. Lexic. Græc. from *δενω* or  
*δηνω* to stretch out, extend (which by  
transposition from Heb. *נָטַח* the same)  
and *δορ* or *δορυ*, properly a piece of wood  
stript of the bark, and thence the tree  
itself, from *δερω*, which see; though I  
would not be positive that *Δενδρον* may  
not be formed from a corruption of the  
Heb. \* *תמר* (whence likewise Eng. *tim-  
ber*), which signifies straight, upright,  
and as a N. a palm-tree. See Heb. and  
Eng. Lexicon in *תמר*.

A tree. Mat. iii. 10. vii. 17, 18, 19.  
xiii. 32. & al. freq. In Mark viii. 24,  
many MSS, five of which ancient, and  
some editions read, *Βλεπω τας ανθρω-  
πους ουτις ως δενδρα δρω περιπατεντας*, I  
see men, because I see them as trees (con-  
fusedly, like the trees which the man  
knew were growing in the fields near  
*Bethsaida*, and which he also knew could  
not naturally move from the place where  
they grew, whereas what he took to be  
men he saw) walking. See *Wetstein* Var.  
Lect. *Wolfius*, and *Griesbach*.

Δεξιολαχος, *ς, δ*, from *εκ τη δεξια λαζειν*,  
taking in the right hand.

A soldier who takes and carries a spear or  
javelin in his right hand, a spearman. occ.  
Acts xxiii. 23. The Alexandrian MS  
reads *δεξιολαχος*; but since all the other  
MSS (except one mentioned by *Erasmus*)  
have *δεξιολαχος*, *Mill's* opinion seems  
highly probable, that *δεξιολαχος* is no  
more than a gloss, which was originally  
placed in the margin, and thence crept  
into the text. This gloss, however,  
which signifies those who cast darts or  
javelins with the right hand, confirms

\* *η* being changed into its media, *δ*, and *ν* into *ρ*,  
as usual, and the second *δ* inserted for sound's sake,  
as in *αυρος* from *αυρη*.

L

the



the interpretation of δεξιλας just given.

Δεξιός, α, ον, from δεξασθαι, 1st aor. infin. of the deponent verb δεχομαι to receive, take, on account of the aptitude of the right hand for this purpose.

Right, as opposed to left, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally δεξια denotes the right hand, and that whether joined with χαιρ, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9.

Δεξια, ra. Neut. plur. (μαρη, parts, being understood) The parts towards the right hand, i. e. the right hand side. Mat. xx. 21, where see Wetstein. Mat. xxii. 44. xxv. 33. & al. Μαρη is expressed, John xxi. 6. On the expressions of Christ sitting on the right hand of God, being exalted to his right hand, and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Observ. Sac. lib. ii. cap. 4. and 5. edit. 3time.

Δεομαι. See under Δω.

Δερμα, αλος, το, from δερω to flay, strip off the skin.

A skin of a beast flayed off the body. occ. Heb. xi. 37. Comp. under Μηλωη.

Δερματινος, η, ον, from δερμα.

Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6.

ΔΕΡΩ, perhaps from Heb. ערר to cut, split.

I. To flay, strip off the skin. In this it's proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. שחטו to flay. It is also thus used by Homer, speaking of sacrificial victims, II. i. line 459,

Αν ἱερῶς μὴ πρὶν, καὶ ἰσθάζαν, καὶ ΕΔΕΙΡΑΝ·  
First they drew back their necks, then kill'd and flay'd.

So II. vii. line 316,

Τὸν ΔΕΡΩΝ—

The steer they flay'd.

II. To flay by beating with rods or the like, to beat or scourge severely. occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this

is a very uncommon sense of the V. yet the diligent Kypke on Mat. xxi. 35, produces Aristophanes in Vesp. applying the simple V. δερειν and δερσθαι, and the compound αποδερσθαι, to this meaning; and likewise Arrian Epictet. lib. ii. cap. 20. p. 236, εκδερσθαι.

III. To beat, strike in general, as a person. occ. John xviii. 23. 2 Cor. xi. 20.—the air. occ. 1 Cor. ix. 26; where it seems to refer to the Σιαμαχια of the ancient Athletæ, or their exercising themselves in imaginary combats, in which they would of course strike nothing but the air. So Virgil of a boxer preparing for the combat,—verberat ictibus auras, Æn. v. line 377. See Wetstein on 1 Cor. ix. 26.

Δεσμενω.

I. From δεσμος, To bind, enchain. occ. Acts xxii. 4.

II. From δεσμη, To bind together into a bundle. occ. Mat. xxiii. 4.

Δεσμεω, ω, from δεσμος.

To bind. occ. Luke viii. 29.

Δεσμη, ης, η, from δεδεσμαι, perf. pass. Attic of δεω to bind.

A bundle, which Eng. word is derived in like manner from the V. to bind. occ. Mat. xiii. 30.

The LXX use δεσμη. Exod. xii. 22, for the Heb. עֲרֹמֶת a bunch, of hyssop namely.

Δεσμιος, ο, δ, from δεσμος.

One bound, a prisoner. Mat. xxvii. 15, 16. Acts xvi. 25, 27. & al. freq. On Philem. ver. 1, see Macknight.

Δεσμος, ο, δ, plur. δεσμα, τα, (but τας δεσμους, Phil. i. 13.), from δεδεσμαι perf. pass. Attic of δεω to bind.

I. A bond or chain, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. & al. freq. In Heb. x. 34, the Alexandrian, Clermont, and three later MSS, together with the Vulgate, both the Syriac and several other ancient versions, read δεσμοις prisoners, which reading is embraced by Wetstein, and by Griesbach received into the text.

II. The string or ligament of the tongue. occ. Mark vii. 35. Theognis, Γνωμ. line 178, Γλωσσα δε ὅι ΔΕΔΕΤΑΙ, His tongue is tied."

III. It is spoken of an infirmity owing to a satanical agency. occ. Luke xiii. 16, where see Wolfius and Kypke.

Δεσμο-

Δεσμοφυλαξ, ακος, δ, q. δεσμοφυλαξ, from δεσμιος a prisoner, and φυλασσω to keep. A keeper of prisoners, a jailer. occ. Acts xvi. 23, 27, 36.

Δεσμοτηριον, ο, το, from δεσμωω to bind, which from δεσμος.

A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμωνης, ο, δ, from δεσμων to bind, which from δεσμος.

A person bound, a prisoner. occ. Acts xxvii. 1, 42.

Δεσποτης, ο, δ, from δεος fear, and ποιωω to make, occasion, or immediately from the V. δεσποω to have the rule or dominion, which may be either from δεος occasion to occasion fear, or perhaps from the Chald. ܕܡܫܐ to reduce into order, which word appears in the compound ܕܡܫܐܐ a commander, which see in Heb. and Eng. Lexicon.

I. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit, occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10.

Dr. Clarke, in his *Scripture Doctrine of the Trinity*, No. 407\*, asserts, that "Christ is no where in the New Testament styled Δεσποτης (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10)." Let us then examine these texts.

Luke ii. 26, It was revealed to him (Simoon) υω (not δια) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; and on seeing him, he says, ver. 29, ΔΕΣΠΟΤΑ, LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. Is not then the Holy Ghost here styled Δεσποτα?

Acts iv. 24, 25, They lift up their voice to God with one accord, and said ΔΕΣΠΟΤΑ, LORD, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said—But by Acts i. 16, it was the Holy Ghost who spake by the mouth of David. It is He, therefore, who in Acts iv. 24, is styled Δεσποτα.

In 2 Tim. ii. 21, ΤΩ ΔΕΣΠΟΤΗ the

\* Comp. No. 15, and Clarke's Comment on 40 Texts, No. 15.

Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. comp. Heb. iii. 6. If in Jude ver. 4, we follow the common reading, the want of the article το before Κυριος shews that Jesus Christ is there styled τον μονον ΔΕΣΠΟΤΗΝ Θεον, the only LORD God, as well as our Lord. But if, with the *Alexandrian*, and another ancient MS, and eleven later ones, and the Vulg. Version (see *Mill*, *Weststein*, and *Griesbach*), we omit the word Θεον, this application of μονον ΔΕΣΠΟΤΗΝ to Jesus Christ will be still more evident. And the same sort of persons, who in Jude ver. 4, are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel text of St. Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13, and the hymning elders in Rev. v. 9, will also inform us, for the person there addressed bought them to God with HIS OWN BLOOD †.

Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10, belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii 18. John v. 22.

Grotius therefore was not mistaken, as Dr. Clarke asserts he was, in saying that Christ is sometimes called Δεσποτης in the New Testament. I add further, with regard to the Holy Spirit, that Luke ii. 29, Acts iv. 24, furnish us with clear instances of His being religiously invoked by holy men, and of His having divine attributes expressly ascribed to him.

II. A human lord or master, as of servants. occ. 1 Tim. vi. 1, 2. Tit. ii. 9. 1 Pet. ii. 18.

In the LXX Δεσποτης six times answers to the Heb. מוֹרָא or מוֹרָא, as applied either to man or God, and particularly to the divine Captain of Jehovah's Host. Josh. v. 14. Comp. ver. 15.

Δεσπο. An Adv. both of place and time, signifying hither, perhaps from δωω to come, enter, as δωλα below.

I. Of place, Here, hither. In the N. T. when implying place, it is used only in calling or encouraging, and may be rendered, Come, come hither. Mat. xix. 21.

† See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

Luke xviii. 22. John xi. 43. & al. See *Wetstein* on Mat. and observe that *Homer* frequently uses this word. See *Dammi Lexic.* col. 1061.

II. Of time, with the neuter article, Ἀχρι τοῦ νῦν, Till this time, hitherto, occ. Rom. i. 13. where see *Wetstein*.

Δεῦτε. An Adv. of compellation or calling. Come, come hither, addressed to several. Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d pers. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δεῦν to come, ε being inserted, as if from the V. δεῦν. Comp. Δεῦ. See *Wetstein* on Mat. and *Dammi Lexic.* col. 1062, who shews that *Homer* often uses Δεῦτε.

Δεῦτερος, α, or, from δεῦτερος. Doing somewhat on the second day; for these nouns in ας denote the day. Comp. Τεταρταῖος. occ. Acts xxviii. 13; on which text *Raphelius* observes that *Xenophon* uses δεῦτερος in the same sense.

Δεῦτερον πῶλος, υ, δ, from δεῦτερος the second, and πῶλος the first.

The first sabbath after the second day of unleavened bread, from which day the seven weeks (called שבועות sabbaths, Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the barley was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which *Stockius* and *Doddridge* have embraced.

Δεῦτερος, α, or, q. δευτερος, from δυο two, as αμφοτερος from αμφω. But the learned *Damm*, *Lexic.* col. 461, derives it from δεῦν to sail, fall short (which may be from the Heb. דלף to be faint), and says it is properly spoken of those who are second in a trial of skill or activity. *Homer* certainly applies it in this sense, Il. x. line 368. Il. xxiii. lin. 265, 498. But what properly confirms this derivation is, that *Homer* uses not only the comparative Δεῦτερος, but also the superlative Δεῦταλος the last, Il. xix. line 51. *Odys.* i. line 286. *Odys.* xxiii. line 342.

Second. Mat. xxi. 30. xxii. 26, 39. & al. Δεῦτερον neut. is used as an adverb, Secondly, a, or the, second time. John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Ex δευτερος (naips time, namely, being understood) A, or the, second time. Mat. xxvi. 42. John ix. 24. & al. Comp. under Ex 4.

Δεχομαι, perhaps from the Heb. הן the midst, middle or inner part, between\*.

I. To receive, contain within itself, as a place doth what is put therein. occ. Acts iii. 21.

II. To take, receive within or between the arms. Luke ii. 28.

III. To receive, entertain, as a person. Mat. x. 40, 41. Acts xxi. 17. Gal. iv. 14. Comp. Acts vii. 59.

IV. To receive, embrace, as a doctrine. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. & al. Comp. 2 Thess. ii. 10. 1 Cor. ii. 14.

V. To receive, bear with, bear patiently, as a person. 2 Cor. xi. 16. So *Demetrius* in *Plutarch De Defect.* Orac. p. 412. F. ΔΕΞΑΣΘΕ ἡμᾶς—καὶ ὅπως εὖ συναξήτασ οὐρῶς—συναξίτε, Bear with us, and take heed not to frown." See *Elaner* and *Wolfius*.

VI. To receive, somewhat communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4.

VII. To look for, expect. The verb in this sense may be very naturally derived from the Chaldees קר to look, look out; so the Latin expecto, to expect, is from ex out, and specto to look; comp. Ἀποναρδοῦναι. Δεχομαι is often thus applied in *Homer*, as in Il. xviii. line 521,

Τῶσι δ' ἵππῳ στανυδι δυν σκοτοῖσι καὶ δαῦτ, ΔΕΓΜΕΝΟΙ ὅποτε μῆλα ἰδοῖατο καὶ ἰλίσσας βυς.

Two spies at distance lurk, and watchful seem If sheep or oxen seek the winding stream.

POPE.

So Il. ii. line 794, and Il. ix. line 191. The simple V. however, is not in the N. T. nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives εἰδεχμαι, προσδεχομαι, which see.

ΔΕΩ, probably from the Heb. דרר (Arab. ودر) to fix firmly, by transposition, and

\* Whence also may be deduced our English word take.

dropping

dropping one of the dentals, as in the Eng. word *tie*, from the same root. It may, however, be worth observing, that, in some of the northern derivatives from the Heb.  $\text{וּר}$ , both the dentals are preserved, as in the Welch *tid* a chain, *tidaw* to tie with a chain or rope, and in the Eng. *tidy*, *tight*.

I. *To bind, tie*, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16, see *Wolhus*.

II. *To bind up, swathe*. John xix. 40.

III. *To bind or oblige by a moral or religious obligation*. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. *To bind, pronounce or determine to be binding or obligatory*, i. e. of duties to performance, of transgression to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

#### ΔΕΩ.

I. *To have need, to want, lack*. Thus the V. active is sometimes, though rarely, used in the profane writers, as in *Homer*, II. xviii. line 100.—*Ἐπείω δὲ ΔΗΞΕΝ*, He wanted me." So *Plato* in *Apol. Socr.* § 18 & 27. edit. *Forster*, πολλὰς ΔΕΩ, I want much, i. e. I am far from." And *Lucian*, Rev. iv. tom. i. p. 406. B. *Ἐσω δὲ τοῖς ΔΕΩ*, I am so far from." In this sense *δew* seems a derivative from the Heb.  $\text{וּר}$  sufficient; and though these two ideas of *want* and *sufficiency* seem at first sight contradictory, yet (as *Thomasinus* has ingeniously remarked) they in many expressions come to the same thing; for what is sufficient is what one wants, and what one wants is what would be sufficient; thus *Prov.* xxv. 16, *Haſt thou found honey*, eat  $\text{וּר}$  what is sufficient for thee, or, what thou wantest. Hence

II. As a V. impersonal, Δεῖ, *There is need, necessity, or want* (q. d. *it hath need*), it behoveth, it becometh. See Mat. xxv. 27. Mark ix. 11. xiv. 31. Eph. vi. 20. Δεῶν, το. Need, needful, becoming. See 1 Tim. v. 13. 1 Pet. i. 6.

III. Δεομαι, pass. *To be in want or need, to want*. In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδεομαι is; but hence

IV. Δεομαι, *To pray, beseech, supplicate*,

used absolutely, Acts iv. 31. Rom. i. 10. —with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much entreaty* requesting of us this favour and the communication of this ministration to the saints. For the words δεξασθαι ἡμᾶς at the end of the verse seem a spurious addition, being wanting in thirty-four MSS, four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by *Wetstein*, and thrown out of the text by *Griesback*.

ΔΗ, An Adv. from the Heb.  $\text{וּר}$  sufficient, or perhaps from *δew* to bind.

1. Of affirming, *Truly, in truth*. occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23.

2. Of exhorting, *By all means*, or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, *Therefore*. occ. 1 Cor. vi. 20. *Blackwall*, *Sacred Classics*, vol. i. p. 145, observes, that *Plato* applies this particle in the same manner. But in this use of *δη*, it's affirmative or hortative sense seems also to be included, q. d. *Therefore truly*, or *therefore by all means*. ΔΗΛΟΣ, η, ον, from the Arab.  $\text{شاه}$  to shew, which from the Heb.  $\text{הַלֵּךְ}$  to draw out. Comp. *Prov.* xx. 5, in Heb.

*Manifest, evident*. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλω, ω, from δηλος.

I. *To make manifest or evident*. occ. 1 Cor. iii. 13. Heb. ix. 8.

II. *To make manifest, declare, shew, signify by words*. occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημιουργω, ω, from δημοῦς the people, and αἶρω to speak to or harangue.

*To speak to or harangue the people, to make a public oration*. occ. Acts xii. 21.

Δημιουργός, ος, ὁ, from δημοῦς public (which from δημοῦς a people), and εἶπον work.

I. *One who worketh for the public, or performeth public works*, also an architect. So *Suidas* from the Schol. on *Aristoph.* Κοινῶς δὲ εἰλεῖν δημιουργός, τὸς τὰ δημοῦσια ἐπιδιοκόμενος· τοῖς δὲ καὶ τὸς ἀρχιτέκτονας.

II. It is applied to God, the architect of that continuing and glorious city which Abraham

Abraham looked for. occ. Heb. xi. 10, where see *Wetstein*.

Δημος, *s, s*, from *δew* to bind.

A people, so called because bound together, as it were, by laws and the ties of society\*. occ. Acts xii. 22. xvii. 5. xix. 30, 33.

Δημοσιος, *a, ov*, from *δημος*.

I. Public, common. occ. Acts v. 18.

II. Δημόσια, Publicly. It is the † dative case used adverbially by an ellipsis, for *ἐν δημοσίᾳ χωρῇ*, in a public place, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20.

ΔΗΝΑΡΙΟΝ, *s, to*. Lat.

A word formed from the Latin *denarius*, which denotes the Roman penny, so called because in ancient times it consisted, denis assibus, of ten asses. It was a silver coin, and equal to about seven-pence half-penny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages shew, that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δηρὸς. Adv. from *δη truly*, and *πὸς ever*. *Soeter*. occ. John v. 4.

Δηρῶς. Adv. from *δη truly*, and *πῶς where*. Truly any where, or in any manner. occ. Heb. ii. 16.

ΔΙΑ.

Jupiter. See under *Zeus*.

ΔΙΑ. A preposition, perhaps from the Heb. *דח* to drive, impel.

I. Governing a genitive case,

1. It denotes a cause of almost any kind. By. See John i. 3. Luke i. 70. John i. 7. Rom. v. 11. iii. 24. Acts viii. 18.

2. Of place, By, through. Mat. ii. 12. Luke vi. 1. 1 Cor. iii. 15. Δία πυρός, Through a fire. Comp. Ps. lxi. 11, or 12. Isa. xliii. 2, in LXX. Euripides, Electr. line 1182, has a similar expression, ΔΙΑ ΠΥΡΟΣ ἤμολον, I came through a fire." So Aristophanes, Lysist. line 133,

Εἰν' μὲν χρεὶ, ΔΙΑ ΤΟΤ ΠΥΡΟΣ  
Εἴδ' ἂν βάδιζεν.

Though I were to pass through fire, I'd go.

\* So Cicero de Repub. as preserved by Austin, lib. 2. cap. 21. De Civit. Dei, defines *populus*, a people, *cætes multitudinis hominum, juris consensu & utilitatis communione sociatus*.

† This elliptical use of the dative is very common. See *Heugle's* Note on *Vigerus* De Idiotism. cap. ii. sect. 1. reg. 9.

But see by all means *Elser's* excellent Note on 1 Cor. iii. 15, to whom I am indebted for the above citations; and comp. *Wetstein* and *Mucknight*.

3. Of time, Through, throughout. Luke v. 5.

4.—After. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See *Wetstein* on Mat. and Mark, and observe that this use of *δια* is common in the Greek writers. Comp. *Κυρκε* on Mark.

5. Denoting the state, In. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. *Sense II*.

6.—The time, In, by. Acta v. 19. xvii. 10. So *Herodotus*, lib. i. cap. 62. ΔΙΑ ενδεκατῆς αἰῶς, In the eleventh year." *Lucian*, *Demonax*, tom. i. p. 1010, ΔΙΑ χειμῶνος, In winter."

7.—The adjunct, With. Rom. xiv. 20.

8. Before, in the presence of. 2 Tim. ii. 2. So *Plutarch*, cited by *Wetstein*, ΔΙΑ ΘΕΩΝ ΜΑΡΤΥΡΩΝ, Before the Gods (as) witnesses."

II. Governing an accusative,

1. It denotes the final or impulsive cause, For, on account of, by reason of. 1 Cor. ix. 23. Rom. i. 26.

2. Through, by means of. Luke i. 78. John vi. 57, where see *Alberti*. Comp. Heb. ii. 9. 1 Cor. vii. 5. Rev. xii. 11.

3. In. Gal. iv. 13. comp. 1 Cor. ii. 3.

4. For, in respect of or to. Heb. y. 12. So Rom. iii. 25, Δία τὴν ὑπακοήν, As to, with regard to, (quod attinet ad) the remission; where *Raphelius* clearly shews that *Polybius* uses the preposition *δια* with an accusative in this sense. Other expositors, however, here render it by (as in John vi. 57); or for, denoting the final cause (as in Rom. iv. 25.) See *Wolfius*, and comp. under *Παρεσις*.

5. With a V. infinitive, having the neuter article prefixed, Because. Mat. xxiv. 12. Phil. i. 7.

III. In composition,

1. It is emphatical, or heightens the signification of the simple word, as in *διαναθαρίζω* to cleanse thoroughly.

2. It denotes separation or dispersion, as in *διασπασμαί* to be pulled in two. Mark v. 4. *διαδωρίζω* to publish abroad. Luke ii. 17.

3.—Pervasion or transition, as in *διαδύσω* to pass through, *διαδεχομαι* to receive by transition. Acts vii. 45.

Διαδύσω,

διαβαινω, from δια through, and βαινω to go.

To pass through, pass over. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

διαβαλλω, from δια through, and βαλλω to cast.

I. To dart or strike through, whence

II. In a \* figurative sense. To strike or stab with an accusation or evil report, to accuse. So βλασφημειν may be from βαλλειν ταις φημαις smiting with reports. See βλασφημω. occ. Luke xvi. 1, where the V. is applied to a true accusation, as Kypke shews it is likewise in the Greek writers.

διαβεβαιωμαι, υμαι, from δια emphat. and βεβαιω to confirm.

To affirm, or assert, strongly or constantly. occ. 1 Tim. i. 2. Tit. iii. 8.

διαβλεπω, from δια emphat. and βλεπω to see.

To see plainly or clearly. occ. Mat. vii. 5. Luke vi. 42.

διαβλεω, from δια through, and obsol. βλεω to cast.

To cast through. An obsol. V. whence in the N. T. Luke xvi. 1, we have διεβληθη, 3d pers. 1st aor. pass. See under διαβαλλω.

διαβολος, s, o, η, from διαβεβωλα, perf. mid. of διαβαλλω.

I. An accuser, a slanderer. occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.

II. The Devil, so called because he originally accused or slandered God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which accuseth them before our God day and night, Rev. xii. 9, 10. (Comp. Job i. 6.); whence also he is called our adversary, 1 Pet. v. 8. See Αντιδικος. Further, διαβολος is used either for the Prince of the Devils, as Mat. iv. 1. Rev. xii. 9. xx. 2; or for those evil spirits in general, Acts x. 38. And Christ calls Judas διαβολος, John vi. 70, because "under the influence of that malignant spirit he would turn his accuser

\* διαβαλλων semper metaphorice quasi verbis trahere, calumniis transigere, transfodere, calumniari. Dypert in Theophrast. Char. Ethic. cap. xvi. p. 462. But see Scapula's Lexicon.

and betrayer," says Doddridge in Paraphrase. But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render διαβολος in this text by spy or informer, as Judas truly proved. See Campbell's Prelim. Dissertat. to Gospels, p. 185, 188.

By this word διαβολος, the LXX constantly render the Heb. שטן, when meaning Satan or the Devil (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wisd. ii. 24.

διαβυσσω, from δια denoting dispersion or emphasis, and αβυσσω to tell, declare.

I. To tell, declare, or publish abroad, to divulge. occ. Luke ix. 60. Rom. ix. 17.

II. To declare, or signify plainly. occ. Acts xxi. 26, "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple): after which they were to offer—" Mr. Clark's note. Comp. under Αδινω II. and Num. vi. 13, &c.

διαδινωμαι, from δια through, and γινωμαι to be.

Of time, To pass, pass over. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers, See Wetstein on Mark.

διαδινωσκω, from δια denoting separation or emphasis, and γινωσκω to know, discern.

To discuss, examine thoroughly. occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts.

διαδινωριζω, from δια denoting dispersion, and γινωριζω to make known.

To make known, or publish abroad. occ. Luke ii. 17.

διαδινωσις, ιος, att. σις, η, from διαδινωσκω. Discussion, examination, cognizance. occ. Acts xxv. 21.

διαδισφουζω, from δια emphat. and σφουζω to murmur.

To murmur very much. occ. Luke xv. 2. xix. 7.

διαγρηγορεω, ω, from δια emphat. and γρηγορεω to awake.

To awake thoroughly. occ. Luke ix. 32.

διαγω, from δια through, and αγω to lead.

To lead or pass, as one's life or time. occ. 1 Tim.

1 Tim. ii. 2. Tit. iii. 3. See *Welstein* on both texts for similar expressions in the Greek writers, and comp. *Kypke* on Tit. *διαδοχῶμαι*, from *δια* denoting *transition*, and *δοχῶμαι* to *receive*.

With an accusative of the thing. To receive by succession, or by passing from one to another. occ. Acts vii. 45, where *Kypke* produces the Greek writers using it in the same manner.

*Διαδήμα*, *αλος*, *ρο*, from *διαδω* to bind round, which from *δια* about, and *δω* to bind.

A diadem, a tiara, i. e. not a crown properly so called, but a swathe, or fillet of white linen bound about the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12.

*Διαδίδωμι*, from *δια* denoting *transition* or *dispersion*, and *δίδωμι* to give.

I. To distribute, divide. occ. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.

II. To give from hand to hand, i. e. from oneself to another, to deliver. occ. Rev. xvii. 13, where the verb fut. *διαδιδώσιν* is formed with the reduplication *δι*, as the Infin. *διδώσιν* is in *Homer* *Odyss.* xxiv. line 313, and fut. *διδώσμεν*, *Odyss.* xiii. line 358: But observe, that in Rev. xvii. 13, the *Alexandrian* and fourteen later MSS read *διδόσιν*. See *Welstein* and *Griesbach*.

*Διαδοχος*, *υ*, *δ*, *η*, from *διαδοχῶμαι*.

A successor. occ. Acts xxiv. 27.

*Διακριννυμι*, from *δια* emphat. and *κριννυμι* to gird.

To gird, gird about. occ. John xiii. 4, 5. xxi. 7.

*Διαθήκη*, *ης*, *η*, from *διαθεῖναι* 1st aor. of *διατίθημι*.

A disposition, institution, appointment.

"\* It signifies, saith *Junius*, neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a disposition or institution of God." The Heb. word in the Old Testament, which almost constantly answers to *διαθήκη* in the LXX, is *ברית*, which properly denotes a purification or purification-sacrifice, never, strictly speaking,

"\* Neque Testamentum, neque Fœdus, neque Pactiōnem significat, sed prout simpliciter notatio vocis postulat, Dispositionem vel Institutionem Dei." *Juth* Loc. parall. apud *Leigh*, Crit. Sacra.

a covenant, though *כרת ברית* cutting off, or in pieces, a purification-sacrifice be indeed sometimes equivalent to making a covenant, because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of purification and salvation by the great sacrifice on their performing their respective conditions of the covenant on which the *כרת ברית* was offered †. Comp. under *Ασπυδος*.

I. A disposition, dispensation, institution, or appointment of God to man. Heb. ix. 16, 17, 20. (Comp. under *Βεταίος*.) In this view our English word *dispensation* seems very happily to answer it. Thus it denotes,

1. The religious dispensation or institution which God appointed to (*δεδωκεν ἔπος*) Abraham and the Patriarchs, Acts iii. 25. Comp. Luke i. 72. Acts vii. 8.

2. The dispensation from Sinai. Heb. viii. 9. Comp. Gal. iv. 24.

3. The dispensation of faith, and free justification of which Christ is the Mediator, Heb. vii. 22. viii. 6, and which is called *New*, in respect of the *Old*, or *Sinaitical* one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. And hence *ἡ Καινὴ Διαθήκη* became the title of the books in which this new dispensation is contained: but by whom this title was first imposed appears not; but it was probably given because

4. *ἡ Παλαια Διαθήκη*, The old dispensation, is used for the Books of Moses, containing that dispensation, by St. Paul, 2 Cor. iii. 14.

I am well aware that in most of the preceding passages our translators have rendered the word *Διαθήκη* by *Covenant*, and a very erroneous and dangerous opinion has been built on that exposition, as if polluted guilty man could † covenant or contract with God for his salvation, or

† See *Heb.* and *Eag.* Lexicon under *כרת* V.

‡ *Grotius* judiciously remarks, that what Moses and the other sacred writers call *כרת ברית* (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by *διαθήκη*) is generally of that sort as to require no consent from one of the parties; since it's obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. *Pole* Synops. vol. iv. p. 1.

had

had any thing else to do in this matter, but humbly to submit, and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real כַּרִּי, or *Purifier*, Christ Jesus.

- II. As כַּרִּי in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθήκη in the N. T. may be understood as \* a personal title of Christ. Both St. Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24, render the Hebrew words spoken by our Saviour at the institution of the Eucharist by the Greek Τὸ αἷν τοῦ αἵματος ΜΟΥ, Τὸ τῆς καινῆς ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer Διαθήκης to μέν, *This is the blood of ME, (namely) that of the new Διαθήκη or כַּרִּי* †. These expressions plainly allude to the dedication of the old dispensation, Exod. xxiv. 8, where the blood of the sacrifices is in like manner called the blood of כַּרִּי, LXX Διαθήκης: so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, *The blood of Christ is called the blood Διαθήκης αἰωνίου of the eternal Διαθήκη, in Heb. כַּרִּי*. Comp. Heb. x. 29. Gen. xvii. 7, in Heb.

III. A solemn disposition or appointment of man. occ. Gal. iii. 15, where, saith *Grotius*, διαθήκη denotes a promise.

Διαίρεσις, ισ, att. αω, ῆ, from διαίρω.

A distinction, diversity, difference. occ. 1 Cor. xii. 4, 5, 6.

Διαίρω, ω, from δια, denoting separation, and αἶρω to take.

To divide, distribute. occ. Luke xv. 12. 1 Cor. xii. 11.

Διακαθαρίζω, from δια emphat. and καθαρίζω to cleanse.

To cleanse thoroughly. occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίζω is the 3d pers. sing. 1 fut. indicat. of the verb διακαθαρίζω, Attic for διακαθαρίζεις.

Διακαταλείψωμαι, from δια emphat. and

καταλείπω to confute, which from κατα against, and αλέγω to argue.

To confute strenuously, or thoroughly. occ. Acts xviii. 28.

Διακονῶ, ω, from δια emphat. and κονῶ to minister, which from Heb. כָּהֵן to minister, officiate.

I. With a dative, To minister unto, wait upon, Mat. iv. 11. viii. 15. xx. 28. & al. Comp. Acts vi. 2.

II. With a dative, To minister to another in his necessities, to relieve or assist him. Mat. xxv. 44. Comp. Mat. xxvii. 55. Rom. xv. 25. 2 Cor. viii. 19. Heb. vi. 10.

III. To minister in the church of God, either as deacons, 1 Tim. iii. 10, 13; or as others, 1 Pet. i. 12. iv. 10, 11. Comp. X 2 Cor. iii. 3.

Διακονία, ας, ῆ, from the same as διακονῶ.

I. A ministring, serving, waiting. Luke x. 40. Comp. Heb. i. 14.

II. A ministration, or ministring to the necessities of others. Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.

Relief given. Acts xi. 29, where observe that the dative ἀδελφοίς is governed by the N. substantive διακονίαν. Comp. under Τάξω V.

III. Ministry, or service in the church of God, by preaching the Gospel, &c. Acts i. 17, 25. vi. 4. xx. 24. Rom., xi. 13. xii. 7. 2 Cor. v. 18. Eph. iv. 12. & al. freq. Comp. 2 Cor. iii. 7, 8, 9, where see *Swicer*, Thesaur. in Διακονία I.

Διακονός, ος, ὁ. See Διακονῶ.

I. A minister, servant, properly at table. (See *Wetstein* on Mat. iv. 11.) Mat. xx. 26, xxii. 13. John ii. 5, 9.

II. A minister, or servant of God. Thus it is applied to the civil magistrate. Rom. xiii. 4.

III. A minister, or servant of God or Christ in his church, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called Rom. xv. 8, διακονῶν περιτομῆς a minister of the circumcision, "as he was a Jew by birth, and received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of Israel \*."

\* *Doddridge's Paraphrase.*

IV. A

\* Thus also the abstract words Αναστασις resurrection, Ζωή life, John xi. 25; Εὐρησι peace, Eph. ii. 14.; Σοφία wisdom, Δικαιοσύνη righteousness, Ἀγασμός sanctification, Απαλυσίς redemption, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except Ἀγασμός, are feminine nouns.

† No doubt, says *Grotius*, our Lord did, on this occasion, use the word כַּרִּי, for which the Greek writers, in imitation of the LXX, have put Διαθήκη. *Pole Synops.* vol. iv. p. 1. on Διαθήκη.



IV. *A particular sort of minister in Christ's church, a deacon, whose especial business it was to take care of, and minister to the poor.* (See Acts vi.) Phil. i. 1. 1 Tim. iii. 8, 12.

V. *Διακονος, s, ἡ. A deaconess, a stated female servant of the church.* Rom. xvi. 1. Comp. 1 Tim. iii. 11. v. 9. *Pliny*, in his famous 97th Epist. to *Trajan*, styles the deaconesses of the Bythynian Christians, "*Ancillis, quæ ministræ dicebantur, Female attendants, who were called ministers or servants.*" See more in *Saicer's* Thesaurus under *Διακονισσα*, and in *Lardner's* Collection of Testimonies, vol. ii. p. 42, and *Macknight* on Rom. xvi. 1.

*Διακοσιας, αι, α, from δις twice, and εκατον a hundred.*

*Two hundred.* Mark vi. 37. & al. Acts xxvii. 27, *We were in all in the ship two hundred threescore and sixteen souls.* This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. *Josephus*, who a very few years before, namely in the procuratorship of *Felix*, was sent from Judea to Rome, tells us in his *Life*, § 3, that the ship in which he sailed, and which was shipwrecked in the Adriatic, had on board about six hundred men, *περι εξακοσιους τον αριθμον εντες.*

*Διακωω*, from *δια* emphat. and *ακουω* to hear. *Διακωμαι*, Mid. *To hear thoroughly.* occ. Acts xxiii. 35. The V. in the Greek writers is sometimes emphatic, sometimes not. See *Raphelius*.

*Διακρινω*, from *δια* denoting separation, and *κρινω* to judge.

I. *To discern, distinguish.* Mat. xvi. 3.

II. *To make a distinction or difference.* Acts xv. 9. So *διακρινομαι*, mid. or pass. Rom. xiv. 23, (where see *Whitby*) Jude ver. 22. Jam. ii. 4, *Και ο διακριθης εν εαυτοις; Do ye then not make a partial distinction (comp. ver. 1.) among, or "within," (Macknight) yourselves? See Wolfius*, and observe that if this 4th verse were, according to *Wetstein* and *Bowyer*, to be read without an interrogation, *διακριθης* and *εφρασθης* should have been in the subjunctive mood.

III. *To distinguish, make to differ.* 1 Cor. iv. 7. xi. 29.

IV. *To judge, determine.* 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. *Διακρινεμαι*, Pass. *To contend, dispute with another, q. d. to be distinguished or divided from him in discourse.* Acts xi. 2. Jude ver. 9.

VI. *Διακρινομαι*, Pass. *To hesitate, doubt, to be distinguished (as it were) or divided in one's own mind,* Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6.

*Διακρισις, ιος, att. ους, ἡ, from διακρινω. A discerning, distinguishing, dijudication.* occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1, —not to dijudication of (his) thoughts, i. e. without presuming to judge his private thoughts. See the following context, *Wolfius*, *Wetstein*, and *Bowyer*. But comp. *Macknight*.

*Διακωλυω*, from *δια* emphat. and *κωλυω* to hinder.

*To hinder earnestly.* occ. Mat. iii. 14.

*Διαλαλω, ω, from δια denoting dispersion, or transition, and λαλω to speak.*

I. *To speak abroad, publish, divulge.* occ. Luke i. 65.

II. *To speak one with another, to commune.* occ. Luke vi. 11.

*Διαλεβομαι*, from *δια* denoting separation, and *λεω* to speak.

I. *To discourse, reason.* Acts xx. 7, 9. xxiv. 25.

II. *To dispute.* Mark ix. 34. Acts xxiv. 12. Jude ver. 9.

*Διαλειπω*, from *δια* denoting separation, and *λειπω* to leave.

With a participle, *To leave off, cease, intermit*, namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers. occ. Luke vii. 45, where see *Wetstein*.

*Διαλεκτος, s, ἡ, from διαλεβομαι to speak, discourse.*

*Speech, manner of speaking peculiar to a particular people or nation, a language.* Acts ii. 6, 8; in which passages *διαλεκη* is plainly used as synonymous with *γλωσσαις*, ver. 11, (comp. ver. 4.); and, as *Storkius* hath justly remarked, denotes not a different dialect (as we call it) of the same language, but a different language; and in this sense only, I apprehend with the same learned writer, *διαλεκτος* is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as

St.

St. Luke has *τη ἑβραϊ* ΔΙΑΛΕΚΤΩ, for the Hebrew language, so Josephus uses *την Ἑβραϊαν* ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩΤΤΑΝ *την των Ἑβραίων*. See Ant. lib. i. cap. 1, § 1, 2. So Cont. *Αριον*. lib. i. § 22. p. 1345, where speaking of the word *Κορβαν*, he says *ἄλλοι δ' ὡς ἀν εἰποι τις* *αὐτῆς Ἑβραίων μεταρμηνευόμενος* ΔΙΑΛΕΚΤΟΤ, *Δωρον Θεοῦ*. This means, if one would translate it out of the language of the Hebrews, the gift of God." And in the same section *Clearchus*, the disciple of *Aristotle*, introduces that philosopher speaking of one who was *ἑλληνικός*—*τη ΔΙΑΛΕΚΤΩ*, "a Grecian in language," as opposed to a Jew \*. Comp. Cont. *Αριον*. lib. ii. § 2. To all which we may add, that in the N. T. another word, namely *λαλῶ*, is evidently used for a different dialect of the same language. See Mat. xxvi. 73. Mark xiv. 70.

*Διαλασσῶ*, from *δια* denoting transition, and *αλλασσῶ* to change.

I. To change, exchange.

II. *Διαλασσόμεαι*, Pass. To be reconciled to another, i. e. to be changed from a state of enmity to one of good-will. occ. Mat. v. 24. The best Greek writers use the V. active for reconciling. See *Wetstein*.

*Διαλοῖζομαι*, from *δια* emphat. or denoting separation, and *λοῖζομαι* to reckon, reason.

I. To reason, discourse, and that whether in silence with oneself, as Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17; or by speech with others, Mat. xvi. 7, 8. Luke xx. 14. See *Kypke* on Mat.

\* Since writing the above, I am glad to find the interpretation here given of *διαλεκτός*, confirmed by *Wolffius* on Acts ii. 6, and by *Raphelius*, who, on Acts ii. 8, observes, that not only St. Luke uses *διαλεκτός* for a language, but that *Polybius* does the same, lib. i. cap. 67, where that Historian, speaking of the mercenary troops in the Carthaginian army, some of whom were *Spaniards*, others *Gauls*, others of *Liguria* or the *Balearic Islands*, not a few *Greeks*, but the greatest part *Africans*, says, *ὅτι μὴ γὰρ ἐφάνησεν ἑκάστῳ τὰς ἑαυτοῦ ΔΙΑΛΕΚΤΟΥΣ ἀκούειν, ὅτι ἦν ἀδύνατον τῷ γενεῇ γινώσκειν τὰς ἑαυτοῦ γλώσσας*. So *Plutarch* in *Apophthegm.* (says he) speaks of *Περσικῇ ΔΙΑΛΕΚΤΩ*, the Persian language; to which I add, that *Strabo*, likewise, lib. xiv. p. 997, plainly uses *ἡμετέραν ΔΙΑΛΕΚΤΩ* for our, i. e. the Greek language, and *Βονηγίαν Ἑλληνικῇ*. Ant. Rom. lib. i. p. 5. edit. *Sylburg.* has *Ἑλληνικῇ ΔΙΑΛΕΚΤΩ* the Greek language."

II. To consider. occ. John xi. 50.

III. To dispute. Mark ix. 33.

*Διαλοῖσμος*, *ε*, *δ*, from *διαλοῖσμαι*, perf. of *διαλοῖζομαι*.

I. Reasoning, ratiocination, thought. Mat. xv. 19. Mark vii. 21. Luke ii. 35. 1 Cor. iii. 20.

On Luke ix. 46, *Κυρκε*, whom see, observes that the word should be rendered *thought*, which is expressed in the next verse by *διαλογισμὸν τῆς καρδίας*.

Jam. ii. 4, *Κρίται διαλοῖσμος πόνητων, Judges of evil thoughts*, i. e. who think or reason ill. So Luke xviii. 6, *Κρίτης ἀδικίας*, A judge of injustice, is an unjust judge; *Ἀκροατῆς ἐπιλησμονῆς*, A hearer of forgetfulness, a forgetful hearer, Jam. i. 25. It is well known, that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers.

II. Doubtful reasoning, doubt. occ. Luke xxiv. 38. 1 Tim. ii. 8; but comp. Sense III.

III. Discourse, dispute, disputation. Phil. ii. 14.

*Διαλυῶ*, from *δια* denoting separation, and *λυῶ* to loose.

To dissolve, dissipate, disperse. occ. Acts v. 36, where see *Wetstein*.

*Διαμαρτυρομαι*, Mid. from *δια* emphat. and *μαρτυρομαι* to witness, bear witness; or from *δια* in the presence of, and *μαρτυρ* a witness.

I. To bear earnest witness, testify earnestly, or repeatedly. It is used either absolutely, Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6; or with an accusative of the thing, Acts xx. 24. xxiii. 11. xxviii. 23.—and with a dative of the person to whom, Acts xviii. 5. xx. 21.

II. To charge, as it were, before witnesses. obtestor. Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1. See *Raphelius* on 1 Tim. v. 21, and *Hutchinson's* Note 2, on *Xenophon's* *Cyropæd.* p. 369, 8vo. edit.

*Διαμαχομαι*, from *δια* emphat. and *μαχομαι* to contend.

To contend, or dispute earnestly. occ. Acts xxiii. 9. It is thus used also in the best Greek writers. See *Wetstein*.

*Διαιμῶν*, from *δι* emphat. and *μῶν* to remain.

To remain, continue. occ. Luke i. 22. xxii.

xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4.

**Διαμερίζω**, from *δια* denoting separation, and *μερίζω* to divide.

To divide, part. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS omit all the words from *κληρον* to *κληρον*, which therefore, agreeably to the opinion of *Wetstein*, seem an addition to Mat. from John xix. 24. *Griesbach* accordingly omits them in his edition; and *Campbell*, in his Translation, marks them as spurious. See his Note.

**Διαμεριasmus**, *ε, δ*, from *διαμεμερισμαι*, perf. pass. of *διαμερίζω*.

Division, dissension. occ. Luke xii. 51. Comp. ver. 52, 53.

**Διασπείρω**, from *δια* denoting dispersion, and *σπείρω* to give.

To distribute, disperse, divulge, spread abroad. occ. Acts iv. 17.

**Διασπώ**, from *δια* emphat. and *σπώ* to nod, beckon.

To intimate or signify by nodding, or beckoning. occ. Luke i. 22. So in mid. *Lucian*, *Bis Accusat.* tom. ii. p. 320, *Τι σιγῆς καὶ ΔΙΑΝΕΘΗ*; Why are you silent, and beckoning?

**Διανοεῖν**, *αἰος, το*, from *διανοεω* to agitate in the mind, which from *δια* emphat. or denoting separation, and *νοεω* to think.

A thought, reflection. occ. Luke xi. 17.

**Διανοία**, *αἰ, η̄*, from *διανοεω*.

I. Understanding, intellect, intellectual faculty. Mat. xxii. 37. Eph. i. 18. iv. 18. Heb. viii. 10. Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. An operation of the understanding, thought, imagination. Luke i. 51.

**Διανοίω**, from *δια* through, and *ανοίω* to open.

I. To open, as the first-born doth the womb. occ. Luke ii. 23.

II. To open, as the ears, the eyes, the understanding, the heart. occ. Mark vii. 34, 35. Luke xxiv. 31, 45. Acts xvi. 14. Comp. *Ανοίω* II.

III. To open, explain. occ. Luke xxiv. 32. Acts xvii. 3.

**Διανυκτερεύω**, from *δια* through, and *νυκτερεύω* to pass the night, which from *νυκτερος*, nightly, acting in the night, and this from *νυξ*, *νυκλος*, the night.

To pass the whole night. occ. Luke vi. 12. So *Hesychius* explains *διανυκτερευόντες* by *ἀσπνυόντες* *ωσάν την νύκτα*, watching the whole night. See also *Wetstein*.

**Διανύω**, from *δια* emphat. and *ανύω* to perform, which may be from the Heb. *נָוָה* to act, produce effects upon.

To complete, finish entirely. occ. Acts xxi. 7, where *Wetstein* cites from *Xenophon*, ΔΙΑΝΑΤΕΝΤΕΣ ΤΟΝ ΠΑΟΤΝ *εις Σαμον* KATHNTHSAMEN. See also *Bowyer's* Conject. on the text.

**Διαπᾶντος**, Adv. for *δια πᾶντος* through all, *χρονος* time namely.

Always, continually. Mark v. 5. Luke xxiv. 53. & al.

**Διαπεράω**, *ω*, from *δια* denoting transition, and *περάω* to pass, from *περίω* the same, which see.

To pass, pass through, pass over. Mat. ix. 1. Luke xvi. 26. & al. See *Wetstein* on both texts.

The LXX have twice used this verb for the Heb. *עָבַר* to pass over.

**Διαπλέω**, *ω*, from *δια* through, and *πλέω* to sail.

To sail through, or over. occ. Acts xxvii. 5.

**Διαπνεύω**, *ω*, from *δια* emphat. and *πνεύω* to labour.

I. To labour, elaborate, whence

II. **Διαπνεύομαι**, *εμαι*, Pass. To be exercised, or fatigued by labour, also to be wearied, or grieved at the continuance of any thing. occ. Acts iv. 2. xvi. 18. In the LXX of Eccles. x. 9, this word in the pass. answers to *עָבַד* to labour, grieve.

**Διαπορεύομαι**, from *δια* through, and *πορεύομαι* to go.

To go, or pass through. Luke vi. 1. Rom. xv. 24. & al.

**Διαπορέω**, *ω*, from *δια* emphat. and *απορέω* to be in perplexity and doubt. See under *Απορεομαι*.

To doat exceedingly, to be in great doubt or perplexity. occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17.

**Διαπραγματεύομαι**, Mid. from *δια* emphat. and *πραγματεύομαι* to negotiate, trade, gain by trading, from *πραγμα*, *αἰος*, business, which see.

To gain by negotiating, or business. occ. Luke xix. 15.

**Διαπρίω**, from *δια* through, and *πρίω* to saw, cut with a saw.

I. To saw through or asunder, to divide by a saw.

- saw. In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. *רָחַץ*, which see in *Heb. and Eng. Lexicon*, under *רחץ* I.
- II. *Διαρρηγναι*, Pass. Figurately, *To be cut or sawn*, as it were, to the heart. occ. Acts v. 33. vii. 54. See *Suicer Thesaur.* in *Διαρριω*.
- Διαρπαζω*, from *δια* emphat. or denoting separation, and *αρπαζω* to snatch, seize. *To plunder, spoil*. occ. Mat. xii. 29. Mark iii. 27.
- Διαρρηγνυμι*, from *δια* denoting separation, and *ρηγνυμι* to break, tear. *To break, tear*, as a net. occ. Luke v. 6, *διερρηγνυτο* was breaking. See *Elsner and Wolfius*. Comp. *Διαρρησσω*.
- Διαρρησσω*, from *δια* denoting separation, and *ρησσω* to break, rend.
- I. *To break, rend*, as chains. occ. Luke viii. 29.
- II. *To rend, rent*, or *tear*, as a garment. occ. Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14. For other instances of the *High Priests tearing their garments*, see 1 Mac. xi. 71, and *Josephus*, De Bel. lib. ii. cap. 15. § 2, 4.
- Διασαφω*, *ω*, from *δια* emphat. and *σαφω* to manifest, declare, from *σαφης* manifest, which perhaps from the Heb. *פָּנָה* to look round, or on all sides. *To declare plainly*, or *fully*. occ. Mat. xviii. 31.
- Διάσειω*, from *δια* emphat. and *σειω* to shake. *To use violence to*, *to treat with insolent violence*, or, according to *Grotius*, *To extort money, or goods, by force, or violence*, which was expressed by the correspondent Latin word *concutere*, here used by the Vulg. and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ ΤΩΝ Τ'ΗΙΑΡΧΟΝΤΩΝ, violently deprived of their goods. See *Elsner, Wolfius* and *Wetstein* on Luke, and *Suicer Thesaur.* in *Διασειω*.
- Διασκορπιζω*, from *δια* emphat. or denoting separation, and *σκορπιζω* to scatter.
- I. *To scatter abroad, strow*, as seed in sowing. occ. Mat. xxv. 24, 26.
- II. *To scatter, disperse*. occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37.
- III. *To dissipate, waste*. occ. Luke xv. 13. xvi. 1.
- Διασπaw*, *ω*, from *δια* denoting separation, and *σπaw* to draw, pull. *To draw, pull*, or *pluck asunder*, or in pieces. occ. Mark v. 4. Acts xxiii. 10.
- Διασπειρω*, from *δια* denoting separation, and *σπειρω* to sow, scatter seed. *To disperse, scatter*. occ. Acts viii. 1, 4. xi. 19.
- Διασπορα*, *ας, η*, from *διασπορα* perf. mid. of *διασπειρω*. *Dispersion*. It is applied to the dispersion of the Jews into various and distant countries. occ. John vii. 35. Jam. i. 1. See *Macknight*, Preface to James, § 3. I, and comp. Deut. xxviii. 64. xxx. 4. Neh. i. 9. Jer. xxxiv. 17. & al.—to that of the Christian converts, whether Jews or Gentiles. occ. 1 Pet. i. 1. Comp. ch. i. 14, 18. iii. 6, with ch. ii. 10. iv. 3. v. 14, and see *Wolfius*, and *Macknight*, Pref. to 1 Pet. § 3.
- Διασελλω*.
- I. From *δια* denoting separation, and *σελλω* to contract, repress, *To separate, distinguish*. In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. *Διασολη*.
- II. From *δια* denoting transition, and *σελλω* to send, *Διασελλομαι*, Mid. *To give in charge, to command, charge*. Mark v. 43. Acts xv. 24. In Pass. *To be given in charge, commanded*. occ. Heb. xii. 20.
- Διασημα*, *αλος, το*, from *δισημι* to part, separate, which see. *Intervention, distance, space*. occ. Acts v. 7.
- Διασολη*, *ης, η*, from *διασολα* perf. mid. of *διασελλω*. *Distinction, difference*. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7.
- Διασρεφω*, from *δια* denoting separation, and *σρεφω* to turn.
- I. *To turn out of the way, pervert*. See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and *Kypke* on Mat. and Luke.
- II. *To pervert, or make crooked the way itself*. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only.
- Διασωζω*, from *δια* through or emphat. and *σωζω* to save.
- I. *To save, preserve*. occ. Acts xxvii. 43. 1 Pet. iii. 20, where see *Wolfius*, *Dodridge*, *Wetstein* and *Macknight*.
- II. *To carry or convey safe*. occ. Acts xxiii.

xxiii. 24. Διασωζομαι, Pass. To be carried, or conveyed safe, i. e. To escape safe. occ. Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. נָסַח to be delivered, escape. And, as in Acts xxiii. 24, we have Πάλλον ΔΙΑΣΩΣΩΣΙ *προς Φηλικά*, *Might bring Paul safe to Felix*; so *Raphaëus* and *Wetstein* cite from *Diogenes Laërt.* ΔΙΕΣΩΣΕΝ ΕΙΣ Αθήνας, *He brought him safe to Athens*;" and from *Polybius*, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ την πόλιν, *They escaped to the city*." To the passages they have produced I add what *Josephus*, *De Bel. lib. i. cap. 6. § 2*, says of one *Antipater*, Εἰς την καλεσμένην Πέτραν ΔΙΑΣΩΖΕΤΑΙ, *He escapes to a place called Petra*;" so of *Herod*, cap. xiii. § 8, Εἰς τὸ φρούριον ΔΙΑΣΩΖΕΤΑΙ, *He escapes to the castle*;" and of *Titus*, lib. v. cap. 2. § 2, Τίτος Εἰπὶ τὸ Σιρῶσιπεδον ΔΙΑΣΩΖΕΤΑΙ, *Titus escapes to the camp*;" Where observe the V. is constructed with the preposition *εἰς* and an accusative, as in Acts xxvii. 44, where see *Wetstein*.

III. To save, or deliver from some present bodily disorder, to heal, cure. occ. Mat. xiv. 36. Luke vii. 3.

Διαλάτῃ, ἡ, ἡ, from διαλάττω perf. mid. of διαλάττω.

A disposition, ordinance, appointment. occ. Rom. xiii. 2. Acts vii. 53, *who have received the law, εἰς διαλάτῃς ἀγγέλων*, by, or through, the dispositions of angels. We read of no other angels being present at the giving of the law but the material ones, in the form of fire, light, darkness, cloud, and thick darkness. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2, *Jehovah came* מִסִּינַי from, or at, *Sinai*, and his light arose מִשְׁעֵר at *Sier*; he shined out מִהַר מִהַר at mount *Paran*; וַתֵּאֱחָז מִרְבֵּבָהּ and came forth \* at *Rabbath Kadesh*; לְמִימֵינוּ אֵשׁ חַד at his right hand (comp. Hab. iii. 4.) the fire (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) was placed, διέλατῃ, or stood, by him, as a servant ready to execute his pleasure. comp. Ps. ciii. 20. civ. 4. So

these, and particularly the fire, as being the immediate instruments of his agency, see Deut. v. 25, were properly his *αγγέλων, agents or ministers*; and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2, וְאֵשׁ וְנֹחַל עַל יְמִינִי by *Ex δεξιῶν αὐτοῦ ΑΓΓΕΛΟΙ μετ' αὐτοῦ*, *On his right hand the angels, or agents, with him*. Through the dispositions or ranges, διαλάτῃς, of these terrible agents (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.) \* *on the right hand, and on the left of Jehovah* (for he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.) it was that the Israelites received the law, which was in this sense only *διαλάτῃς ordained*, Gal. iii. 19, or *λαλῆθεις spoken*, Heb. ii. 2, δι' ἀγγέλων, among, by, or with the ministry of, angels: for it was the *Aleim*, or *Jehovah himself*, though attended indeed by his material agents, who ordained or spake the law. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of *Jehovah's* power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. *Stephen* in the text, though they kept it not. See Deut. iv. 9—12. v. 22—25.

Διαλάττω, αὐτος, το, from διαλάττωμαι, perf. pass. of διαλάττω.

An order, commandment. occ. Heb. xi. 23, where see *Wetstein*.

Διαταρτῶμαι, Pass. from δια emphat. and ταρατῶμαι to be disturbed.

To be disturbed, or troubled, exceedingly. occ. Luke i. 29. where *Wetstein* cites *Dionysius Halicarn.* using the participle διαταρταρῶμενος in this sense. So *Josephus*, *Ant. lib. xiii. cap. 11. § 2*, ad fin. ΔΙΕΤΑΡΤΑΞΕΝ greatly disturbed.

Διατάσσω, or —τω, from δια emphat. and τασσω to appoint, order.

I. To dispose, regulate, set in order. occ. 1 Cor. xi. 34.

II. To order, ordain, appoint, command. Mat. xi. 1. Luke iii. 13. viii. 55. Acts xviii. 2. & al. On Acts see *Suetonius*.

\* Comp. Heb. and Eng. Lexicon, in רָבַב, under רָבַב; and see the learned *Bale's* Integrity of the printed Heb. Text, p. 74, 6, and his Enquiry into the Similitudes, p. 62, 3.

\* So the Targum of *Jonath. Ben Uziel* on Exod. xx. 2, describing the awful delivery of the law, says, וְאֵשׁ וְנֹחַל אֵשׁ בָּרָבָהּ אֵשׁ בָּרָבָהּ אֵשׁ בָּרָבָהּ, and a blaze of fire at his right hand, and a blaze of fire at his left.

in Claudio, cap. xxv. and *Lardner's* Collection of Testimonies, vol. i. chap. 8. p. 364.

**Διαλασσομαι**, Pass. and Mid. The same. Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13, *Wetstein* cites *Strabo* using the verb *διελασσο* in an active sense, *had appointed*. And thus *ενελασσαι* is applied, Acts xiii. 47.

**Διαλίσσω**, ω, from *δια* emphat. or *through*, and *τελῶ* to finish.

To continue, persevere. occ. Acts xxvii. 33, where see *Wetstein*.

**Διατηρῶ**, ω, from *δια* emphat. and *τηρῶ* to keep.

To keep, or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in *Theodotion's* version of Daniel, chap. vii. 28, το ῥημα εν τη καρδια μου διηγήρησα (Chald. כחצי לבי) is plainly parallel. Comp. LXX in Gen. xxxvii. 11.

**Διὰ**, Adv. from *δια* for, and *τι* what?

For what, why? Mat. ix. 14. xv. 2. & al. freq.

**Διατίθημι**, from *δια* emphat. and *τίθημι* to place.

I. **Διατίθεμαι**, Mid. To dispose, appoint. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. **Διαθήκη**.

II. **Διαθεμενος**, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr. *Pierce* would render it, of that sacrifice which is appointed by God to pacify; and he brings a remarkable instance from *Appian*, where *διαθεμενος* signifies \* *pacifier*. He saith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, the pacifier can do nothing as long as he liveth. But I think if *διαθεμενος* be rendered, that by which it is confirmed, the argument will be clearer." *Dodridge*. Comp. under **Βεβαιος**.

**Διατρίβω**, from *δια* emphat. or *through*, and *τρίβω* to wear, spend, which see.

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T.

II. Both in the sacred and profane writers it denotes, to spend time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or such

words being understood, it may be rendered to tarry, continue, or the like, as John iii. 22. (where see *Wetstein*) xi. 54. & al.

**Διατρέφω**, ης, ή, from *διατρέφα*, perf. mid. of *διατρέφω* to nourish, which from *δια* emphat. and *τρέφω* to nourish.

Food, nourishment. occ. 1 Tim. vi. 8.

**Διαυλαῖω**, from *δια* through, and *αυλαῖω* to shine.

To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19.

**Διαφανής**, εος, υς, δ, ή, και το—ες, from *δια* through, and *φαίνω* to shew.

Transparent, pellucid, diaphanous. occ. Rev. xxi. 21, where the *Alexandrian* and sixteen later MSS *διαγυής*, which reading is accordingly embraced by *Wetstein*, and by *Griesbach* received into the text, but the sense is the same.

**Διαφέρω**, from *δια* denoting transition or separation, and *φέρω* to carry.

I. To carry through. occ. Mark xi. 16.

II. To carry through, or abroad, to publish throughout. occ. Acts xiii. 49.

III. **Διαφερομαι**, Pass. to be carried, driven, or tost different ways, or hither and thither, or up and down. occ. Acts xxvii. 27. So in *Lucian's* *Hermotimus*, tom. i. p. 558, we have EN τῷ πελάγει ΔΙΑΦΕΡΕΣΘΑΙ, To be tost up and down in the sea." Comp. *Kypke*.

IV. Governing a genitive, To differ. occ. Rom. ii. 18. (where see *Elsner* and *Wolffius*), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. Impersonally, **Διαφέρει**, It maketh a difference, it is of consequence, it importeth. occ. Gal. ii. 6; where see *Wetstein*.

V. Governing a genitive, To excel, be of more importance, or value than. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus used likewise in the profane writers, as may be seen in *Wetstein* on Mat. vi. 26.

**Διαφεύσω**, from *δια* emphat. and *φεύσω* to fly.

To escape. occ. Acts xxvii. 42.

**Διαφημιῶ**, from *δια* denoting dispersion, and *φημιῶ* to report, which from *φημι* to speak.

To report, or publish abroad, to divulge. occ. Mat. ix. 31. xxviii. 15. Mark i. 45.

**Διαφθείρω**, from *δια* emphat. and *φθείρω* to corrupt.

I. To corrupt, spoil entirely, destroy, in a natural

\* See *Scapula Lexic.* in **Διατίθημαι**.

natural sense. occ. Luke xii. 33. Rev. viii. 9. xi. 18.

*Διαφθεῖρομαι*, *To be destroyed, decay, perish.* occ. 2 Cor. iv. 16, where see *Wolffius*.

II. *Διαφθεῖρομαι*, *To be corrupted, or corrupt*, in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see *Wolffius*, *Wetstein* und *Kypke*.

*Διαφθορά*, ας, ἡ, from *διαφθεῖρα* perf. mid. of *διαφθεῖρω*, which see.

I. *Corruption, dissolution*, as of the flesh in the grave. Acts ii. 27, 31. & al.

II. *The grave, the seat of corruption*, as the correspondent Heb. word *הקבר* likewise signifies. Acts xiii. 34, where see *Dodridge*.

*Διαφορὸς*, ος, ὁ, ἡ, from *διαφέρω*.

I. *Different, diverse*. occ. Rom. xii. 6. Heb. ix. 10.

II. *Excellent*. In this sense, however, the positive form occurs not in the N. T.; but *Wetstein* on Heb. i. 4, cites from *Plutarch*, ΔΙΑΦΕΡΟΣ πρὸς σωτηρίαν, *Excellent* for saving.

*Διαφορῶτερος*, Comparat. of *διαφορὸς*.

*More excellent*. occ. Heb. i. 4. viii. 6.

*Διαφυλάσσω*, or —τω, from *δια* emphat. and *φυλάσσω* to keep.

*To keep, or preserve carefully*. occ. Luke iv. 10.

*Διαχειρίζομαι*, Mid. from *δια* emphat. and *χειρίζω* to handle, which from *χεῖρ* the hand.

*To kill, or dispatch*, properly with the hand. occ. Acts v. 30. xxvi. 21. For instances of the like use of the V. in the Greek writers, see *Wetstein* and *Kypke* on Acts v.

*Διαχωρίζω*, from *δια* denoting separation, and *χωρίζω* to part.

*To separate*. occ. Luke ix. 33.

*Διδακτικός*, ος, ὁ, from *διδάσκω* to teach.

*Apt to teach, well qualified, and willing to teach*. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

*Διδάκλος*, η, ον, from *διδάσκω* to teach.

*Taught*. occ. John vi. 45. 1 Cor. ii. 13. *Grotius* remarks, that in this latter passage we have *διδάκλος* twice joined with a genitive case signifying the cause, as in John vi. 45, where in like manner we read *διδάκλος Θεοῦ* taught by God; an expression used by the LXX in Isa.

liv. 13, the text referred to, for the Heb. הוֹדוּ יְהוָה. Not that these phrases are merely *hellenistical*, as is evident from the following passage of *Pindar*, Olymp. ix. towards the end, cited by *Wetstein* on 1 Cor.

Τὸ δὲ βέλτερον ἡ φύσις ἀπὸ πάντων.

Πολλοὶ δὲ διδάσκαταις

ἀνθρώπων ἀρετῆς κλέος

ὁρῶντες ἐλθεῖν.

All that is natural, is best.

Many howe'er by virtues taught by men

Have aim'd to purchase glory—

*Διδασκαλία*, ας, ἡ, from *διδάσκω*.

I. *A teaching, the art or office of teaching*.

Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. *Instruction, information, conveyed by teaching*. Rom. xv. 4. 2 Tim. iii. 16.

III. *The subject of teaching, doctrine, precepts, delivered or taught*. Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 1.

*Διδάσκαλος*, ος, ὁ, from *διδάσκω* to teach.

*A teacher, master, instructor*. See Mat.

ix. 11. x. 24. Luke ii. 46. iii. 12. John

iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim.

i. 11, and *Campbell's Preliminary Disser-*

*tations to the Gospels*, p. 321. & seqt.

*Διδάσκω*, either from *δαίω* or *δᾶω* to know or teach (which from Heb. ידע to know), whence Ionic *δᾶσκω*, and, with the reduplicate syllable *δι*, *διδάσκω*; or else it may be from \* *δεισκω* to shew, with the reduplication *δι*.

I. *To teach, instruct by word of mouth*. Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. & al.

II. *To teach, by internal and spiritual illumination*. John xiv. 26. Comp. 1 John ii. 27.

III. *To teach by facts*, as *Nature*, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because

\* This derivation may be confirmed by observing with the learned *Junius* (Etymol. Anglic. in *teach*), that the Lacedæmonians for *διδάσκω* used *διδάσκω*, as appears from a decree of their senate preserved by *Boeth. lib. i. cap. 1. Artis Musicae*. To which we may add, that the fut. *διδάξω*, aor. 1. *ἰδδάξω*, and the derivatives *διδάχων*, *διδάκτος*, &c. point to the same theme *διδάσκω*, or *διδάχω*. Comp. *Maittaire's Dialects*, p. 209. From the V. *διδάσκω* may also, with great probability, be deduced the Latin *deceo*, the Saxon *tæcan*, and Eng. *teach*, all of which are of similar import. Comp. *Δικτυμαί*.

the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This *Milton* has remarked in his comparative description of *Adam* and *Eve*, *Paradise Lost*, book iv. line 301, &c.

—His hyacinthin locks

Round from his parted fore-lock manly hung  
Clust'ring, but not beneath his shoulders broad:  
She, as a veil down to the slender waist  
Her unadorned golden tresses wore  
Disbevel'd.—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8, and see *Wolfius* on 1 Cor. xi. 14.

Διδάχη, ης, ῆ, from διδάχα, perf. act. of διδάσκω.

I. A teaching, the art of teaching. See Acts ii. 42. 2 Tim. iv. 2.

II. Doctrine, taught or delivered. Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. "Any truth of the Gospel concerning faith or manners." *Locke*. occ. 1 Cor. xiv. 6. comp. ver. 26. See *Macknight*, and on Eph. iv. 11.

Διδραχμῶν, α, το, from δις, twice, and δραχμή a drachm, which see.

A didrachmon, or double drachm, equal to two Roman denarii, or about fifteen pence English. \* *Josephus* has informed us, that every Jew used to pay yearly to God a didrachmon into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash,

\* Ant. lib. xviii. cap. 10. § 1. Το, α, διδραχμῶν τῷ Θεῷ καταβάλλειν ἡ μαζὸς αἰμαῖον, The didrachmon which it was the custom (among the Jews) for each person to pay to God." (Comp. *Cicero*, Orat. pro L. Flacco, § 28, and *Middlton's* Life of *Cicero*, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φορὸν δὲ τοῦ διπλοῦτος ὡς καὶ ἡλικίᾳ, δύο δραχμὰς ἕκαστος κατέβαλεν ἀπὸ πάσης ἡλικίας τοῦ καπιτωλίου. ὡς περὶ ἡρώδης ἐκ τῆς ἐν Ἱερουσαλὴμ πόλεως. *Vespasian* (after the destruction of Jerusalem) imposed a tribute on the Jews wheresoever residing, ordering each of them to pay two drachms annually into the capitol, as they formerly used to pay them into the temple at Jerusalem." Comp. *Suetonius* in *Domitian*, cap. xii. and *Lardner's* Collection of Testimonies, &c. vol. i. p. 370.

2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of *Nehemiah* was reduced to *one third of a shekel*, Neh. x. 32. If, according to *Josephus's* assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew shekel be reckoned equal to four Attic drachms, two such drachms, or one didrachmon, will be equal to *half a shekel*, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 K. xv. 20, makes the shekel equal only to one drachm, or 7½ pence English; and it may be doubted whether the shekel was much more in value than eleven pence †. And if it was not, every Jew's paying of a didrachmon for the sacred tribute in our Saviour's time must be deemed an increase of the sum ordered by Moses and king Joash, even as that ordained in *Nehemiah's* days was a diminution of it. occ. Mat. xvii. 24, where observe, that the collectors of the didrachmons, τὰ διδραχμὰ, ask, Does not your master pay τὰ διδραχμὰ? By which they do not mean that Christ should pay more than one didrachmon for himself; but either the expression is indefinite, or rather intimates a question, whether he would not pay for his disciples also, as we find he in fact did for Peter; for he paid σάλτα a stater, a coin equal to two didrachmons, or four Roman denarii, for himself and the Apostle together, ver. 27.

The LXX frequently render the Heb. שֶׁקֶל a shekel by διδραχμῶν; the reason of which, according to *Grotius*, is that the Alexandrian drachm, by which those translators constantly reckon, was double of the Attic or common drachm. See *Prideaux* Preface to his Connections, p. 21. 1st edit. 8vo.

Διδυμός, α, ὁ, from δύο † two, by reduplication of the first syllable, and changing υ into ι.

*Didymus*, or *The Twin*. It has the same signification in Greek as *Thomas*, from תאם or תאום a twin, hath in Hebrew. Perhaps, says *Lightfoot* on John xx. 24, *Thomas* was a native of some place inha-

† See *Michaelis* Supplem. and Lex. Heb. under תאם, p. 367, Heb. and Eng. Lexicon, in שֶׁקֶל IV.

‡ So the English twin is related to two.

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bited



bited both by the Jews and Greeks, such as was the region of *Decapolis*, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. occ. John xi. 16. xx. 24. xxi. 2.

*Δίδωμι* and *δίδω* (whence *εἰδός*, *εἰδέναι*, and imperat. *εἰδὲς*, Luke xi. 3.), formed by reduplication from the obsolete *δω*, which is perhaps a derivative from the Heb. *ו* *sufficiency, enough*. In Mark xiv. 44, the 3d pers. sing. pluperf. *δεδωκες* without the *s* is used for *εἰδωκες*, after the Ionic manner; so John xi. 57, *δεδωκεσαν* for *εἰδωκεσαν*; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic *δω* for *δω* 3d pers. sing. 2 aor. optat. in John xvii. 2, *δωσθ* 3d pers. 1 fut. subjunct. Doric, used likewise by *Theocritus*, *Idyll*. xxvii. line 21.

I. *To give, "bestow, confer without price or reward."* Johnson. Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. *To give, deliver into the hands of another.* Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. *To give up, deliver.* Rev. xx. 13. 2 Cor. viii. 5, where see *Kypke* for similar expressions in the Greek writers.

IV. *To commit, intrust.* Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where *Kypke* shews that *Demosthenes* likewise uses it for *lending*.

V. *Δάσαι ἑαυτὸν εἰς*—*To venture oneself into a place.* Acts xix. 31. *Polybius*, *Diodorus Sic.* and *Josephus* cited by *Wetstein*, use the same phraseology.

VI. *To give, inflict.* John xix. 3. 2 Thess. i. 8.

VII. *To give, injoin, appoint.* John vii. 22. xvii. 8.

*Δίδοναι ἔργον*, Mark xiii. 34, *To appoint a work, assign a task*, as a master to his servants. *Xenophon*, in *Œcon*. uses the phrase in the same sense, where a mistress of a family is said, *ΕΡΓΑ ταλασσία θεραιπαιναίς ΔΙΔΟΝΑΙ*, *to assign a task of spinning, carding, &c. to her maid-servants.* See *Raphelius*.

VIII. *To give, attribute, ascribe.* John ix. 24. Rev. xi. 13.

IX. *To give, grant, permit.* Mat. xiii. 11. Mark ix. 11. (where see *Wetstein*) x. 37. John xix. 11. Acts ii. 27. Comp. Pa. xvi. 10, in the LXX. *Herod* applies

the verb in the same sense. See *Raphelius* on Acts xiii. 35.

X. *To give, yield fruit*, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. *נתן*, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. *Δίδοναι φωνήν*, *To yield, utter a sound.* occ. 1 Cor. xiv. 7, 8, where *Wetstein* cites *Pindar* applying the same phrase to a person, Nem. v. line 192.

XII. *To propose, promise.* Mat. xxiv. 24. Mark xiii. 22. "Our Lord does not intend to say, that any of those false prophets would exhibit or perform great wonders. The original word is *δοῦναι*, *they will give*: the same word that is in the Septuagint version of Deut. xiii. 1, *If there arise among you a prophet, or a dreamer of dreams, and he giveth thee a sign, or a wonder, και ΔΩΙ σοι σημειον η ρεψας*, that is, *shall propose, or promise some sign or wonder, as the sequel shews."* *Lardner's Large Collection of Testimonies, &c.* vol. i. p. 67, where see more, and comp. 1 K. xiii. 3, 5, in LXX, and see *Kypke* in Mat.

XIII. *To place, appoint, constitute.* Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. *נתן*. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see *Gusset. Comment. Ling. Heb.* p. 544.

XIV. *To place, put.* Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. *נתן*, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. *Δίδοναι εκδικησιν*, *To inflict punishment.* 2 Thess. i. 8.

XVI. *Δίδοναι ραπισμα*, *To give a slap on the face.* occ. John xviii. 22. xix. 3. So *Scapula* cites from *Plato*, *Πλησας ΔΙΔΩΜΙ*, *I give strokes.*

*Διείρω*, from *δια* emphat. and *είρω* *to raise, rouse.*

I. *To raise, excite*, as the sea by a violent wind. occ. John vi. 18.

II. *To raise, or rouse from sleep, to awake.* occ. Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. *To stir up, to rouse*, in a spiritual sense. 2 Pet. i. 13. iii. 1.

*Διαλευθω.* See *Διερχομαι*.

*Διελω.*

Διελω. See Διαιρω.

Διενεγκω, An obsolete V. from δια through, and obsol. ενεγκω to carry.

To carry through. occ. in 1 aor. subjunct. Mark xi. 16. Comp. under Διαφερω.

Διεξοδος, ε, η, from δια through, and εξοδος a way out.

An outlet, a passage outwards. Thus applied by Thucydides and Dionysius Halicarn. occ. Mat. xxii. 9. See Scott's Note.

Διερμηνευτης, ε, δ, from διερμηνευω.

An interpreter. occ. 1 Cor. xiv. 28.

Διερμηνευω, from δια emphat. and ερμηνευω to explain, interpret.

I. To explain clearly and exactly. occ. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5. 13, 27.

Διερχομαι, from δια through, and ερχομαι to come, go.

I. To go, or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38.

II. To pass over. Mark iv. 35.

III. To go, or be spread abroad. Luke v. 15, Διηγγελο—δ λοφος, The report or rumour was spread abroad. Raphaelius shews that Xenophon applies the verb διαρχομαι in like manner.

Διρωλω, ω, from δια emphat. and ρωλω to ask, enquire.

To enquire diligently, or repeatedly. occ. Acts x. 17.

Διεις, εος, ες, δ, η, και το—ες, from δις twice, and εις a year.

Of two years continuance, or two years old. Hence

Διεις, το, The age of two years. occ. Mat. ii. 16, where απο διεις means, I think, from the beginning or entrance into their second year. Aristotle uses the word in this sense, when he says, Hist. Anim. lib. ix. 5, stags διεις of the second year begin first to produce horns. But it is certain, that stags do this at the beginning of their second year. Further, Herod is said, Mat. ii. 7, to have accurately learned of the Magi the time of the star's (first) appearance, τον χρονον το φαινομενον αστρος, and ver. 16, to have slain all the children απο διεις and under, according to the time which he had of

them learned by accurate enquiry. But it is improbable that the Magi, whether they were of Arabia or Persia (comp. under Μαγος), should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of απο διεις here given\*.

Διελια, ας, η, from δις twice, and εις a year.

The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διησονται, εμαι, from δια through, and ησονται to tell, declare; which from the Heb. נאמ to bring forth, utter, words, (though I do not find that the simple verb ησονται is used by the Greek writers in the sense here assigned; but comp. Εξησονται.)

To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10. & al.

Διησις, ιος, att. εως, η, from διησονται.

A narration, history. occ. Luke i. 1.

Διηνεκης, ιος, ες, δ και η, και το—ες, from δια emphat. or through, and ηνεκης extensive, prolonged, which from ενεχω to extend, from εν in, and εχω to have.

Continual, perpetual. Hence

Διηνεκες, το, used as a substantive, εις το διηνεκες, For a continuance, continually. occ. Heb. x. i. During life. Heb. vii. 3.

Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein and Macknight.

Also, For perpetuity, for ever. occ. Heb. x. 12, 14, in ver. 12, "connect εις το διηνεκες with what precedes: After he had offered one sacrifice for ever, not, sat down for ever, for then it would have been SITTETH DOWN forever."

Bowyer. But Qu? and see Macknight.

Διθαλασσος, ο, δ, from δις twice, and θαλασση a sea.

Where two seas meet, or rather, Washed on each side by the sea, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502, says, This Isthmus is shewn to this day on the north-eastern part of the island of Malta, and is called by the inhabitants La Cala di S. Paolo, The landing-place of St. Paul.

Διικνεομαι, εμαι, from δια through, and ικνεομαι to come. See under Αφικνεομαι.

To go through, pierce, penetrate. occ. Heb. iv. 12.

\* See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

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Διεις, η, μ, ας, η, δ, η, και το—ες, from δις twice, and εις a year.

Δίς-ημι, from δια devoting separation, and ἵς-ημι to stand.

I. To part, be separated. occ. Luke xxiv. 51.

II. To part, depart, remove, proceed. occ. Acts xvii. 28.

III. It denotes distance or interval of time. occ. Luke xxii. 59, και διασσεως ὥστε, ὥρας μιας, and about the space of one hour after; literally, and about one hour separating or intervening. So Montanus, interstante. Comp. Διασσημα.

Διευχυρίζομαι, from δια emphat. and ισχυρίζομαι to corroborate, confirm, affirm, which from ισχυρος firm, strong.

To affirm, or assert strongly or vehemently. occ. Acts xii. 15. Luke xxii. 59, where Welstein and Kypke shew that the Greek writers use the V. in the same sense.

Δικαιοκρισία, ας, η, from δικαίος just, and κρισις judgement.

Just or righteous judgement. occ. Rom. ii. 5.

Δικαίος, αια, αιον, from δικη right, justice.

I. Of persons, Just, acting conformably to justice and right, without any deficiency or failure. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. 1 Pet. iii. 18. James v. 6. 1 John ii. 1. —to mere men, of whom in this sense it is said there is not one just. Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δικαίος in the forensic sense, i. e. innocent, or not guilty, of the crime whereof he was accused. Comp. Luke xxiii. 14, and see Campbell's Note on Mat.

II. The Pharisees trusted that they were δικαιοι (see Luke xviii. 9. Mat. ix. 13.) not absolutely without sin, but righteous of themselves by the works of the law, i. e. they thought themselves righteous or just in the sight of God, by their own external, or at best partial observation of what is called the moral law, and by great scrupulosity and zeal with respect to the ceremonial; the outward expiations enjoined by which latter they trusted would procure them forgiveness of such breaches of duty as they might incur. Comp. Rom. x. 3, and Doddridge there. See also Luke xv. 7, and Bp. Pearce on that text.

Just, upright, righteous, though not in

the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. 1 Tim. i. 8. 1 John iii. 7. & al. Stockius remarks, that δικαίος is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use χρηστος, ασαθος, καλος κ' αλαθος; and therefore he is of opinion, that we must say with Vorstius (Philol. cap. ii.) that in the N. T. δικαίος answers to the Heb. word פָּרָא, which, according to him, signifies not only a just, but also a good, upright man, as Gen. vi. 9. xviii. 23. For my own part, I much doubt, whether פָּרָא ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to men, it seems to denote, not a just, but a justified person, one who hath obtained justification in the sight of God through faith in the promised Redeemer. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in all the passages of the N. T. where δικαίος has been supposed to be used for what we commonly call a just, upright, or good man, it does not more properly import a man justified by faith, and showing forth his faith by his works, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δικαίος here mentioned, but by no means insisted on, will coincide with the following one.

IV. Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith; (Phil. iii. 9.) or justified through faith, (Rom. v. 19.) and bringing forth the fruits of righteousness or justification. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. 1 John iii. 12.) Heb. xii. 23.

V. Of things, Just, right, righteous, conformable to justice or righteousness. John vii. 24. Rom. vii. 12.

Δικαιον, το, What is just or right, justice. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1. Col. iv. 1. 2 Thessa. i. 6.

This word in the LXX most commonly answers

answers to the Heb. *קָדַשׁ* or *קָדַשׁ*, which primarily denotes the *equipoise* of a balance, or the *equality* of weights and measures. Comp. Lev. xix. 36. Deut. xxv. 15. Ezek. xlv. 10, and see *Heb.* and *Eng. Lex.* in *קָדַשׁ*.

*Δικαιοσύνη*, *ης, η*, from *δικαιος*.

I. *Justice, righteousness*, as of God, in judging the world. Acts xvii. 31. Comp. Rev. xix. 11.—in remitting or passing by sins. Rom. iii. 25, 26.

II. *Righteousness* of man, *inherent* and *proper*, which consists in *performing* the *commands* and *works* of the law of God. Phil. iii. 6, 9. Tit. iii. 5. / Comp. Rom. vi. 13, 18, 19, 20. x. 5. In a similar view, Christ says to John the Baptist, Mat. iii. 15, *Thus it becometh us to fulfil all righteousness*, i. e. to perform *all the works*, and submit to *all the ordinances*, appointed by God. *Macknight*, on the Apostolical Epistles, vol. i. Essay i. towards the beginning, remarks that "The Son of God, in prosecution of the purpose for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he submitted, not as it was the baptism of repentance, for he was perfectly free from sin; but as it prefigured his dying and rising again from the dead, and because he was on that occasion to be declared God's beloved Son by a voice from heaven, and by the descent of the Holy Ghost upon him, in the view of the multitudes who were assembled to John's baptism." Comp. Rom. vi. 4. Col. ii. 12. 1 John v. 6, and *Macknight* on these texts.

Mat. xxi. 32, *John came in the way of righteousness*. He was a *Nazarite* even from his mother's womb (Luke i. 15. comp. Num. vi. 3. Jud. xiii. 4, 5.); a strict observer of *legal righteousness*, and a zealous preacher of *repentance* and *righteousness* to others.

III. *Righteousness imputed* to sinful man through faith in Christ, by which his *past sins* are forgiven or covered, or he is cleared, acquitted, or absolved from his *past sins*, and is himself accepted, as *righteous*, to life eternal. See Rom. iv. 6, 7, 8, 11. v. 18, 21. x. 10. Phil. iii. 9. This *Evangelical* or *Gospel righteousness* is opposed to that last mentioned, Rom.

ix. 30, 31. x. 3. & al. It is several times called *Δικαιοσύνη Θεοῦ*, *The Righteousness of God*, Rom. \* i. 17. iii. 21, 22. x. 3. (comp. Mat. vi. 33.) as being that *method*, which God hath exhibited in the Gospel, of man's *justification* or being made *righteous* through the merits and death of Christ, whence it is once termed *the righteousness of our God and Saviour Jesus Christ*, 2 Pet. i. 1. †: and Christ is styled *our righteousness*, as being the procurer of *righteousness* to us through his merits and sufferings, 1 Cor. i. 30.; for he is *JEHOVAH OUR RIGHTEOUSNESS*, Jer. xxiii. 5, 6, (comp. Isa. xlv. 24.): *He clothes the church with the garments of salvation, and covers her with the robe of righteousness*, Isa. lxi. 10; and of Him we must buy white raiment, that we may be clothed, and that the shame of our nakedness do not appear, Rev. iii. 18. For, further, He is *the Sun or Light of Righteousness*, *שֶׁם שֶׁמֶשׁ*, Mal. iv. 2, (comp. Wisd. v. 6.) with which the church is represented as clothed, *περιεσχημαμένη clothed all over*, Rev. xii. 1. Comp. Mat. xiii. 43. In a word, God made Him, who knew no sin, to become sin (or a sin-offering, to which the sin was imputed, or on which it was laid, see Lev. i. 4. iv. 4, 15. xvi. 21. Isa. liii. 6, 10, 12. 1 Pet. ii. 24.) for us, that we might be made the *righteousness of God* in Him. 2 Cor. v. 21, i. e. *righteous* in that manner which God hath ordained through faith in him. (See *Whitby* on this text.) For as by one man's disobedience, *THE many* (or multitude of mankind, *οἱ πολλοί*) were made or constituted (*κατασθεσαν*) sinners, so by the obedience of one shall *THE many* (*οἱ πολλοί*) be made or constituted (*κατασθεσονται*) righteous. Rom. v. 19, Comp. Isa. liiii. 11. 1 Cor. i. 30, 31; and on this

\* See Clark and Doddridge on this text. I add from *Origenius* on Rom. iii. p. 269. *Δικαιοσύνη Θεοῦ, ἡ παρὰ Θεοῦ διδομένη, ἡ ἀπὸ Θεοῦ δικαιωσις, καὶ ἀθωωσις καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν.* The righteousness of God, that which is given by God, or justification from God, acquittal, and absolution from sins; and from *Theodoret* on Rom. x. 3. p. 82, *Θεοδικαιοσύνη, ἡ προσδοκούμενη τῇ χάριτι διὰ τῆς πίστεως ἡμῶν.* He calls that the righteousness of God, which is according to grace through faith.

† ΠΙΣΤΙΝ ΕΝ—Faith in—Comp. Rom. iii. 25. 1 Tim. iii. 15. 2 Tim. i. 13. iii. 15.

whole subject see *Whitby's Discourse* on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians. In Jam. i. 20, putting the effect for the cause, the righteousness of God, seems to be used for "the faith which God counts to men for righteousness." Macknight.

IV. *Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit.* Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "Honest industry is fitly termed righteousness, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." Macknight. Comp. ver. 9, where righteousness signifies beneficence. This word in the LXX answers most usually to the Heb. צדק or צדקה.

Δικαιωσις, ω, from δικαιος.

I. *To justify, acknowledge, or declare to be just or righteous.* Mat. xi. 19, (where see Bowyer and Wolfius) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of God incarnate, Ἐδικαιώθη ἐν Πνεύματι, He was justified by the Spirit, i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were justified, or proved to be true, by the descent of the Holy Spirit upon him at his baptism, by those miracles which he wrought by the Spirit of God, by his being declared or marked out as the Son of God with power, according to the operation of the Spirit of Holiness, or Holy Spirit, by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.) and lastly, by the Holy Spirit shed forth on his disciples in miraculous gifts and sanctifying graces.

II. *Δικαιωσις ἑαυτοῦ, To justify oneself, to shew, pretend, or feign oneself to be just or righteous.* Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

III. It is most usually applied to evangelical justification. *To justify, to esteem, pronounce, or declare just or righteous, i. e. to acquit or absolve from past offences, and accept as just to the reward of righteousness.* In this view it is plainly a forensic term, answering to the Heb. צדק, for

which the LXX have used it, Deut. xxv. 1. 1 K. viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to present justification in this life, Acts xiii. 39. Rom. v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 7. Jam. ii. 21, 24, 25, & al. or to final justification at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See Suicer Thesaur. on this word.

IV. *Δικαιομαί, εμαί, To be or continue inherently just or righteous, or perhaps in a justified state.* occ. Rev. xxii. 11. If indeed δικαιωθῆτω be the true reading in this text; for the Alexandrian, and sixteen later MSS, with several printed editions, instead of δικαιωθῆτω have δικαιοσύνην ποιῆσαι, let him do righteousness still, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg. נַעֲמָה נִעְמָה, let him do righteousness, and is accordingly embraced by Mill and Wetstein, and received into the text by Griesbach. It should, however, be observed, on the other hand, that the V. active δικαιοῦ is used by the LXX in the sense of making just, righteous, pure, holy, for the Heb. כִּבְּרוּ to cleanse, purify. Ps. lxxiii. 13. Comp. Rom. vi. 7, where Basil, cited by Suicer, Thesaur. under Δικαιοῦ I. explains δέδικαιωται ἀπο τῆς ἁμαρτίας by ἀπὸ πλῆκταις, ἡλευθέρωται, καθαρίσθαι πασῶν ἁμαρτίας, is released, is freed, is cleansed from all sin." Comp. 1 Pet. iv. 1.

Δικαιώμα, αλος, το, from δέδικαιωμαι, perf. pass. of δικαιοῦ.

I. *Righteousness.* occ. Rom. viii. 4. v. 18. But in this latter text ἐνός δικαιοώματος, as being opposed to ἐνός παραπτώματος, one single act of disobedience in Adam, seems to denote one single righteous act, namely, the obedience of Christ unto death, Comp. ver. 9, 10. Phil. ii. 8.

II. *Righteous judgment, or appointment.* occ. Rom. i. 32. Rev. xv. 4.

III. *Justification, a being esteemed just, a being acquitted from past offences, and received to the reward of righteousness.* occ. Rom. v. 16.

IV. *Δικαιοώματα, τα, The precepts or ordinances of the law, whether moral, occ. Rom. ii. 26; or ceremonial, occ. Luke i. 6. Heb. ix. 1, 10.*

V. Δι-

V. *Δικαιομαλα, τα, Righteousness.* occ. Rev. xix. 8, where it seems to include both imputed and inherent righteousness (see *Wolfius* and *Wetstein*), and to answer to the Heb. צדקות, Isa. xlv. 24.

*Δικαιως, Adv. from δικaios.*

I. *Justly, conformably to justice.* occ. 1 Pet. ii. 23.

II. *Justly, honestly, without injuring any one.* occ. 1 Thess. ii. 10. Tit. ii. 12.

III. *Justly, deservedly, jure, meritò.* occ. Luke xxiii. 41.

IV. *As it is fit, proper, or right, ritè, debitè.* occ. 1 Cor. xv. 34, *Εκνήψατε δικαιως, Awake from your drunken sleep, as it is fit you should.* So *Castulo*, ut æquum est. *Arrian* and *Menander* use *δικαιως* in this sense, as may be seen in *Alberti* on the text.

*Δικαιωσις, ιος, att. εως, η, from δικαιω.*

*Justification, a being esteemed, or adjudged just or righteous.* occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to *κατακριμα* condemnation.

The LXX have once used this word for the Heb. שפוט *law, judgement*, Lev. xxiv. 22.

*Δικαστης, ε, δ, from δικαζω to judge, which from δικη.*

*A judge.* occ. Luke xii. 14. Acts vii. 27, 35.

*ΔΙΚΗ, ης, η, from the Heb. קצץ or קצץ just, or the fem. קצץ justice, the י being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin, *judex, judico*, and in the Eng. *judge, judicial, judicature*, &c. which may be from the same root קצץ.*

I. *A judgment, a judicial sentence.* occ. Acts xxv. 15.

II. *Judicial punishment, vengeance.* occ. 2 Thess. i. 9. Jude ver. 7.

III. *Vindictive justice, of which the heathen made a \* goddess. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4.*

*Δικνουν, ε, το, Eustathius deduces it from δικω to cast, cast down, which seems an evident derivative from the Heb. דחק to impel, thrust forth.*

\* See *Iole* Συνοψ. *Alberti, Wetstein* and *Bowyer* on *Acts, Bochart. Opera*, vol. iii. 371, 2. the Orphic Hymn to ΔΙΚΗ, and *Herod. Op. et Dies*, lin. 218, &c. 254, &c.

*A net for fishing.* Luke v. 4, 5. John xxi. 6. & al.

*Διολος, ε, δ, η, from δις twice, and λολος speech.*

*Double-tongued, varying, or deceitful in one's words.* occ. 1 Tim. iii. 8. So *Chrysostom* explains *διολος* by *υπαλως, δολερος, deceitful, fraudulent*; and *Theodore*, by *ετερα μεν τειλω, ετερα δε εκεινω λεσοντας, saying one thing to this man, and another to that.*

*Διο, a conjunction, from δια for, and δ (neut. of δς) which.*

*For which, wherefore, therefore.* See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

*Διοδευω, from δια through, and δευω to journey.*

*To journey, travel, or pass through.* occ. Luke viii. 1. Acts xvii. 1.

*Διοπερ, A conjunction from διο, and περ an emphatic particle.*

*Wherefore truly, wherefore by all means, or especially.* occ. 1 Cor. viii. 13. x. 14. xiv. 13.

*Διοτεις, εος, ες, το, from Διος (gen. of Δις or Ζευς) Jupiter, and πειω (obsol.) to fall.*

*An image which fell from Jupiter, αλαμα being understood.* occ. Acts xix. 35. So *Numa* persuaded the Romans, that a certain shield fell from heaven, to which *Plutarch*, in *Numa*, p. 68, E, applies the same word ΔΙΟΠΙΕΤΗΣ, as he also doth (*Parall.* p. 309, F) to the famous Trojan *Palladium*, or image of *Pallas* which protected Troy, and was supposed to have fallen from heaven; and *Euripides*, speaking of the image of *Diana Taurica*, says, *Iphig.* in *Taur.* line 86,

Λαβειν τ' αλαμα θεις δ φασιν ενθαδε  
Εις τας δε νανς νραν πεσεν απω.

And th' image of the Goddess take, which fell,  
They say, from heav'n into this holy fane.

And afterwards calls it ΔΙΟΠΙΕΤΕΣ ΑΓΑΑΜΑ, the image which fell from Jupiter. So *Herodian*, lib. i. cap. 35. edit. *Oxon.* calls the image of the mother of the gods, ΑΓΑΑΜΑ ΔΙΟΠΙΕΤΕΣ. Comp. also *Wetstein* on *Acts*.

In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. *Demetrius* had accused Paul, ver. 26, of

M 4

teaching

teaching that they were no gods which were made with hands; and he had thence inferred, that there was danger that the Great Diana of the Ephesians, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrines could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands; and that therefore Paul and his companions were not blasphemers of the goddess.

*Διορθώσις*, *ιός*, att. *εως*, ἡ, from *διορθω* to correct. *amend*, which from *δια* emphat. and *ορθω* to make right, which from *ορθός* right.

*An amendment, reformation.* occ. Heb. ix. 10

*Διορυσσω*, from *δια* through, and *ορυσσω* to dig.

To dig, or break through, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. *Thucydides* uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοίτους τοίχους, digging through the party walls. *Xenophon* in *Conviv.* Εφοβουμην μή τις με τὴν οἰκίαν ΔΙΟΡΥΣΣΑΣ—I was afraid that someone digging through (i. e. breaking into) my house—"And *Aristophanes*, *Plut.* 565, ΚΑΛΗΤΕΙΝ καὶ τὰς τοίχους ΔΙΟΡΥΣΣΕΙΝ. Comp. *Kypke* on Mat. 6.

In the LXX it answers to the Heb. דָּגַח to dig through, Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διορύσσειν does to the Heb. דָּגַח a digging through, Exod. xxii. 2. Jer. iii. 34.

*Harmer*, in his *Observations*, vol. i. p. 175—8, remarks a peculiar propriety in the expression of digging through houses, Job xxiv. 16, by observing, that the *Arabians*, *Egyptians*, and inhabitants of *Damascus*, still build of mud and slime, or of unburnt brick, and that their walls are of a great thickness.

*Διοσκυροί*, *ων*, *δι*, from *Διός* (gen. of *Δις*, or *Ζεύς*) *Jupiter's*, and *κυρός* a young man.

*Castor and Pollux*, *Jupiter's sons by Leda*, according to the fabulous mythology of the heathen. They were usually represented under the form of two young men armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated

on horseback\*, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See *Wetstein*.

*Διότι*, A conjunction, from *δια* for, and *ὅτι* what, which.

1. Illative, *Wherefore, therefore.* Rom. iii. 20.

2. Causal. *For, because*, Luke i. 13. ii. 7. xxi. 28. Acts x. 20. & al.

*Διπλούς*, *ες*; *ος*, *η*; *ον*, *ων*; from *δισ* twice, and *πλούς* a termination denoting, like *πλάσιον*, times or—fold, from *πείλω* to be, or rather from Heb. שָׁלַב in the sense of accretion or accession.

*Double.* occ. 1 Tim. v. 17. Rev. xviii. 6, where see *Wetstein*, and on 1 Tim. *Mac-knight*.

*Διπλοῦτερον*, *ε*, *το*, Comparat. Neut. of *διπλός*, used adverbially.

*Twofold more, twice as much again.* occ. Mat. xxiii. 15.

*Διπλῶν*, *ων*, from *διπλός*.

*To double.* occ. Rev. xviii. 6, where see *Daubuz.* Comp. Jer. xvi. 18, and *Louth* there.

*Δισ*, Adv. from *δύω* two.

*Twice, two times.* Mark xiv. 30. & al. On Luke xviii. 12, we may observe, that *Herodotus*, lib. ii. cap. 37, uses a similar phraseology. Δυνάμι—ΔΙΣ ΤΗΣ ἡμέρης ἐκαστης—καὶ ΔΙΣ ἐκαστης ΝΗΚΤΟΣ.

*Δισαζῶ*, from *δισ* twice (*two ways*), and *ζαῶ* to stand.

*To doubt, waver.* It is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and fix the beam. The French word *balancer* very exactly answers to *δισαζειν* in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see *Bowyer's* Conject.

*Διστόμος*, *ε*, *δ*, *ῆ*, either from *δισ* twice, and *στομα* (in the hellenistical style) an edge, (comp. Στόμα V.); or rather from *δισ* twice (*two ways*) and *τομός* cutting, sharp, from *τέτομα* perf. mid. of *τεμνω*

\* See *Montfaucon Antiquité Expliquée*, tom. i. part 2. p. 295. pl. 194.

to cut; for E'sner on Heb. iv. 12, cites from *Enripides* Orest. line 1303. ΔΙΣΤΟΜΑ φασάνα, swords cutting on both sides, or two-edged; and from his *Helen*, line 989, ΔΙΣΤΟΜΟΝ ξίφος a two-edged sword.

Having two edges, two-edged, or cutting on both sides. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So *Ecclus.* xxi. 3.

The LXX use the word in the same sense for the Heb. פית edges; Prov. v. 4; for פיתים several edges, Ps. cxlix. 6; and for פית two edges, Jud. iii. 16.

Δισχιλιοι, α, α, from δις twice, and χίλιοι a thousand.

Two thousand. occ. Mark v. 13.

Διύλιζω, from δια denoting separation, and ὕλιζω to filter, percolate, strain, which from ὕλη matter, also dregs, or perhaps from the Heb. פלח to loose, disengage.

To separate from liquor by filtering, to strain off. So *Vulg.* excolantes. occ. *Mat.* xxiii. 24, where see *Bowyer's Conject.* and *Gentleman's Magazine* for January 1779, p. 26. The text alludes to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. \* *Maimonides*, in his *Treatise of forbidden meats*, cap. i. art. 20, affords a remarkable illustration of our Saviour's proverbial expression: "He who strains wine, or vinegar, or strong drink, says he, and eats the gnats, or flies, or worms, which he hath strained off, is whipped." That the Jews used to strain their wine appears also from the LXX version of *Amos* vi. 6, where we read of ΔΙΤΑΙΣΜΕΝΟΝ οἶνον, strained or filtered wine.

Διχαῶν, from διχα severally, separately, which from δις twice.

To divide, set at variance. occ. *Mat.* x. 35.

Διχομασία, ας, ῆ, from διχα separately, and ῥασις a faction, sedition.

A separate faction, division, separation, occ. *Rom.* xvi. 17. 1 *Cor.* iii. 3. *Gal.* v. 20.

Διχολομω, ω, from διχα separately, in two, and τέλομα perf. mid. of τέμνω to cut.

I. To cut in two or asunder. If this word be understood in its primary and literal sense, it must denote that most horrible

punishment of being cut in sunder whilst alive, by which there is a tradition that the prophet *Isaiah* suffered; and to this the Apostle is thought to allude, Heb. xi. 37, ἐκρίσθησαν they were sawn asunder. There are many instances in ancient writers, of this manner of executing criminals (see *Wetstein* on *Mat.* xxiv. 51. and *Comp.* 1 *Chron.* xx. 3.), and it is still practised by some nations, particularly by the western *Moors* in *Barbary*, as we are assured by *Dr. Shaw*†. But in the N. T. Διχολομω seems rather to denote,

II. Figuratively, To scourge with the utmost severity, to cut asunder, as it were, by scourging. occ. *Mat.* xxiv. 51. *Luke* xii. 46. This seems the true sense of the word in these passages; for scourging was usually inflicted upon idle and negligent servants among the Jews (see *Ecclus.* xlii. 5.) and in *Matthew* the servant is represented as surviving his punishment; and in the verse following the text of *Luke*, express mention is made of the many stripes with which the wicked servant should be beaten, δαρησείας πολλας. *Comp.* Δερω.

Διψαω, ω, from διψα thirst, which may be from the Heb. דבר adhesiveness, clamminess, as of the tongue and fauces in thirst. See *Lam.* iv. 4. *Ps.* xxii. 15, or 16. *John* xix. 28.

I. To be dry or athirst, to thirst. *Matt.* xxv. 35, 37, 42, 44. & al.

II. To thirst in a figurative sense, to desire ardently. *Mat.* v. 6. *John* vii. 37. *Rev.* xxi. 6. xxii. 17. *Comp.* *Isa.* xli. 17. *lv.* 1. *Ps.* xlii. 2. *lxiii.* 1, in the LXX, and see *Campbell's* Note on *Mat.* v. 6, and *Wolfius* on *John* vii. 37. The Greek writers likewise use διψαω for vehement desire. Thus *Xenophon*, 'Οὕτως εἰω ὑμῖν ΔΙΨΩ χαρίζεσθαι, So much do I thirst to oblige you." *Cyropæd.* lib. iv. ad fin. In *Josephus* *De Bel.* lib. i. cap. 32. § 2. Διαφευξείας δ' σδεις ΔΙΨΗΣΑΣ τ' ουμον αίμα, No one (says *Herod*) shall escape who thirsts for my blood; where observe the V. is followed by an accusative, as in *Mat.* But in lib. iv. cap. 11. § 4, he

† *Travels*, p. 254, 2d edit. *Comp.* *Harmer's Observations*, vol. iv. p. 468.

‡ See *Whitby* and *Doddridge* on these texts.

says,

\* See *Bochart*, vol. iii. 565.



says, the emperor *Vitellius* was ΔΙΨΩΝ αἱμαλὸς εὐγενὴς, *thirsting for noble blood*;" thus joining διψῶν with a genitive, according to the more usual Greek construction. Comp. under Πισίω. In *Homer*, II. iv. line 171, πολυδιψιον, from πολὺς much, and διψὸς thirst, means much desired or longed for.

III. *To be athirst, thirsty, unsatisfied.* occ. John iv. 14. vi. 35. Rev. vii. 16.

See *Suicer Thesaur.* on this word.

Διψὸς, εὐς, ἔς, το. See Διψῶ.

*Thirst.* occ. 2 Cor. xi. 27.

Διψυχος, ος, ὁ, ἡ, from δις twice, and ψυχὴ the mind.

*Double-minded, having the mind divided, or having, as it were, two minds tending opposite ways.* occ. Jam. i. 8. iv. 8.

ΔΙΩΓΜΟΣ, ος, ὁ, from διώωμαι, perf. pass. of διώω.

*Persecution, hostile prosecution.* Mat. xiii. 21. Acts viii. 1. 2 Tim. iii. 11.

Διωκτής, ος, ὁ, from διώω.

*A persecutor.* occ. 1 Tim. i. 13.

ΔΙΩΚΩ, plainly from the Heb. פָּרַץ to press upon, distress. See Joel ii. 8. Jud. ii. 18. in Heb.

*To press upon, pursue, prosecute, and that whether in a bad, an indifferent, or a good sense.*

I. *To prosecute, persecute, pursue with repeated acts of enmity.* Mat. v. 10, 11, 12. x. 23. Acts xxvi. 11. & al. freq.

II. *To follow after.* Luke xvii. 23.

III. *To follow, or press hard after, to pursue with earnestness and diligence in order to obtain, to prosecute with desire of obtaining.* Rom. ix. 30, 31. Phil. iii. 12, 14, where comp. *Wolffius*, *Kypke* and *Macknight*, & al.

IV. *To follow after, endeavour after, in order to practise, or exert.* Rom. xii. 13. xiv. 19. 1 Cor. xiv. 1.

Δόγμα, αλός, τό, from δέδομαι perf. pass. of the old verb δοκῶ, the same as δοκέω, *to think good, determine, decree.*

*A decree, ordinance, whether divine,* occ. Eph. ii. 15. Col. ii. 14, where see *Whitby* and *Macknight*, and comp. Acts xvi. 4;—or human, occ. Luke ii. 1. Acts xvii. 7.

Δογματίζω, from δόγμα, αλός.

*To decree, impose a decree or ordinance; whence in the pass. Δογματίζομαι, To have decrees or ordinances imposed upon*

*one, to be subject, or submit, to ordinances.* occ. Col. ii. 20, where see *Wetstein* and *Kypke*.

ΔΟΚΕΩ, or obsol. ΔΟΚΩ, from Chald. רָאָה to look, observe, consider. So we find ΔΟΚ used as the name of a fort, or watch-tower, 1 Mac. xvi. 15.

I. *To think, imagine, judge.* Mat. vi. 7. Luke xvii. 9. John v. 39. & al. freq. On 1 Cor. vii. 40, *Wulfius* remarks, that the V. δοκῶ imports not an uncertain opinion, but conviction and knowledge, as John v. 39. So in *Xenophon* (*Cyropæd.* at the end of the proæm. Ἡσθησθαι ΔΟΚΟΤΜΕΝ, expresses assurance, not doubt. See *Hutchinson's* Note, and *Macknight* on 1 Cor. vii. 40.

II. *To think proper, determine, be disposed.* occ. 1 Cor. xi. 16. Comp. Mat. iii. 9. Phil. iii. 4. So the profane writers say, ΔΟΚΩ μοι ποιῆσαι τὸτο, *I think proper, or determine to do this.* See *Scapula's* Lexic. and *Wolffius* on 1 Cor. xi.

III. *To seem, appear, be thought, or judged.* Mat. xvii. 25. xviii. 12. xxii. 42. Acts xvii. 18. xxv. 27.

IV. Δοκεῖ, Impers. *It seemeth good, or right; videtur, visum est.* Acts xv. 22, 25, 28, 34. Δοκεν, τό, particip. pres. neut. *What seemeth good.* occ. Heb. xii. 10.

V. It imports *dignity or eminence.* Thus Δοξανύς, ὁς, *Persons of eminence, note, or reputation.* Gal. ii. 2, 6. *Euripides*, *Heraclid.* line 897, and *Troad.* i. 608. *Herodian*, lib. vi. cap. 1. and *Xenophon* in *Hiero* use this particle in the same sense (see *Grotius*, *Elsner* and *Kypke*, ou Gal. ii. 2); and the Apostle explains his meaning, ver. 6, by δοξανύων εἶναι τι, *those who appeared to be somewhat, i. e. who really were eminent, considerable.* Comp. ver. 9, and under Τίς III. *Theophylact* explains τοῖς δοκεσσι, Gal. ii. 2, by τοῖς μασαλαῖς, τοῖς ἐνδοξοῖς, *the great, the eminent; adding, οὐκ ἀναίρει το εἶναι αὐτοὺς, ἀλλὰ τὴν κοινὴν ἀπαρτῶν ψήφον τίθησι, he does not deny their being (i. e. what they seemed), but declares the common suffrage of all.*

And in the like view I think, and not as a mere expletive, it is joined with the V. ἀρχεῖν to rule, Mark x. 42, as it often is in the Greek writers with other words expressive of *dignity or authority.* So *Epicetetus* *Eachirid.* cap. 51, speaks, τῶν ΕΝ ΤΙΠΕΡΟΧΗ

ΥΠΕΡΟΧΗ ΔΟΚΟΥΝΤΩΝ, of those who are elevated in rank or dignity." Herodian, lib. vii. cap. 15, των—πρωτων ΔΟΚΟΥΝΤΩΝ, who were the principal persons." Josephus, De Bel. lib. i. cap. 5. § 3. & al. δι ΠΡΟΤΧΕΙΝ ΔΟΚΟΥΝΤΕΣ, those who were most eminent." And lib. iv. cap. 3. § 12, he has the very phrase ΤΩΝ ΑΡΧΕΙΝ ΔΟΚΟΥΝΤΩΝ. Comp. Kypke in Mark.

Δοκιμαζω, from δοκιμη.

I. To try, prove, assay, as refiners do metals by fire, in order to know how pure they are from heterogenous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12, Το μὲν γὰρ ΧΡΥΣΙΟΝ ἐν τῷ ΠΙΤΡΙ ΔΟΚΙΜΑΖΟΜΕΝ, τὴς δὲ φίλος ἐν ταῖς ἀλυσχίαις διαλίνωσκομεν. For we try gold in the fire, and distinguish our friends in adversity." Ovid has expressed the same thought, Trist. lib. i. eleg. 4. line 25, 6,

Scilicet ut fulvum spectatur in ignibus aurum,  
Tempore sic duro est inspicienda fides.

See Wolfus. Comp. Ps. lxxi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμαζειν for the Heb. בָּחַן to try, prove, and in the last, for the Heb. הִבְחִין. See also Wied. iii. 6. and Eccus. ii. 5.

II. To try, prove, as oxen, whether they will bear the yoke. Luke xiv. 19.

III. To try, prove, examine. 1 Cor. iii. 13. xi. 23, where see Wetstein. 2 Cor. viii. 8. xiii. 5. 1 Thess. v. 21. 1 John iv. 1. 1 Tim. iii. 10, where see Macknight.

IV. To prove, experience. Rom. xii. 2. Eph. v. 10.

V. To discern, distinguish. Luke xii. 56. (Comp. Mat. xvi. 3.) See Rom. ii. 18. Phil. i. 10.

VI. To approve, like. Rom. i. 28. 1 Cor. xvi. 3. 1 Thess. ii. 4. The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28, and on 1 Cor. xvi. 3. I add from Xenophon's Memorab. lib. i. cap. 2. § 4, Το μὲν ἐν ὑπερσθιοῖα ὑπερπονειν ἀπιδοκιμαζε, το δὲ δσα ἡ ψυχὴ δαχεῖται, ταῦτα ἱκανως ἐκπονει ΕΔΟΚΙΜΑΖΕ. He (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour."

VII. To allow, choose. Rom. xiv. 22, where see Wetstein.

Δοκιμη, ης, ἡ, from δοκω to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. So Symmachus uses ΔΟΚΙΜΗΝ ἀψυρις, proof of silver, Ps. lxxvii. or lxxviii. 31.

II. Proof, as of our faith by afflictions and patience. occ. Rom. v. 4. 2 Cor. viii. 2. (comp. under Δοκιμαζω I.)—or of other things or persons. occ. 2 Cor. ii. 9. ix. 13. xiii. 3. Phil. ii. 22.

Δοκιμιον, ο, το, from δοκιμος.

A proof, criterion, test, that by which any thing is proved or tried, as faith by afflictions. occ. Jam. i. 3. 1 Pet. i. 7. See Wolfus and Wetstein on both texts, and comp. 1 Pet. iv. 12.

The LXX use this word, Prov. xxvii. 21, for the Heb. מַצְבֵּה a refiner's crucible.

Δοκιμος, ο, δ, ἡ, from δοκω to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. כִּסָּף refined, 1 Chron. xxviii. 18. xxix. 4; for טָהוֹר pure, purified, 2 Chron. ix. 17; for מְצֻד solid, 1 K. x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See Eccus. ii. 5.) occ. Jam. i. 12. Comp. Rom. xvi. 10.

III. Approved, accepted. occ. Rom. xiv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19.

Δοκος, ο, ἡ, from δεκσθαι, Ionic, for δεχεσθαι, to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name קֶרֶן or קֶרֶן, to which δοκος several times answers in the LXX, is from the V. קָרָה to meet.

A beam, or rafter in building. But in the N. T. it is only used figuratively, for a great fault or vice \*, according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δολιος, ια, ιον, from δολος.

Deceitful. occ. 2 Cor. xi. 13.

Δολισω, ω, from δολος.

To use deceit. occ. Rom. iii. 13, where observe εδολισαυ, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the 3d pers. plur. imperf. according to the Bæotic or

\* See Stockii Clavis on the word, and Pole Synops. and Wetstein on Mat. vii.

Doric

Doric dialect for *ἐδόλυν*. Verbs of a similar form in the imperf. and 2d *hor.* are very common in the LXX. Thus Exod. xiv. 9, we have *εὐροσαν* for *εὔρον*; Deut. i. 24. *ἤλθοσαν* for *ἤλθον*; ver. 25. *ἐλαΐσαν* for *ἐλαΐον*. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under *Alexander*, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from *Maittaire's* *Dialects* some other instances of the 3d pers. plur. imperf. of contracted verbs being formed in—*σαν*, like *ἐδόλυσαν*. 1st, then, of verbs in *αιω*, we have in the LXX *ἀλάνωσαν*, Gen. vi. 4; *ἔωσαν*, Jer. xxxiv. 10.

2dly,—In *αιω*, *καλίνουσαν*, Exod. xxxiii. 8; *ἐπηξίνουσαν*, Num. i. 18; *ωκοδομῶσαν*, Neh. iv. 18; *ἐποιῶσαν*, Job i. 4.

3dly,—In *ωω*, *ἡρομῶσαν*, Ezek. xxii. 11. *Δολος*, *ς*, *δ*, from *δελω* to take with a bait, which see under *Δελεαζω*.

*Deceit, fraud, guile*, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Thess. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, *ἀλλ' ὑπαρχων πανεργος δολη ὑμας ἐλαΐον*, but being crafty I caught you by guile, seems plainly an objection or insinuation put by the Apostle into the mouth of his opposers.

*Δολωω*, *ω*, from *δολος*.

*To corrupt, falsify, falsare*. occ. 2 Cor. iv. 2, where observe, that *Wetstein* cites *Lucian*, in *Hermotim*. applying the V. to vintners adulterating wine; and comp. 2 Cor. ii. 17, and under *Κατηλευω*.

*Δομα*, *αλος*, *το*, from *δοδομαι*, perf. pass. of *διδωμι* to give.

*A gift*. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

*Δοξα*, *ης*, *η*, from *δοκew* to seem, think, esteem.

I. Esteem, glory, honour, as of men. Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.

*Δοξαι*, *αι*, *Dignities*, an abstract term used

for the concrete. occ. 2 Pet. ii. 10. Jude ver. 8. In which both texts *Vitringa*, *Olis*. Sac. lib. iv. cap. 9. § 36, explains *Δοξας* of the Gentile, i. e. the Roman, magistrates, but *Whitby* on 2 Pet. ii. 10, (whom see,) of the angelical powers, or angels.

II. *Glory, honour, praise*, as of God. Luke ii. 14. xvii. 18. Acts xii. 23. Rom. xi. 36. xv. 7. & al. freq. John ix. 24, Give Glory to God, i. e. Glorify God by confessing ingenuously the truth. Comp. Josh. vii. 18, 19, 20, and see *Doddridge* and *Campbell* on John.

In 1 Pet. iv. 14, there "is an allusion to Isa. xi. 2. The spirit of glory, which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens greatly admired." *Macknight*, in whom see more.

III. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29.—or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. *Ἡ Δοξα* seems to denote that supernatural light, splendour, or glory, constantly accompanying the ark of the covenant, (which is therefore called the Glory, Ps. lxxviii. 61. 1 Sam. iv. 21, 22.) and the Cherubim, which are therefore styled by St. Paul *Cherubim of Glory*, Heb. ix. 5. Comp. 1 K. viii. 10, 11.

I do not find that *Δοξα* is ever used for light or splendour by the profane Greek writers (though *Plutarch*, in *Nicias*, tom. i. p. 538. F. speaks of *Ἡ Πλατωνος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ*, The glory of Plato shining forth); but very frequently by the LXX, answering to the Heb. כבוד. See inter al. Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Isa. lx. 1, 2. This Illd sense of the word therefore I apprehend to be *hellenistical*.

IV. As the divine nature in Christ is in the O.T. styled כבוד יהוה The Glory-Jehovah, or—of Jehovah (see Hab. ii. 14. Isa. xl. 5. lx. 1, 2), so in the N. T. this is expressed, Rom. vi. 4, by *της Δοξης το Πατρος*, the Glory of the Father (i. e. of the Essence, for Christ raised himself from the dead, John ii. 19—21. x. 18.), and

and by τῆς Δοξῆς, Jam. ii. 1. Comp. Rev. xxi. 11, 23.

V. *The glory, or state of glory and blessedness, reserved for true believers.* See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. This is called, Rom. v. 2, Δοξῆς τοῦ Θεοῦ, *The glory of God.* Rom. iii. 23, *All have sinned, καὶ ὑπερνήται τῆς δόξης τοῦ Θεοῦ, and fall short of, or fail of attaining, the glory of God, i. e. "that glory which God hath appointed for the righteous," Locke; or "the fruition of God in glory without a free act of justification by grace." Whilby.* "But since John v. 44, δόξαν παρ' ἀλλήλων *praise from one another* is opposed to δόξαν τὴν παρὰ τοῦ Θεοῦ *the praise which cometh from God; and the loving of τὴν δόξαν τοῦ Θεοῦ of men more than τὴν δόξαν τοῦ Θεοῦ the praise of God* is mentioned John xii. 43, the words δόξης τοῦ Θεοῦ in this passage [Rom. iii. 23.] may very well be translated, *the praise or approbation of God.*" Macknight.

Δοξαζῶ, from δόξα.

I. *To glorify, make glorious or honourable, or to cause to appear so.* John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the *glorious resurrection of Christ, and his ascension to the right of God.* John vii. 39. xii. 16.

II. *To glorify, honour, magnify, praise.* Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13.

III. *To glorify, admit to the eternal state of glory and blessedness.* Rom. viii. 30. Comp. under Sense I. and Δόξα V. and 1 Cor. xv. 40—43.

Δορκας, αδος, ἡ, from δορξ the same, which from δειδορκα, perf. mid. of δερκω to see, behold, of which see under Δρακων.

*A gazelle, or antelope, which is very common in Greece, Syria, and Palestine, and seems to have its Greek name from its fine eyes, which in those countries are even proverbial. Οξυδερκας γὰρ τὸ ζωὸν καὶ νομμάλον, For it is a sharp-sighted and fine-eyed animal,* says the Etymologist in Δορκας. See Shaw's Travels, p. 414, and Heb. and Eng. Lexicon, under דָּרְכָא IV. occ. Acts ix. 36, 39.

This word in the LXX constantly answers to the Heb. דָּרְכָא, or fem. דָּרְכָא an antelope.

Δοσις, ιος, att. εως, ἡ, from δίδωμι 2d pers. perf. pass. of δίδωμι to give.

I. *A giving.* occ. Phil. iv. 15.

II. *A gift.* occ. Jam. i. 17.

Δότης, ος, ὁ, from δίδωμι 3d pers. perf. pass. of δίδωμι to give.

*A giver.* occ. 2 Cor. ix. 7.

Δουλασσω, ω, from δουλος a servant, or slave, and αἰω, to lead, carry.

*To bring or carry into servitude or subjection.* occ. 1 Cor. ix. 27, where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, De Sublim. sect. xlv. towards the middle, p. 246, edit. 3tiae, Pearce.

Δουλεια, ας, ἡ, from δουλος a servant or slave. *Servitude, slavery, bondage, as opposed to liberty.* In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. Heb. ii. 15.

Δουλεύω, from δουλος a servant, or slave. It is construed with a dative.

I. *To serve, in a civil sense, as a servant, or slave.* 1 Tim. vi. 2. Comp. Mat. vi. 24. Luke xv. 29.

II. *To serve, be in subjection, in a political sense, as a conquered nation.* John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to one another, even by the reputedly meanest or most servile acts of charity.* Gal. v. 13.

IV. *To serve, or be in bondage to, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts.* See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 9, 10. Tit. iii. 3. So in Xenophon Apol. Socrat. § 16, we have ΔΟΥΛΕΥΟΝΤΑ ταῖς τοῦ σώματος ΕΠΙΘΥΜΙΑΙΣ, *servings, or enslaved to, the lusts of the body;* and in Lucian's Hermotimus, tom. i. p. 537, ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΕΙ. See more in Weinstein and Kypke on Tit. iii. 3.

"Several MSS have τῷ κυρίῳ δουλεύεις for τῷ κυρίῳ δουλεύεις, Rom. xii. 11; where, setting aside other arguments alleged by Weinstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS in general, and that of Gottingen in particular, abbreviate very frequently κυρίῳ into κῷ, which might be mistaken by a later transcriber

transcriber for an abbreviation of *καίρω*, which he would therefore write in the copy that he was taking; *καίρω*, on the contrary, was written at length in the ancient MSS, which a transcriber would hardly mistake for *Κυρίω*. Hence we may conclude that *καίρω* is the false reading, because this might arise through error from *Κυρίω*, not *Κυρίω* from *καίρω*.  
*Michaelis*, Introduction to N. T. vol. i. p. 284, edit. *Marsh*.

Δουλη, ης, η. See Δουλος.

A female servant, a hand-maid. occ. Luke i. 38, 48. Acts ii. 18. Comp. Δουλος IV.

ΔΟΥΛΟΣ, ου, ο, and neut. plur. δουλα, τα, from the Heb. *ל* poor, exhausted, reduced to poverty.

I. One in a servile state, a servant, or slave. Mat. x. 24. xxi. 34, 35, 36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. ver. 16. & al.

Of the wretched condition of slaves, according to the laws and customs of the Romans, a late \* learned writer gives us the following delineation.

"The common lot of slaves in general, says he, was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held pro nullis, pro mortuis, pro quadrupedibus, for no men, for dead men, for beasts; nay, were in a much worse state than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever;—were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation nor affinity;—they could be sold, transferred, or pawned as goods, or personal estate; for goods they were, and

such were they esteemed; might be tortured for evidence; punished at the discretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate." So truly deplorable was the legal state of these unhappy persons under the Roman government, far different from that of Hebrew servants among the Jews, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Lev. xxv. 39—55. Deut. xv. 12—18, which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of slavery according to the Roman law, because by it we shall be the better enabled to enter into the full meaning and spirit of several passages of the N. T. particularly in the epistles of St. Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 16. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. μορφήν δούλου λαβών, to have taken the form of a servant, because he truly served his Father (comp. Isa. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.), not only in declaring his will to men (see Mat. xv. 24. Rom. xv. 8.), but in submitting to the most servile offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. A servant of God, whose ministry he uses in declaring his will to men, as Moses and the Prophets, Rev. xv. 3. x. 7, and Apostles, Acts xvi. 17. (where see *Elsner*) Tit. i. 1, who also call themselves, in the same view, the servants of Christ. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. Jam. i. 1. Jude ver. 1. Rev. i. 1.

IV. A servant of God, or Christ, i. e. one who worships, serves, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16.—of righteousness, who earnestly conforms himself to it. Rom. vi. 19.—of sin, who is enslaved to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19.

Δουλω, ω, from δούλος.

I. To reduce to servitude or slavery, to enslave, in a civil or political sense. occ. 2 Pet. ii. 19. Acts vii. 6.

II. In pass. To be enslaved, or in bondage, in a figu-

\* Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also *Potter's* Antiquities of Greece, book i. ch. 13. p. 56. 1st edit. *Le Clerc's* Note on Exod. xxi. 20. *Leland's* Advantage, &c. of Christian Revelation, part ii. ch. 3, 4. vol. 2. p. 44, 60, 8vo.

a figurative sense. occ. 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3.

III. *To make one a servant, or slave, in a figurative sense.* occ. 1 Cor. ix. 19.

In pass. *To be made, or become a servant.* occ. Rom. vi. 18, 22.

Δαχρ, ης, ῃ, from δαχεσθαι receiving, namely, the guests.

An entertainment, a feast. occ. Luke v. 29. xiv. 13.

Δρακων, οντος, ο, from δρακων (Homer Odyss. x. line 197.) 2 aor. of δεραιμι to see, which perhaps from the Heb. דרך to proceed, go forwards; for the sight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.

A dragon, i. e. a large kind of serpent, so called from his sight, which is very acute, (comp. Οφίς); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. Rev. xii. 9. xx. 2. & al. Comp. Gen. iii. 1.

Δρασσω, from Chald. דרע the arm, or, according to others, from δρᾶω (which from Chal. דרע) to make, and ἄσσω near. To take, take fast hold on, properly with the hand. occ. 1 Cor. iii. 19, where it answers to the Heb. לכוּ to take, catch, in Job v. 13, for which the LXX use καταλαμβανω to take hold of.

ΔΡΑΧΜΗ, ης, ῃ, from δρασαμαι, perf. pass. of the preceding δρασσω to hold, clutch in the hand.

A drachm, so called according to Eustathius in Il. iii. (whom see in Dammi Lexic. col. 261.) because anciently equal in value to six οβολοι or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, δρων ΕΠΙΔΕΔΡΑΧΘΑΙ εδυνατο χεει. And hence the name being retained after the use of iron money ceased, the Attic drachm of silver was equal to the Roman denarius, or about seven-pence three farthings of our money. occ. Luke xv. 8, 9.

ΔΡΕΜΩ, An obsolete verb derived from the oriental דרם, which in Arabic denotes \* to proceed by close and short steps, and generally with an accelerated pace, as the hedge-hog, &c. whence the Arabic ن. درم signifies a hare. درم, in the

\* "Propinquis brevibusque passibus incessit, ac sere accelerando, ut lepus, echinus." Castelli Lexicon Heptaglott.

above sense, seems a dialectical corruption of the Heb. דור to run violently, flow, overflow, as water, 1 being changed into δ, as usual.

To run. Hence in the N. T. we have in the 2d aor. δραμων, Mat. xxviii. 8. Mark v. 6. & al. and particip. δραμων, Mat. xxvii. 48. Luke xv. 20. & al.

Δρεπανον, ος, ο, from δρεπω to crop, cut off, which from the Heb. סרף to pluck, tear off; or else δρεπανον may be derived immediately from the Heb. דרבן a sharp instrument, which the LXX render by δρεπανον, 1 Sam. xiii. 21.

A sickle, a reaping or pruning-hook. Mark iv. 29. Rev. xiv. 14. & al.

Δρομος, ος, ο, from δρομομα perf. mid. of δρεμω.

A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. מררה; but in the N. T. it is only used figuratively for a course of action or ministry. occ. Acts xiii. 25. xx. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

ΔΥΝΑΜΑΙ, most probably from the Heb. דין or דן to judge, distribute, whence מרן a lord, master.

I. To be able, to have power. Mat. iii. 9. ix. 28. xvii. 19. & al. freq.

Δυνασθαι ακουειν to be able to hear, Mark iv. 33. This phrase, Raphaelius has justly observed, means the same as δυνασθαι βασανισιν to be able to bear, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. To be capable, have a capacity. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50. Our Eng. word can comprehends both the above senses.

III. To be able, or capable, justly, reasonably, or lawfully. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Thess. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2. Ου γαρ δυνασθε σιμειον ουκ εσθαι, For you cannot (i. e. with propriety) be any longer steward.

Δυναμις, ιος, att. αως, from δυναμαι.

I. Power, energy, strength, ability to act, as of God, Mat. xxii. 29. Rom. i. 20. & al.

—of

—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. On 2 Cor. viii. 3, *Wetstein* cites from *Polybius* κατὰ δύναμιν, and from *Plutarch* ὑπὲρ δύναμιν, used in the same senses as by the Apostle.

II. It is used as a *title*.

1. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10\*.

2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 8. x. 38.) *Grotius* remarks on Luke i. 17, that as often as the word δύναμις is mentioned together with πνεῦμα spirit, a power of the Spirit greater than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see *Macknight*.

In 1 Pet. iv. 14, the *Alexandrian* and eleven or twelve later MSS after δοξῆς add καὶ δυνάμεως, and this reading is favoured by several ancient versions, and received into the text by *Griesbach*.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69, in which passages the expressions of *sitting at the right hand of power*, or of the power of God, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that royal sceptre, which was in the right hand of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by *Vitringa*, *Observ. Sacr.* lib. ii. cap. 4, 5.

III. *Abundance*, as vis, power, is used in Latin, and כח in Heb. Job xxxi. 26. Ezek. xxviii. 4, and power vulgarly in English. occ. Rev. xviii. 3.

IV. *Force, import*, of a language. 1 Cor. xiv. 11.

V. Δυναμεις, σων, αἱ, Attic, for δυνάμεις, ιων, αἱ, *Angetical powers, angels*, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21.

VI. Δυναμεις, αἱ, *Mighty*, i. e. *miraculous, powers*. Mat. xiv. 2. Mark vi. 14, 'Αἱ

δυναμεις ενεργεσιν ἐν αὐτῷ, *The or these mighty, or miraculous, powers operate in him*.

VII. Δυναμεις, αἱ, *mighty*, i. e. *miraculous, works, or miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11, 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. Heb. vi. 5.

Δυναμοω, ω, from δυνάμεις.

*To make strong or powerful, to strengthen.* Pass. Δυναμοομαι, ημαι, *To be strengthened.* occ. Col. i. 11.

Δυναστης, ε, ο, from δυνάμεις.

*A mighty, or powerful one.*

I. *A potentate, a sovereign*, spoken of men. occ. Luke i. 52.—of God. occ. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xlv. 5.

II. *A man of power, though not sovereign, a great man, a grandee.* occ. Acts viii. 27.

Δυνατω, ω, from δυναλος.

*To be powerful.* occ. 2 Cor. xiii. 3.

Δυναλος, η, ον, from δυνάμεις.

I. In an active, or neuter sense, *Powerful, mighty, able, strong*. Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. & al.

II. Δυναλον, το, used as a substantive, *Power*. Rom. ix. 22.

III. In a passive sense, *Possible, capable of being done*. Mat. xix. 26. Mark ix. 23. Acts ii. 24. xx. 16. & al.

Δυνω, from δυνω, which see.

*To go off, or set, as the sun.* occ. Luke iv. 40.

ΔΥΟ, att. ΔΥΩ, δι, αἱ, τα, from the Chald. 𐤁𐤅𐤓, which perhaps from Heb. 𐤅𐤁𐤓 *sufficient*.

A noun of number, *Two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. & al. freq. In the N. T. δύο is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the dual form (of which there are none either in the N. T. or in the LXX version of the Old), employ the poetic δυοι or δυοιν for the dative of δύο. Mat. vi. 24. xxii. 40. & al. Δυοι however is used by *Thucydides*†, as well as by the LXX, Jud. xv. 13. See *Wetstein* on Mat. vi. 24. Luke xvi. 13.

ΔΥΣ,

A particle used only in composition. It

† See *Maître's* *Dialects*, p. 34. B.

\* See *Allix's* Judgment, p. 133, 4. and *Enfield's* *Hist. of Philos.* vol. ii. p. 161—163.

is the opposite to *eu well*, and denotes *badly, grievously, hardly, difficultly*, and may be derived from the Heb. מַחֲזִיק *to be weak, faint, languid, sick*, which last is sometimes the import of *δύς*, as in *Δυσ-ελεπτα*, below.

*Δυσβασαντος*, *υ, δ, η*, from *δύς* *hardly*, and *βασαντος* *borne, carried*, which from *βασταλω* *to bear, carry*.

*Hardly borne or carried, grievous to be borne.* occ. Mat. xxiii. 4. Luke xi. 46. The LXX have once used this word for the Heb. כָּבֵד *burdensome*. Prov. xxvii. 3.

*Δυσεντερια*, *ας, η*, from *δύς* denoting *illness or sickness*, and *εντερων* *a bowel, intestine*, which from *εντος* *within*.

*A dysentery, "a diarrhæa, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes\*," a bloody flux.* occ. Acts xxviii. 8.

*Δυσεξηγηστος*, *ς, δ, η*, from *δύς* *hardly*, and *εξηγηστος* *explained*, which from *εξηγεω* *to explain*.

*Hardly, or with difficulty, explained, hard to be explained.* occ. Heb. v. 11.

*Δυσκολος*, *ς, δ, η*, from *δύς* *importing difficulty*, and *κολον* *food*, a derivative from the Heb. כָּלַךְ, which in the reduplicate form כָּלַל signifies, *to nourish, support with food*.

I. Properly, *Difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult or disagreeable*, occ. Mark x. 24, where it seems plainly to imply the *fastidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious worldling.

*Δυσκολως*, Adv. from *δυσκολος*, which see. *Hardly, with difficulty.* occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24.

*Δυσμη*, *ης, η*, from *δύω* or *δυνω* *to go off, set*, as the sun, or solar light.

I. *The going off, or setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. *Δυσμαι*, *ων, αι*, *The setting of the sun*. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al.

\* New and Complete Dictionary of Arts.

III. *The western parts of the earth or heavens where the sun sets, the west.* occ. Mat. viii. 11. xxiv. 27. Luke xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 K. xviii. 43—46, and Shaw's Travels, p. 329, to which I add from Mon. Volney's Voyage en Syrie, tom. i. p. 297, "L'ouest & le sud-ouest, qui regnent [en Syrie & Palestine] de Novembre en Février, sont, pour me servir de l'expression des Arabes, les pères des pluies. The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers."

*Δυσνοητος*, *ς, δ, η*, from *δύς* *hardly*, and *νοητος* *understood*.

*Hardly understood, hard to be understood.* occ. 2 Pet. iii. 16.

*Δυσφημια*, *ας, η*, from *δύς* *badly*, and *φημη* *fame, report*.

*Evil report, infamy.* occ. 2 Cor. vi. 8.

*ΔΥΩ*, *δυνω*, or *δυνω*, perhaps from the Heb. הָרַח or הָרַח *to thrust, impel*.

It seems properly to denote, in general, *to go in, or under*. So *Scapula*, subeo, ingredior.

I. *To go under, i. e. the enlightened hemisphere, to go off, set*, (subeo, ingredior, occido, Mintert.) as the *ηλιος* or *solar light* doth, of which Homer, Il. i. line 605,

—Καλιδν λαμπρον φαις ἔχουσιν.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40.

In the LXX the verb is frequently used in this sense for the Heb. † אָז *to go off*.

II. *To invest, put on clothes, i. e. to go into, or under them*, as it were. Thus Homer says not only *δυναί τευχέα*, but *δυναί εν τευχέσσι*, literally *to go into, i. e. to put on, armour*. The simple V. occurs not in this latter sense in the N. T. but hence *ενδύω*, *ενδύω*, &c.

*Δωδεκα*, *δι, αι, τα*. Undeclined, from *δύω* *two*, and *δεκα* *ten*.

*Twelve*, Mat. ix. 20. x. 1. & al. freq. As the Greek name is derived from *δύω* *two*, and *δεκα* *ten*, so the Eng. *twelve*, Saxon *twelf*, is from *τρε* *two*, and *belipan* *to leave, i. e. two left*, or remaining above the first *ten*. Comp. under *Ἐνδεκα*.

† Comp. Heb. and Eng. Lexicon in אָז and אָז. Δωδε-



Δωδεκάλογος, η, ον, from δωδεκα.

The twelfth. occ. Rev. xxi. 20.

Δωδεκαφυλον, ο, το, from δωδεκα twelve, and φυλη tribe.

Twelve tribes. occ. Acts xxvi. 7. Comp. under Ισθαιος.

Δωμα, αλος, το, q. δομημα, which from δομω to build, and this from δεμω the same, which see.

I. A house. Thus generally used in the ancient Greek writers, but not in the N. T.

II. The roof of a house, which it is well known in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely *hellenistical*, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. 22 a flat roof; but the most usual meaning of δωμα in the Greek classics, on the other hand, is a house or chamber. (See Wolfius on Mat. x. 27.) Eustathius however (and, I think, justly) explains δωμασι in Homer's Odys. x. line 554, to mean a flat roof, and Alberti, p. 504, shews that Herodian applies the N. in the same sense. It may be worth adding, that Josephus likewise uses it for a flat roof. Ant. lib. xiii. cap. 5. § 3. των δε Ιουδαιων απο ΔΩΜΑΤΟΣ επι ΔΩΜΑ διαπηδωντων, But the Jews leaping from roof to roof—" So De Bel. lib. iv. cap. 1. § 4. αποκλιπτοντες—των ΔΩΜΑΤΩΝ, falling from the roofs." And to illustrate what our Saviour says, Mat. x. 27, we observe that Josephus, De Bel. lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at Turickæa, ανακας επι το τειχος, having got upon the roof; and that the modern eastern houses are commonly low, not more than two stories high\*.

On Luke v. 19, see under Αποσελαζω.

\* See Shaw's Travels, p. 207. Busbequii Epist. Turc. iii. p. 150, l. "The houses (says Dr. Russell) consist of a ground floor, which is generally

Δωρεα, ας, η, from δωρον.

A gift, a free gift. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where Campbell, whom see, renders it bounty, as the N. is used Wisd. xvi. 25.

Δωρεαν, Adv. It is properly the accusative case of δωρεα, used adverbially, q. d. καλα δωρεαν for a gift.

I. Freely, gratis, as a free gift. Mat. x. 8. Rom. iii. 24. 2 Cor. xi. 7.

II. Undeservedly, without cause. occ. John xv. 25. This seems an *hellenistical* sense of the word, in which it is used by the LXX, Ps. xxxv. 19. lxix. 5. cix. 3. Lam. iii. 52, for the Heb. כִּנְיָן.

III. In vain, without cause. occ. Gal. ii. 21.

Δωρεω, ω, from δωρον.

Δωρομαι, υμαι, Mid. and pass. To give freely. occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20.

Δωρημα, αιος, το, from δωρομαι perf. pass. of δωρομαι. A gift, a free gift. occ. Rom. v. 16. James i. 17.

Δωρον, ο, το, from the obsolete V. δωω to give, which see under Διδωμι.

I. A gift, of God to man. occ. Eph. ii. 8.

II. A gift, present, of man to man. occ. Rev. xi. 10.

III. Most usually, A gift, or offering, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11, where see Suicer Thesaur. in Λιβανος. On Mat. xxiii. 18, we may observe that Josephus, in his 1st book against Apion, § 22, expressly mentions the oath by the Corban or Δωρον, as peculiar to the Jews, and observes from Theophrastus, that their Tyrian neighbours were by their own laws prohibited from using it. Comp. Κορβαν below.

arched, and an upper story which is flat on the top, and either terraced with hard plaster, or paved with stone." Nat. Hist. of Aleppo, p. 2.

## E.

E A N

E A T

**E**, *s.* The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but it's form is that of the Samaritan or Phenician *He* turned to the right hand; and there is little doubt but it's ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *Epsilon* (Ε ψιλόν) i. e. *E slender*, or *short*, to distinguish it from their Η *Eta* or *E long*, just as they called their Ο Ο μικρόν, or *small*, in contradistinction to their long Ο named Ω μέγα, or *great*. See *Thomassinus's* Preface to his *Glossarium Heb.* p. 87.

**EA**, Interj.

It may be understood as a natural exclamation of indignation or grief, like *Ah! Hah!* as it is often used by the Greek writers (see *Wetstein* and *Raphelius*), and thus *Grotius* makes it parallel to the Heb. particles הוּה, הוּה; or else it may be taken as the 2d pers. sing. imperative of the V. *saw* to suffer, *let alone*. So the *Vulg.* renders *t* in *Luke sine*, and our own translation in both the following passages *let alone*. occ. *Mark* i. 24. *Luke* iv. 34. The former interpretation seems preferable.

**Eav**, A conjunction, from *av*, or immediately from the Heb. אם *if*, to which this word, when used in the LXX, generally answers; or else *eav* may be from the Chald. אן *if*, for which the LXX use it, *Ezra* iv. 13. v. 17. *Dan.* ii. 5, 6; or from the Heb. אן *behold*, to which it corresponds in the LXX of *Job* xl. 23, or 18.

1. Conditional, *If, on condition that, supposing that.* *Mat.* iv. 9. vii. 10. viii. 2. & al. freq.
2. Concessive, *Though, although.* 1 *Cor.* iv. 15. 2 *Cor.* x. 8. *Comp.* *Mark* viii. 36.
3. Repeated, *Eav—Eav Whether—or.* *Rom.* xiv. 8.
4. *When.* 2 *Cor.* v. 1. 1 *John* iii. 2. *John*

xii. 32, where see *Whitby* and *Doddridge*. So *Clement*, 1 *Cor.* § 44, ΕΑΝ κοιμηθῶσιν, *When they were dead.*"

5. Indefinite, answering to the Eng.—*soever*, and Lat. —*cunque*. See *Mat.* v. 19. viii. 19. x. 14, 42. xviii. 19. 1 *Cor.* vi. 18. *Comp.* *Av* 2. That this use of *eav* is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in *Zcunius's* edition of *Vigerus*, *De Idiotismis*, cap. viii. sect. 6. reg. 14. p. 516.

6. *Eav μη*, *If not, unless, except.* *Mat.* v. 20. *Rom.* x. 15. *But*, in an adversative sense. *Gal.* ii. 16. *Comp.* *Ei μη* under *Ei* 8.

**Eavπερ**, A conjunction, from *eav* *if*, and *περ* *emphat.* perhaps from the Heb. פאר *glorious*.

*If indeed, if truly.* occ. *Heb.* iii. 6, 14. vi. 3.

**Εαυτοῦ**, ἡς, ο, A pronoun wanting the nominative case, and compounded of the Ionic *ε*, for *ε*, of his own, and *αυ* *him*.

- I. *Himself, herself, or itself.* See *Mat.* xii. 26. ix. 21.

This pronoun is properly of the *third person*, but is sometimes used for the *second*, as *Rom.* xiii. 9. *Mat.* iii. 9. xvi. 8. xxiii. 31. 2 *Cor.* vi. 4. *Comp.* 1 *Thess.* v. 13, and *Wolffius* there; and for the *first*, *Acts* xxiii. 14. *Rom.* viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as *Schmidius* hath shewn on *Mat.* iii. 9, (see *Pole Synops.*); and as might easily be proved from numerous other instances. But observe, that in *Rom.* xiii. 9, eleven MSS, three of which ancient, read *σαυτοῦ*. See *Mill* and *Wetstein*.

- II. It sometimes denotes a person's *home*. Thus *John* xx. 10, πρὸς εαυτοῦς *to their own home*. So *Luke* xxiv. 12, ἀπηλθὼς πρὸς εαυτοῦ, *he went to his own home.*"

N 2

See

See *Griesbach*. Thus the French say, *chez eux*. Comp. under Προς III. 1.

III. Plur. *One another*. See Eph. iv. 32. Col. iii. 16. Jude ver. 20.

*Eaw*, from *ew* to *send*, which from עמד in a Hiph. sense, q. d. *to cause to be*, in a place namely. Comp. *Eua* to *go*.

I. *To permit, suffer*. Mat. xxiv. 43. Luke iv. 41. & al. Luke xxii. 51, *Eals iws rals*, "Let this suffice—Let pass what is done—Enough of this—No more of this." *Campbell*, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. *Diodati* renders Luke xxii. 51, as if there was a comma after *eals*, "Lasciate, non più; Have done, no more." But *Kypke*, whom see, "thinks that the words, *sars iws rars* were spoken to the men who were about to carry off Christ as a prisoner, and translates them *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After *sars* is to be understood *us*, leave me at liberty. comp. Acts v. 38, and LXX in Exod. xxxii. 9. Jud. xi. 37. Job vii. 16; after *rars* supply *χρως*. *Polybius* likewise uses *iws rars* elliptically for *so long*." Comp. *Doddridge*.

II. *To let go, let fall*. occ. Acts xxvii. 40. Comp. under Παραισσω II.

Ἑβδομηκοντα, δέ, α, ρα, Indeclinable, from ἑβδομος the seventh, and χοντα or κοντα the decimal termination.

*Seventy*, i. e. *seven tens*. *Martinius*, Lexic. Etymol. ingeniously explains the etymology of the Latin triginta *thirty*, by tres (tria) *genitiper denarium, three begotten by ten*, so derives the Latin decimal termination—*giata* from *genitus*, and in like manner perhaps the Greek terminations—*αοντα*, *—χοντα*, and *—κοντα* may be from ηνν or infin. ηνν to *acquire, get*. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομηκονταεξ, from ἑβδομηκοντα, and ἑξ *six*.

*Seventy-six*. occ. Acts xxvii. 37.

Ἑβδομηκονταυς, Adv. from ἑβδομηκοντα, and υς, the numeral termination, which see.

*Seventy times*. occ. Mat. xviii. 22, Ἑβδομηκονταυς ἑπτα, *seventy times seven*. It is an *hebraical* or *hellenistical* phrase for a number of times however great. *Seven*

itself is in Hebrew the number of *sufficiency*, and *seven times* is used for *often* (see Prov. xxiv. 16); *seventy times seven* therefore is an *infinite*, or *indefinitely great*, number of times. Comp. Gen. iv. 24, in the LXX, where ἑβδομηκονταυς ἑπτα occurs in this sense.

Ἑβδομος, η, ον, from ἑπτα *seven*, the tenues ω and τ being changed into their respective medix β and δ. Comp. Ογδοος.

*Seventh*. John iv. 52. Jude ver. 14. & al.

Ἑβραϊκος, η, ον, from Ἑβραϊος.

Hebrew. occ. Luke xxiii. 38.

Ἑβραιος, αια, αιον, from Heb. עברי, of which presently.

An *Hebrew*, a native Jew, in opposition to Ἑλληνιστης, or one who had been converted from Heathenism to Judaism. (Comp. Ἑλληνιστης.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5, Ἑβραιος ἐξ Ἑβραιων, an *Hebrew* of, or from *Hebrews*, i. e. descended from *Hebrews*, or native Jews, both by the father's and mother's side. *Josephus*, the Jewish historian, who himself tells us in his *Life*, § 1. that he was of a sacerdotal family, and by his mother related to the *Asamonean* race, is by *Eusebius* (*Demons. Evang. lib. vi. cap. 18. p. 291. edit. Colon.*) styled Ἑβραιος ἐξ Ἑβραιων. Comp. *Kypke*.

Ἑβραιος is in the LXX constantly used for, and is plainly derived from, עברי an *Hebrew*, which word may need some explanation. The V. עבר then signifies to *pass, pass through, remove* from one place to another; and \* *Shem* the progenitor of the holy line is called, Gen. x. 21, עבר כל בני עבר the father of all the children (not of Eber his great grandson; for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—The father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly*. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of *Abraham*, in particular, it is written, Gen. xii. 6, that עבר,

\* See the learned *Bate's* Appendix to his *Enquiry into the Similitudes*, p. 327.

he

he passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned, as in a strange country, the epithet עֲבָרִי, that is, the pilgrim or sojourner (LXX *περαγῆ passenger*), formed as נָכָר a stranger, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 32. Exod. ii. 6, 11. iii. 18.

Ἑβραῖς, ἰδὸς, ἡ, from the same as Ἑβραῖος. Hebrew. It is applied only to the Hebrew language. Comp. Διαλεκτός. occ. Acts xxi. 40. xxii. 2. xxvi. 14.

A strange notion, originally derived from the \* Jewish Rabbins, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee, or Babylonish, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac, or Syro-Chaldaic. But,

1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. ii. 3.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,

2dly. † It appears from Scripture, that under the captivity the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what mean-

eth Esth. viii. 9, where we read that the decree of Ahasuerus, or Artaxerxes Longimanus, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to Prideaux (Connect. pt. i. book 5.), five years after Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

3dly. "Ezekiel, who prophesied during the captivity to the Jews in Chaldaea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229, 3d edit. where see more.

4thly. "The prophets who flourished soon after the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy \* about an hundred years after that event. Now if Chuldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the body of the people, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only.

5thly. Nehemiah, who was governor of the Jews about a hundred years after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of Ashdod, of Ammon, and of Moab, and that their children could not speak יהודית the Jews' language, but spake a mixed tongue. Now † יהודית is Hebrew,

\* See Walton Prolegom. III. § 24.

† See Jenkin on the Christian Religion, vol. i. page 197, 3d edit.

\* See Prideaux Connect. pt. i. book 6. an. A. C. 428.

† If any one should be so unreasonable as to contend

brew, as appears from *all* the other passages wherein it occurs, namely 2 K. xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of *Nehemiah*, that the *children of some Jews*, who had taken foreigners for wives, could not speak *pure Hebrew*, if that tongue had ceased to be vernacular among the *people* in general a *hundred* years before that period? "So that (to use the words of a learned writer\*, to whom I am greatly indebted in the above observations) *this very text of Nehemiah*, I think, refutes the received supposition of the *Hebrew* being lost in the *Babylonish captivity*."

6thly. It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term *Hebrew* to signify a different language from that which the *Grecizing Jews* denoted by that name; but the language which those Jews called *Hebrew* after the *Babylonish captivity*, was not *Syriac*, or *Chaldee*, but the same in which the law and the prophets were written. This appears from the prologue to *Ecclus.* which, according to *Prideaux*, was penned by the grandson of *Jesus* about † 132 years before Christ; for he there observes, that "the same things uttered in *Hebrew* (ΕΒΡΑΙΣΤΙ λελομενα) and translated into another tongue, have not the same force in them: and not only these things (this book of *Ecclesiasticus*), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken in *their own language*."

Lastly. It may be worth adding, that

tend, that *עברית* in this text of *Nehemiah* means not *Hebrew* but *Chaldee*, the language pretended to be then spoken by the *Jews*; I answer, that the *Chaldee* language is in Scripture not only always called by other names, once *כשדית* the language of the *Chaldees*, Dan. i. 4; and usually *אראמיטש* *Aramitish* (see inter al. *Ezra* iv. 7. *Dan.* ii. 4.), but that under the latter appellation it is also expressly distinguished from *עברית*, or *Jewish*, in 2 K. xviii. 26. *Isa.* xxxvi. 11.

\* *Spearman*, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See *Prideaux* Connect. pt. ii. book v. an. A. C. 132.

*Josephus*, who frequently uses the expressions *την ΕΒΡΑΙΩΝ διαλεκτιον γλωτταν την ΕΒΡΑΙΩΝ*, *ΕΒΡΑΙΣΤΙ*, for the language in which *Moses* wrote (see inter al. *Ant.* lib. i. cap. 1. § 1, 2. comp. lib. x. cap. 1. § 2.) tells us, *De Bel.* lib. vi. cap. 2. § 1, that towards the conclusion of the siege of *Jerusalem* he addressed not only *John*, the commander of the *Zealots*, but *τοις πολλοις* the (*Jewish*) multitude who were with him, *ΕΒΡΑΙΩΝ* in the *Hebrew tongue*, which was therefore the common language of the Jews at that time, i. e. about forty years after our Saviour's death. *Comp.* *Ant.* lib. xviii. cap. 7. § 10.

On the whole, I conclude that the Jews did not exchange the *Hebrew* for the *Chaldee* language at the captivity, and that the terms *Εβραϊς*, *Εβραϊκος*, *Εβραϊστί*, in the N. T. denote\* not the *Syriac*, or *Syro-Chaldaeic*, but the *Hebrew* language, commonly so called; though I readily grant that this language, especially as spoken by the *Galileans* (see *Mark* xiv. 70. *Mat.* xxvi. 73. and under *Γαλιλαιος*), had in our Saviour's time deflected from its ancient purity, as particularly appears, I think, from the words *Αββα*, *Αχελδαμα*, *Βοανερσε*, *Γολγοθα*, which see in their proper places.

As to the language in which the ancient *Syriac version* is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *Raka*, *Mat.* v. 22, *Talitha kumi*, *Mark* v. 41, and *Corban*, *Mark* vii. 11, are preserved in that version. But the three first words of our Saviour's dolorous cry, *Mat.* xxvii. 46. *Mark* xv. 34, are there represented by *Ail*, *Ail*, *lemena*—; *Boumerges*, *Mark* iii. 17, is explained by *Beni Roma*; *Golgotha*, *Mat.* xxvii. 33. *Mark* xv. 22. *John* xix. 17, is expressed by *Gegultha*; *Gabbatha*, *John* xix. 13, by *Gepiptha*; and *Akeldama*, *Acts* i. 19, is interpreted by *Quirith dem*.

*Εβραϊστί*, *Adv.* See *Εβραϊς*.

In *Hebrew*, in the *Hebrew language*. *occ.* *John* v. 2. xix. 13, 17, 20. *Rev.* ix. 11. (N. B.) xvi. 16. So *Josephus*, *Ant.*

\* See this point more particularly proved by the learned *Spearman*, On the LXX, letter v. and comp. *Walton's* Prolegom. xiii. 5.

lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says, that *Rabshukeh* spake to the Jews 'Εβραῖστ, In Hebrew.

*Εἰσϋζω* from *εἰσϋς*.

*To approach, come, or draw near.* It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25.

In Luke xviii. 35, “a distinction [or comma] should have been placed after αὐτον, thus: *But it came to pass, as he drew near* (viz. to Jerusalem), *at Jericho, a blind man, &c.*” Markland in Bowyer's Conject. where see more; and with this great critic I agree, notwithstanding the unusually confident remarks in Campbell's Note. Comp. Εἰς I. 14.

*Εἰργάζω*, from *εν* in or on, and *γρᾶφω* to write.

*To ENGRAVE, or write in or on.* occ. 2 Cor. iii. 2, 3.

*Εἰςυός*, *σ, δ*, from *εἰςυη* a pledge, or pawn, so called from being lodged\* *εν γυοῖς* in the hands of the creditor.

*A sponsor, surety.* occ. Heb. vii. 22. See *Wolfius*. This word occurs not in the LXX, but they use the N. *Εἰςυη* for the Heb. ערבה *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. *εἰσϋαυαζαι, to make oneself a surety*, for the V. ערב, Prov. vi. 1. xvii. 18; and in Eccles. xxix. 15, 16. 2 Mac. x. 28, we have the N. *εἰςυός*.

*ΕΓΓΥΣ*. Adv. from the Heb. ענין *to approach*, with *η* prefixed.

Governing a genitive, *Near, nigh*, of place. John iii. 23. vi. 19.—of time. Mat. xxiv. 32. xxvi. 18.—of state. Eph. ii. 13, 17. Heb. vi. 8.

*Εἰςυλεπός*, *α, ον*, Comparat. from *εἰςυς*.

*More near, nearer.* occ. Rom. xiii. 11.

*ΕΓΕΙΡΩ*, from Heb. העיר Hiph. of ער *to raise, raise up*, *ע* being, as usual, changed into *γ*. The LXX have in several passages used *εἰσϋρω* for the Heb. העיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitiely, *To raise up*, as a person

from the ground. Acts x. 26. *Εἰσϋρω*, Mid. *To raise up oneself, rise up*, from a sitting or recumbent posture. Mark x. 49. xiv. 42. John xi. 29. Acts iii. 6. *Εἰσϋρω*, Pass. The same. Mat. xvii. 7. Acts ix. 8.

II. *To raise up*, as children to Abraham, a prophet, &c. See Mat. iii. 9. Luke vii. 16. Mat. xxiv. 11, 24.

III. *Εἰσϋρω*, Pass. *To rise up*, in hostility. Mat. xxiv. 7.

IV. *To rouse, or raise, from sleep.* Mat. viii. 25. Pass. *To be roused, awake, or rise, from sleep*, and that whether natural, Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. *Εἰσϋρω*, Mid. The same. Eph. v. 14.

V. *To raise up*, as a person lying sick. Mark i. 31, *Εἰσϋρω*, Pass. and Mid. *To be raised, or rise up*, as one who lay sick. Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12.

VI. *To rouse, or raise up, the dead.* See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where Kypke shews that *Lucian* frequently uses the phrase *ναον εγυρσαι* for *building a temple*, and that *Josephus* applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *To be raised up*, from the dead, Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 K. iv. 31, for the Heb. *קחץ* is *awakened*.

*Εἰσεῖς*, *ως*, att. *εως, η*, from *εἰσϋρω*.

*Resurrection, resuscitation, being awakened*, as it were, from the sleep of death. occ. Mat. xxvii. 53.

*Εγκαθελος*, *σ, δ, η*, from *εν* in, and *καθημι* to let down, set in ambush.

*A liar in wait, one who lets himself down*, as it were, or crouches in some secret place to spy, listen, catch, or hurt. So *Hesychius* explains *εγκαθελος* by *ενεδρευοντες* persons lying in wait or ambush; and *Suidas*, *εγκαθελος* by *δολιος* deceitful, *κατασκοπος* a spy. *Josephus*, however, plainly uses this word for a person suborned for a particular purpose, De Bel. lib. ii. cap. 2. § 5, where *Antipater* accuses *Archelaus* as *μετα την Ἡρώδου τελευτην ΕΓΚΑΘΕΤΟΥΣ υπομεμφας* (mittendus) subornavit, *Hudson*) *της περιδυσσοντας αυτω το διαδημα*, after Herod's death suborning persons to put the diadem on

\* Duport from Eustathius in Theophrast. Chirac. Eth. p. 406. and Dammi Lexic. col. 62, 65.

his own head." And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοὶ δ' ἦσαν ΕΙΣΚΑΘΕΤΟΙ παρὰ τῶν τυραννῶν τοῖς πρὸς τὸν δῆμον προφηταί. Many prophets were then suborned by the tyrants (and sent) to the people." So the learned Hudson, "*Multi autem tunc à tyrannis subornati sunt ad populum prophetae.*" occ. Luke xx. 20, which text Wolfius remarks that Jos. Scaliger has not improperly rendered "*Observato eo, subornarunt qui se justos simularent.*" Having watched him they suborned some who should feign themselves just men." Comp. Kypke.

The LXX use the phrase ἀναβέλος γινώμαι for the Heb. אָרַב *to lie in wait*, Job xxxi. 9.

ΕΓΚΑΙΝΙΑ, *ωv, τa*, from *sv in* or *at*, and *καινος new*.

The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of its purification and renovation, as it were, after it had been polluted by heathen idolatries and impurities. Of the institution of this feast by Judas Maccabeus, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8, and Josephus, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see Whitby, Doddridge, and Campbell.

In the LXX this N. answers to the Heb. חֲנֻכָּה *a religious dedication*. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

ΕΓΚΑΙΝΙΖΩ, from *sv in* or *at*, and *καινος new*.

*To hallow*, in a religious sense, *to dedicate, consecrate*. occ. Heb. ix. 18. x. 20. In the LXX it denotes the dedication of the temple by Solomon, 1 K. viii. 64. 2 Chron. vii. 5, answering to the Heb. חֲנֻךְ. Comp. Deut. xx. 5. 1 Mac. iv. 36.

ΕΓΚΑΛΩ, *ω*, from *sv into*, and *καλω to call*.

I. With a dative of the person, *To summon into a court of judicature, to call to a judicial account, in jus vocare, to indite, implead*. occ. Acts xix. 38. ΕΓΚΑΛΟΜΑΙ, *υμῖν*, Pass. *To be called to a judicial account*. occ. Acts xix. 40.

II. With a dative of the person, *To accuse, lodge an accusation against, object a crime to*. occ. Acts xxiii. 28. ΕΓΚΑΛΟΜΑΙ, *υμῖν*,

Pass. *To be accused*. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by *κατὰ*, and a genitive of the persons accused. occ. Rom. viii. 33.

Εγκαταλείπω, from *sv in*, and *καταλείπω to forsake, desert*.

"This word, says Leigh, is particularly emphatical. Καταλείπω is *to leave, forsake*; but this is more, it is *to forsake* a person in the utmost distress, *to leave him plunged in the deep mire*." Josephus uses it in this emphatical sense for *forsaking in time of danger or distress*. Vit. § 4. De Bel. lib. iii. cap. 7. § 15. and lib. iv. cap. 1. § 5.

I. *To forsake, or desert* a person in distress, persecution, calamity, or the like. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have *ἐγκαταλείπεις* for the Heb. עָזַבְתָּ *hast thou forsaken?* Comp. Σαταχθανι. See also Eccclus. xxiii. 1.

II. *To forsake, or desert*, as the christian assemblies, in persecution. occ. Heb. x. 25.

III. *To leave remaining, to reserve* some faithful in the midst of apostacy. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. הֶחֱזַק *to leave remaining*.

Εγκατανοώ, *ω*, from *sv in*, among, and *καλ-οίω to dwell*.

*To dwell among*. occ. 2 Pet. ii. 8.

Εγκαυρίζω, from *sv in*, and *καυρίζω to prick, make a puncture*, which from *καυρίον*.

*To insert by making a puncture or small opening, to ingraft*. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually* done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree, though a branch of the good be sometimes grafted into the wild\*.

This latter, † Pliny says, was formerly practised in Africa; and Kolben, in his Natural History of the Cape of Good Hope, vol. ii. p. 278, tells us, that "long ago some garden-olive slips were

\* See Pole Synops. in Rom. vi. 17, and Burkitt on Rom. xi. 22—24.

† Nat. Hist. lib. xvii. cap. 18. "*Africa peculiare quidem in oleastro est inserere (oleam).*"

carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantin, a seat so called in the Caprian colony." Theophrastus cited by *Welstein* (whom see), takes notice of both the above-mentioned modes of grafting olives.

**Εκκλημα, αλος, το**, from *εσκεκλημαι* perf. pass. of *εσκαλω* to accuse.

*An accusation.* occ. Acts xxv. 16. xxiii. 29. where *Kypke* cites *Demosthenes*, *Appian* and *Lucian* using the phrase **ΕΓΚΑΗΜΑ ΕΧΕΙΝ** for *εγκαλεισθαι* to be accused. So in the text *εγκλημα εχοντα* is equivalent to the preceding *εκαλεμενον*.

**Εσκομζομαι, υμαι**, Mid. from *εν in*, and *κομζω* to gather, or tie, in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. *κομζος* a knot, and this perhaps from the Heb. *כנף* to gather into a roundish form, and as a N. *כנף* some circular ornament. See Heb. and Eng. Lexicon in *כנף*.

To clothe, properly with an outer ornamental garment tied closely upon one with knots.

occ. 1 Pet. v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Æcumenius* explains *εσκομζωσασθε* by *ενειλησασθε, περιβαλεσθε*, invest, clothe yourselves. 2dly, *Εσκομζωμα* denotes an outer or upper garment. Thus *Longus*, Pastor. lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away to *εσκομζωμα* his outer garment, ran away naked (i. e. as 1 Sam. xix. 24. Isa. xx. 2.) 2dly, The word imports ornament. So *Suidas* interprets *κομζωματα* by *καλλωπισματα* ornaments.

*Theodotion* uses *εσκομζωματα* for some female ornaments (Heb. *פיליט* fillets or ribbands), Isa. iii. 20. And in this view *Epicharmus* applies the V. *κομζεσθαι*, *Ει γαρ μεν οτι καλως κεκομζωται*, But if because he is well dressed." So *Γολισσασθαι*, by which *Hesychius* expounds *εσκομζωσασθαι*, signifies not only to clothe but to adorn. 4thly, *Εσκομζεσθαι* imports being tied closely with knots. So in *Hesychius* *εσκομζωθεις* is the same as *δεθαις* bound, tied with knots; and \* *Gloss. Albert* interprets *εσκομζωσασθε* not only by *ενειλησασθε, περιβαλεσθε* (as *Æcumenius*

\* In Appad. cited by *Stockius*.

above), but also by *ανασειλασθε draw tight*, contrahite. *Apollodorus* likewise says, *την επωμιδα—ανωθεν ενεκομζωσασθην*, I tied my cloak at the top.\* On the whole then this beautiful and expressive word *εσκομζωσασθην* used by St. Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Faxit Deus!*

**Εσκοπη, ης, η**, from *ενεσκοπον*, 2 aor. of *εσκοπω*.

*An hindrance.* occ. 1 Cor. ix. 12.

**Εσκοπω**, from *εν in*, and *κοπιω* to strike.

To interrupt, hinder. occ. Acts xxiv. 4. Rom. xv. 22. 1 Thessa. ii. 18; and, according to the reading of almost all the ancient, and many modern MSS, Gal. v. 7. Comp. under *Ανακοπιω*. And in 1 Pet. iii. 7, the *Alexandrian*, and many later MSS, and several printed editions, have *εσκοπλεσθαι*, which reading is embraced by *Mill* and *Welstein*, and received into the text by *Griesbach*. The compliment intimated by *Tertullus* to *Felix*, in Acts xxiv. 4, is of the same cast with that of *Horace* to *Augustus*, Epist. i. lib. 2. lin. 3, 4.

—In publica commoda peccem,  
Si longo sermone morer tua tempora—

To make a long discourse, and waste your time,  
Against the public good would be a crime.

CREECH.

**Εσκρατεια, ας, η**, from *εσκρατης*.

Self-government or moderation with regard to sensual pleasures, temperance, continence. occ. Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6.

\* See the Commentators in *Pole's Synops.* to whom, and particularly to the learned *Gataker*, I am principally indebted for the above exposition of the word. See also *Suicer* and *Welstein*; but *Silvanda* in *Wolffius*, whom see, contends that *κομζος, κομζωμα* and *εσκομζωμα* in the Greek writers properly refer to the dress of girls, shepherds, and slaves, which is fastened with a knot; and so interprets *εσκομζωσασθαι* in St. Peter, as in itself implying not ornament but humility. The French translation has, "Sois parés par dedans d'humilité, &c. ye inwardly adorned with humility."

Εσκρα-



*Εἰσκρατεῖσθαι*, Mid. from *εἰσκρατός*.

To contain, or restrain oneself, with regard to sensual pleasures, to be temperate. occ. 1 Cor. vii. 9. ix. 25. I cannot forbear observing, with the learned *Raphelius* and others, how beautifully this latter text may be illustrated by a passage of *Epictetus*, *Enchirid.* ch. xxxv. which may afford an excellent lesson to Christians. "Would you, says that philosopher, be a victor in the Olympic games? so, in good truth, would I, for it is a glorious thing; but pray consider what must go before, and what may follow, and so proceed to the attempt: you must then live by rule, eat what will be disagreeable (\**αναγκάζομεν*), refrain from delicacies; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician."

*Εἰσκρατός*, εὐς, εὐς, ὁ, ἡ, from *εν* in, and *κρατός*, power, government.

I. Having something in one's power, a master of it. In this general sense it is used by the prophane writers; as by *Demosthenes*, *ἐπειδὴ Εἰσκραθὲς ἐγένετο τὰ ἀφύρτω*, when he became master of the money; and by *Hecataeus* in *Josephus* contr. Apion. lib. i. § 22. "After the battle of Gaza, *Ptolemy*, ἐγένετο τῶν περὶ Συρίας τοπῶν Εἰσκραθὲς, became master of the places in Syria." So *Josephus* himself, speaking of *Simon* the son of *Gioras*, De Bel. lib. iv. cap. 9. § 12. says, Ἱεροσολυμῶν Εἰσκραθὲς ἐγένετο, He became master of Jerusalem." And of *Eleazer*, lib. vii. cap. 8. § 4. τὰ φρενῶν—Εἰσκραθὲς δόλω γενόμενος making himself master of the castle by fraud."

II. In the N. T. Having power over one's own appetites and inclinations, master of oneself, as we say, temperate. occ. Tit. i. 8. So *Xenophon*, *Memor. Socrat.* lib. ii. cap. 1. § 3. edit. *Simpson*, uses ὑπὲρ Εἰσκραθὲς moderate in sleep, ἀφροδισίων Εἰσκραθὲς moderate in venereal pleasures.

\* On this word see *Simpson's* Note, and *Elsner* on 1 Cor. ix. 25, who reads here *αναγκάζειν*, which is likewise the word used in the parallel passage of *Arrian*, *Epictet.* lib. iii. cap. 15.

*Εἰσκρίνω*, from *εν* in or among, and *κρίνω* to judge.

Joined with *ἐαυτοῖς*, ourselves, and the dative *τίσι*, To adjudge ourselves to the number or rank of, to judge or reckon ourselves in the number or rank of, to annumerate, number, reckon, or rank ourselves with. occ. 2 Cor. x. 12. On which text see *Hammond* and *Elsner*. To the passages they have adduced from the heathen writers in proof of the sense here assigned, I add one from *Josephus*, who, after describing the probation which a candidate for admission among the *Essenes* must first undergo, adds, καὶ φανεῖς ἀξίως ἑστῶς εἰς τὸν ὁμιλὸν Εἰσκρι-ΝΕΤΑΙ, and appearing worthy he is then admitted into the society." De Bel. lib. ii. cap. 8. § 7.

*Εἰσπύος*, ε, ἡ, from *εν* in, and *πύω* to be pregnant, which see.

Pregnant, big with child, in utero gestans. occ. Luke ii. 5.

*Εἰσχρίω*, from *εν* in, and *χρίω* to anoint.

To anoint, rub in, ungere. occ. Rev. iii. 18.

ΕΓΩ, from Heb. אנכי I. But the traces of the Hebrew appear much more evident in the dialectical variations of the Greek pronoun, as in the Attic *ἐγώ*, the Boeotic *ιωῶ* and *ιωῶγα* and the Doric *εῶν*, *εῶννη*, *εῶνῶ*; so the gen. *ἐμῶ* and *μῶ*, Ionic *ἐμεῶ* and *μεῶ*, are plainly from the Heb. *אני*, which is compounded of the particle *א* from, of, and *נ* me, (whence by the way the Eng. I, and me); and the Dual *נאני*, נא from *נ* we, us, and even the plural *המני*, *המנן*, &c. we, Doric *αμῆς*, Æolic *αμμεῖς*, and Ionic *ἡμεῖς*, seem corruptions of the Heb. אנחנו we. A pronoun of the first person. I, me.

Plural, We, us. Mat. iii. 11. & al. freq.

On Mat. xxi. 30, see *Elsner* and *Wolfius*. *Εδαφίζω*, 1st fut. *εδαφισώ*, and att. *εδαφίω*, from *εδαδος*.

To lay level, or even with the ground; spoken of a city, to raze to the ground; —of men, to dash against the ground. It is used in both senses by the LXX; in the former, *Amos* ix. 14, answering to the Heb. *בש* to make desolate; in the latter, *Ps.* cxxxvi. or cxxxvii. 9, for the Heb. *פצ* to break, dash in pieces, and in *Hos.* x. 14, or 15. xiii. 16. *Nah.* iii. 10, where it corresponds to the Heb. *פצ* to dash. occ. Luke xix. 44.

ΕΔΑΦΟΣ,

**ΕΔΑΨΟΣ**, εος, ες, το, from the Heb. דחך *to thrust, push, impel.*

*The ground, whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion whether in resting or falling.* occ. Acts xxii. 7.

\***Εδρα**, ας, η, from ἐδραι, 2d fut. of ἐζυμαι *to sit*, which perhaps from the Heb. יָסַד *to settle.*

*A seat, or sitting.* It occurs not in the N. T. but is here inserted on account of its derivatives.

\***Εδραιος**, αια, αιον, from ἐδρα.

*Settled, steady, steadfast.* occ. 1 Cor. vii. 37. xv. 58. Col. i. 23.

\***Εδραιωμα**, αλος, το, from ἐδραιω *to establish*, which from ἐδραιος.

*A support, stay, ground.* occ. 1 Tim. iii. 15.

**Εθελοθρησκεια**, ας, η, from εθελω *to will*, and θρησκεια *religion, worship.*

*Voluntary worship, performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning, but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ ΕΚ ΘΡΗΣΚΕΙΑΙ των αγγέλων, and must therefore be understood in a bad sense, and is well rendered by our translators will-worship.* Comp. under Θρησκεια II.

**ΕΘΕΛΩ**, or **ΕΘΕΛΕΩ**, from Heb. חָשַׁב *to resolve, determine.* The learned Damm, Lexic. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have θελω, εθελω ought to be replaced.

*To will, be willing, resolve.* Mat. ii. 18. xvii. 12. xxiii. 37, & al. See under Θελω.

**Εθίζω**, from εθος *custom.*

*To accustom.* Εθίζομαι, pass. *To be accustomed, or customary.* occ. Luke ii. 27.

**Εθναρχης**, υ, ο, from εθνος *a nation*, and αρχω *to govern.*

*An Ethnarch, or governor of a nation.* occ. 2 Cor. xi. 32, where it plainly means *a deputy, or subordinate governor.* Thus Lucian, Macrob. tom. ii. p. 639, uses it as a title inferior to βασιλευς, Ασάνδρος—ἀντὶ ΕΘΝΑΡΧΟΥ βασιλευς αναγορευθείς. So Josephus, De Bel. lib. ii.

cap. 6. § 3. As to the historical difficulty in 2 Cor. xi. 32, of Damascus being then subject to king Aretas, see Wetstein, Woffius, and Marsh's Translation of Michaelis's Introduction to N. T. vol. i. p. 55.

**Εθνικος**, υ, ο, from εθνος.

*An Heathen, a Gentile, a man of an heathen nation.* occ. Mat. vi. 7. xviii. 17.

**Εθνικως**, Adv. from εθνικος.

*Heathenishly, after the manner of the Heathen or Gentiles.* occ. Gal. ii. 14.

**ΕΘΝΟΣ**, εος, ες, το, perhaps from the Heb. \* קָוָה *strong.*

I. *A nation, a people.* Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvi. 26, in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as *one nation.*

II. *Christians, in general, are styled an holy nation* by St. Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al. freq.

III. **Εθνεα**, η, τα, plur. in the N. T. frequently signifies *the Heathen or Gentiles*, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 6. & al. freq. This is an *hellenistical* sense of the word, in which it is very often used by the LXX for the Heb. עַמִּים *the nations, the heathen*; but in the N. T. it often also denotes or includes *the believing or Christian Gentiles*, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 16. xvi. 4. Gal. ii. 12, 14. & al.

It may not be amiss to observe, that our Eng. *Heathen* is from the Greek Εθνη.

**Εθος**, εος, ες, το, from εθω.

*Custom, usual practice, or manner.* Luke i. 9. ii. 42. John xix. 40. Acts xxv. 16. & al.

**ΕΘΩ**, Probably from the Heb. בָּרַח *to come.*

*To use, be accustomed, be wont, whence perf. mid. attic ειωθα, and pluperf. ειωθειν.* occ. Mat. xxvii. 15. Mark x. 1. Ειωθος, το, particip. perf. mid. attic neut. *What was customary or usual.* occ. Acts xvii. 2. Luke iv. 16, Κατὰ το ειωθος

\* Εθνος is used for a *troop* or *company* by Homer, Il. iii. line 32,

Ἀψ' ὅ' ἵταται εἰς ΕΘΝΟΣ ἰχαρζέο.—

Back he retreated to a *troop* of friends.

So Il. vii. line 115. & al.

αὐτῷ,

*αὐλῶ*, According to his custom. So LXX, Num. xxiv. 1.

EI, A conjunction, perhaps from the Heb. *הוּא* to be, or *הוּא* whether? See Sense 6. below.

1. Conditional, *If*, q. d. *it being that*. Mat. iv. 3. v. 29. & al. freq.
2. *Since*. Rom. viii. 31.
3. Concessive, *Though, although*. 2 Cor. xiii. 4. So *Ei xai, Although*, etsi. Mat. xxvi. 33. Luke xi. 8. xviii. 4. & al. freq.
4. Implying the event, *That*. Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where *Whitby* takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called *hellenistical*, and supposed to be taken from the like use of the Heb. particle *כי* *if*, to which in the LXX *ei* indeed frequently answers in this sense; see (inter al.) 1 Sam. x. 22. 1 K. i. 51. But it may be observed, that the purest Greek writers have used *ei* in the same manner. Of this *Raphelius* on Acts xxvi. 8, has produced instances from *Polybius* and *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 3. from *Demosthenes* and *Isocrates*; to which I add from *Plato*, Phædon § 23. p. 207. edit. *Forster*, Δὲν δὲ προσπαύσειας εἰ, *Ei kai epidein apothanomen eden gilon esai η̄ πριν γινεσθαι*. But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from *Josephus*, De Bel. lib. v. cap. 11. § 6. *kai polla tes spaliwias pauhisas, Ei kraivntes των πολεμίων τειχων κινδυνευουσι τοις ιδιοις*, and severely upbraiding the soldiers, *that* being in possession of the enemies walls, they were exposed to danger in their own. Thus the learned *Hudson* renders it, "Multumque increpatis militibus quod, cum hostium muros obtinuisset, in suis periclitarentur." So lib. i. cap. 26. § 2. τῶ μὲν ονειδίζων *Ei*—upbraiding him *that*—*illi quidem exprobrans quod*—*Hudson*. *Raphelius* has well shewn in his Annotation on Mark xv. 44, that *θαυμασεν ei* in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead so soon. To the passages alleged by that learned writer, where *Herodotus* and *Xenophon*

use *θαυμαζειν ei* in this sense, we may add *Xenophon's* Memorab. lib. i. cap. i. § 13, where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of *Socrates*, ΕΘΑΤΜΑΖΕ δὲ, *Ei μὴ φανερον αὐλοῖς εἴναι, ὅτι ταῦτα εἰ δυνατον ἀνθρώποις εὔρειν*, *He wondered that it was not manifest to them, that it was impossible for men to discover these things.*" The reader may find other plain instances of the like application of the phrase in *Josephus*, Ant. lib. xiv. cap. 7. § 2. and *De Bel. lib. i. cap. 10. § 2.* and *Cont. Apion. lib. ii. § 37.* and will meet with many more in reading the best Greek writers. Comp. *Kypke*.

5. In oaths and solemn assertions it denoteth, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle *כי*, and to the correspondent *hellenistical* use of *ei* by the LXX. See *Whitby* on Heb. iii. 11. and Ps. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Ps. lxxxix. 35. cxxxii. 2, 3, both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true, or the like, if*—
6. Of interrogation or doubt, *Whether, if*. Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 23. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 4.
7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. *Ei* is not only thus used by the LXX, Josh. vii. 7. Job vi. 2. but *Raphelius* shews that *Herodotus*, *Polybius*, and *Hommer* (to whom I add *Lucian* in *Prometh.* tom. i. p. 118.) have applied it in the same manner. Comp. *Vigerus* De Idiotism. cap. viii. sect. 6. reg. 1. in *Ei*, and *Kypke* on Luke xix. 42. But perhaps both in Luke xix. 42, and xxii. 42, there is an ellipsis in the end of the former part of the sentence of *it would be well, or the like*, as usual in the Greek writers after *ei* and *sav*. Comp. under *Kav* 1. On Luke xii. 49, see *Campbell*.
8. *Ei μὴ*, *If not, i. e. unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. *But*, in an adversative sense. Mat. xii. 4. Mark xiii. 32. Luke

Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.

9. *Εἰ δὲ μὴ*, *But if not, otherwise*. John xiv. 2.

10. *Εἰ δὲ μὴτε*, *But if not truly, otherwise truly*. Mat. vi. 1. ix. 17; on which last text observe, that *Xenophon* applies *εἰ δὲ μὴ* in the same manner, as referring to the sense, not to the words, in *Cyri Exped. lib. iv. p. 271. edit. Hutchinson*, 8vo, who, in Note 4, shews that the phrase is thus used also by *Demosthenes*, *Thucydides*, *Ælian*, and *Dio Chrysostom*.

*Εἰς*, A conjunction, compounded of *εἰ* if, and *γὰρ* truly.

1. *If indeed, if truly*. occ. Gal. iii. 4. Col. i. 23.

2. *Since indeed, since truly*. occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See *Doddridge* on the two latter texts.

*Εἶδος*, *σὺς*, *ὄς*, *τὸ*, from *εἶδω* to see.

I. *The act of seeing, sight*. occ. 2 Cor. v. 7.

II. *The object of sight, form, appearance*. occ. Luke iii. 22. ix. 29. 1 Thess. v. 22. John v. 37; on which last text comp. *Exod. xxiv. 17*, in the LXX, where, as in many other parts of that version, *εἶδος* answers to the Heb. *מַצָּה* *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also *Num. xii. 8*, in Heb. and LXX. *Campbell*, whom see, understands *John v. 37—ὄς*, &c. to the end of ver. 38, interrogatively, and refers *εἶδος* to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and *φωνή* to the voice which was then heard from heaven.

*ΕΙΔΩ* and *ΕΙΔΕΩ*, from the Heb. *עָרָא* to feel, perceive, know, to which it frequently answers in the LXX.

I. *To perceive, or know with the outward senses, particularly with the sight, to see*. Mat. ii. 2, 9, 10. & al. freq.

II. *To perceive with the eyes of the mind, to know, perceive, understand*. See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In *John iii. 3*, *Campbell* renders it discern, see his Note. On *Acts xxiii. 5*, comp. *Wetstein* and *Wolffius*, and see *Marsh's Translation of Michaelis's Introduction* to N. T. vol. i. p. 51.

III. *To see, experience, as death, corruption, grief*. Luke ii. 26. Heb. xi. 5. *Acts ii. 27. xii. 35, 36, 37. Rev. xviii. 7*. Such expressions are very common in

Heb. and seem to be taken from the Old Testament. See *Ps. xvi. 10. lxxxix. 49. Lam. iii. 1*.

IV. *To know, be acquainted with*, as a person. Mat. xxvi. 72, 74. Mark xiv. 71. Comp. 2 Cor. xii. 2.

V. *To know, esteem, regard*. 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own*. Mat. xxv. 12. 2 Thess. i. 8.

VII. *To know how*, implying both knowledge and inclination. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. *Mat. xxvii. 65*.

VIII. *To see, consider*. *Acts xv. 6*.

IX. *To see, converse with*. Luke viii. 20. *Υ* (Comp. *Mat. xii. 47*.) *Thucydides* and *Lucian* use *εἶδω* in this sense. It is then an Attic application of the verb. See *Wolffius* and *Wetstein*.

*Εἰδωλεῖον*, *εἰ*, *τὸ*, from *εἶδω* *an idol*.

*An idol's temple*. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 *Esd. ii. 10*. 1 *Mac. i. 47. x. 83*. So in the LXX, 1 *Sam. xxxi. 10*, we have *Ἀστυλεῖον* for the temple of *Ashtaroth*, or *Ashtarte*; in 2 *Mac. xii. 26*, *Ἀλφειλεῖον* for the temple of *Atergatis*; and in the heathen writers, *Μουσέιον* for the temple of the Muses; *Βακχέιον*—of *Bacchus*; *Βενδιδέιον*—of *Bendis*, i.e. *Diana*, &c. Comp. *Wetstein* in 1 Cor. That it was the custom of the ancient Heathen to feast in the temples of their idols, *Elmer* on 1 Cor. viii. 10, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the *Shechemites*, *Jud. ix. 27*. Comp. also *Jud. xvi. 23, 25*, with *Josephus Ant. lib. v. cap. 8. § 12*; and see *Amos ii. 8*. 3 *Mac. iv. 16*, and *Wolffius* and *Kypke* on 1 Cor. viii. 10.

*Εἰδωλοθύτον*, *εἰ*, *τὸ*, from *εἶδω* *an idol*, and *θύω* to sacrifice.

*Somewhat sacrificed, or offered in sacrifice to an idol*. *Acts xv. 29*. 1 Cor. viii. 1, 4. & al. This word is also used in § 5 of the treatise concerning the *Macabees*, printed at the end of *Hudson's Josephus*; where it is said that *Antiochus* commanded his soldiers to force the Hebrews *ΕΙΔΩΛΟΘΥΤΩΝ*—*αποφάγεσθαι* to taste meat offered to idols.

*Εἰδωλολάτρεια*, *αἵ*, *ἡ*, from *εἶδω* *an idol*, and *λατρεία* worship, which see.

*Idolatry*,

*Idolatry, worship of idols or false gods, idol-worship.* occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3.

Εἰδωλατρῆς, υ, ὅ, from εἰδωλον an idol, and λατρίς a servant, worshipper. Comp. under Λατρεύω.

An idolater, a servant, or worshipper of idols. 1 Cor. v. 10. Eph. v. 5. & al.

Εἰδωλον, υ, το, from εἶδος a form, appearance.

I. An image, or representation, whether corporeal or mental, of some other thing. Thus *Herodotus* and *Xenophon* (Memor. Socrat. lib. i. cap. 4. § 4.) use εἰδωλα for statues of men, *Plato* sometimes for universal ideas, or conceptions of the mind, and *Longinus* (De Sublim. § ix. p. 46. edit. 3tiæ. *Pearce*) for a poetical image. In *Homer* εἰδωλον is used for the shade, or aerial vehicle of a departed soul or mind, and is distinguished both from the body and the soul. Comp. Il. xxiii. lin. 103, 104, with *Odyss.* xi. lin. 600, 601, and see *Pope's* Note on the former passage, and *Lucian* on the latter, in *Dial. Diog. et Hercul.* tom. i. p. 262. *Plato* also applies it in this sense, *Phædon*, § 30, where consult *Forster's* Note. See further *Homer's* application of this word, Il. v. line 449. *Odyss.* iv. line 796. *Hesychius* explains εἰδωλον by ὁμοιωµα a similitude, εἰκων an image, σηµεῖον a sign, χαρακτῆριον σκιασίδες a shadowy representation, or delineation.

II. In the N. T. An idol, or image set up to be worshipped for God, and that whether intended as a representative of the true God, as \* *Acts* vii. 41; or of a false one, *Acts* xv. 20. 1 Cor. xii. 2. *Rev.* ix. 20.

III. A false god, usually worshipped by an

\* The Heathenish idolatry of worshipping the host of heaven, &c. is in the immediately following verses mentioned as distinct from that of the calf; and it is evident from the history, *Exod.* xxxii, that this latter was intended as a representative of *Jehovah*; for not only the people said of it (ver. 4.) *These be thy gods (Aleim) which brought thee up out of the land of Egypt*, but *Aaron* also (ver. 5.) *built an altar before it*, and *Aaron* made proclamation and said, *To-morrow is a feast to JEHOVAH*: And the similar idolatry of the golden calves set up by *Jeroboam* in *Dan* and *Bethel* is likewise in a very clear and striking manner distinguished from the worship of *Baal*, or the sun, 2 K. x. 28, 29, 31. In short, the worship of the calves was *Arian*, that of *Baal*, or the sun, was *Heathenish*, idolatry. Comp. 1 Cor. x. 7.

image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John y. 21. St. Paul says, 1 Cor. viii. 4 (comp. ch. x. 19.) that an idol is nothing in the world, which surely cannot mean absolutely nothing (whether by an idol be understood the image itself, or the sun, moon, air, *Cæsar*, or &c. represented thereby), but "nothing of a God: for the Apostle proves that an idol is nothing, because there is no God but one," as *Whitby* remarks; or, to use the words of the truly learned and excellent † *Brevint*, "Idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c. sometimes excellent works of God himself, as sun and moon, &c. but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them." Comp. *Isa.* xli. 24. *Hab.* ii. 18, 19. and *Οὐδεις* II. See also *Swicer's* Thesaur. in Εἰδωλον, and *Wolffius*, *Cur. Philolog.* on 1 Cor. viii. 4.

In the LXX this word answers not only to the Heb. עֵצָא an image, פֶּסֶל and פֶּסֶלֹ a graven image, and to עֲצוּבִים elaborate images, but also to עֲלִיִּם ruling gods, and to אֱלֹהִים gods, saviours.

Εἰχρ, Adv. from εἰχω to yield.

I. Rashly, without sufficient cause. occ. *Mat.* v. 22, where it plainly implies yielding, or giving way to an evil passion. Comp. *Col.* ii. 18. So *Homer* expressly uses ΕΙΚΕΙΝ δυνω for yielding to one's mind or passion. See Il. ix. lin. 109, 110, 5; 4. Il. xxiv. line 43. *Odyss.* v. line 127.

II. In vain, to no purpose. occ. *Rom.* xiii. 4. 1 Cor. xv. 2. *Gal.* iii. 4. iv. 11. In this sense also is implied a being overcome, or yielding to opposition and difficulty. On *Gal.* iii. 4, see *Elmsner* and *Wolffius*.

Εἰκοσι, ὦ, αἰ, τα, Indeclinable.

The number twenty. As δεκα ten is derived from δεχεσθαι, Ionic δεκασθαι, to hold, contain, so εἰκοσι may be deduced from εἶχω, 2d aor. εἶχον to have, contain, as containing many numbers under it. *Luke* xiv. 31. & al. freq.

Εικοσεννῆς, Indecl. from εἰκοσι and πέντε five.

Twenty-five. occ. *John* vi. 19.

† In his *Depth and Mystery of the Roman Mass*, p. 69.

Εἰκοσι-

Εικοσίτεσσαρες, δι, δι, declined as τεσσαρες, from εικοσι, and τεσσαρες *four*.

*Twenty-four*. occ. Rev. v. 8, 14.

Εικοσιτρεῖς, δι, δι, declined as τρεις, from εικοσι, and τρεις *three*.

*Twenty-three*. occ. 1 Cor. x. 8. where see *Wolfius*, *Whitby*, and *Doddridge*.

ΕΙΚΩ, from the Heb. קָיַע to obey, submit. To yield, submit. occ. Gal. ii. 5.

ΕΙΚΩ, from the Chald. ܩܝܐ, as, like as, or from the Heb. קָיַע, to be, and כּ like as, like, which two words are in the Heb. Bible often joined to this sense.

To be like, resemble. occ. Jam. i. 6, 23.

Εικων, ονος, ἡ, from εικω to be like, resemble.

I. A corporeal representation, an image, as of a man made of gold, silver, or &c. occ. Rom. i. 23.—of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. *Herodian*, lib. i. cap. 27, uses the word in this latter view, Νομισματα—εκτετυπωμενα την εκεινην ΕΙΚΟΝΑ, Money struck with his image."

II. An image, resemblance, likeness. See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenour of the Apostle's argument, to be used Heb. x. 1, for the essential or substantial form of a thing, that is, for the very thing itself, as opposed to its σκια shadow, or delineation; so it is parallel to σωμα the body, or substance, which the Apostle elsewhere opposes in like manner to its σκια, or shadow, Col. ii. 17. And accordingly the Syriac version explains εικονα, Heb. x. 1, by ܡܕܝܢܐ the substance, and Chrysostom by την αληθειαν the truth, or reality. (See *Αληθεια* II.) Comp. Rom. viii. 29. and see *Wolfius* on Heb. x. 1. and *Suicer's* Thesaur. in Εικων III.

Ειλικρινεα, ας, ἡ, from ειλικρινης.

Sincerity, purity. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Ειλικρινης, εος, ες, ο, ἡ, from ειλη, or ελη the shining or splendour of the sun (which from Heb. שָׁרַץ to shine), and κρινω to judge, discern.

Sincere, pure, unsullied, without, or free from, spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the lives or wills of

Christians, and the learned *Elsner* has shewn that it is sometimes applied in this view by the Greek writers; but since in St. Paul it seems to refer to δοκιμαζειν discernment, and is by St. Peter joined with διανοιαν understanding, the learned critic just mentioned takes it to import that clearness or perspicuity of mind or understanding, by which one is able to see all things evidently, and proceed without mistake. So ειλικρινης may be rendered clear, clearly discerning, of clear judgement or discernment, i. e. spiritually, in all things both of christian faith and practice. *Elsner* shews that the Heathen writers in like manner apply ειλικρινεα, ειλικρινω, and ειλικρινης to the understanding. occ. Phil. i. 10. 2 Pet. iii. 1. So *Clement* in his 1st Epistle to the Corinthians, § 32: Εἰ τις καθ' ἐν ἑαυτῷ ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΗ—If any one shall distinctly and accurately consider." But in Phil. i. 10, as the being ειλικρινης seems to be distinguished from δοκιμαζειν, as the consequence from the antecedent, and refers to the persons, and as it does not appear that a man is ever denominated ειλικρινης in respect of his understanding, *Kypke* adheres to the common interpretation of ειλικρινης, by sincere, sound, faultless, and adds two or three instances of this application by the Greek writers.

ΕΙΛΙΣΣΩ. It is generally derived from ειλω to turn, roll, or whirl round, (verso, circumago, *Scapula*); but I apprehend it should rather be deduced from the Heb. שָׁרַץ to move quickly. Comp. *Ελισσω*.

I. To roll or whirl round. So *Aratus*, in *Aristotle*, applies this word to the apparent motion of the stars rolling round the earth; and in *Homer*, II. xxiii. line 309, we have

Οἶσθα γὰρ ἐν περὶ τερμαθ' ἑλισσόμεν (for ἑλισσόμεν)

For well thou know'st to whirl around the goal. Comp. line 466.

II. In the N. T. To roll up, as a scroll. occ. Rev. vi. 14.

Εἰμι, from εω to be, which from Heb. הָיָה the same; but the σ, which we find in some of the deflections of εἰμι, as in εἰς, εἴς, εἴμεν, εἴσω, εἴθι, &c. seems to be communicated to them from the Heb. וְ is, are.

I. To

- I. *To be, exist, have existence, or being.* John i. 1, 2, 10. viii. 58. Heb. xi. 6. & al.
- II. And most generally, *To be*, denoting the *quality, state, condition or situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq.
- III. *To be, to happen.* Mat. xiii. 40, 49. xvi. 22. Mark xiii. 4.
- IV. *To be reckoned, or reputed.* Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7.
- V. *To signify, denote, represent figuratively or symbolically.* Mat. xiii. 37, 38, 39. & al. Comp. Mat. xxvi. 26, 28.
- VI. *To mean, import.* Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.
- VII. With a genitive case, it denotes *possession, or property.* Mat. vi. 13, *Σς εσιν*, *Of thee is*, i. e. *thine is*. So with a dative, Luke ix. 13, *Οὐκ εἰσιν ἡμῖν*, *There are not to us*, i. e. *we have not*. See Luke viii. 42. But, Mark xi. 24, the fut. *εσται* imports the *obtaining* somewhat asked, *εσται ὑμῖν*, *they shall be unto you*, i. e. *ye shall have or obtain them*. *Raphaelius* on this text produces a similar passage from *Arrian De Exped. Alexand.* ii. 14, 16. *Ὁ, τι γὰρ αὐτῶν εἶπες, ΕΤΑΙ ΣΟΙ*; *For, whatever you ask of me, you shall obtain or have.* Comp. *Elsner*.
- VIII. *Οὐκ εἰμι*, *Not to be*, i. e. *alive, to be dead*, occ. Mat. ii. 18. This is not only an *hebraical and hellenistical* phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by *Elsner*, *Raphelius*, *Alberti*, *Wulfius* and *Wetstein*; to which I add from *Homer*, II. vi. line 130, 1, 139, 40, *ΟΤΔΕ—δὴν ἦν*, *Nor lived he long.* Comp. II. ii. lin. 641, 2. So *Virgil*, *Æn.* vi. lin. 869, 70.
- Ostendit terris hunc tantum fata, neque ultra  
Esse sinent.*
- IX. *Εἰμι εἰς*—*To be for*, i. e. *to become.* Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely *hell-nistical* expression, and in the LXX often answers to the Heb. —לָרַחֵם. See inter al. Gen. ii. 7, 24. xviii. 18. in the Hebrew and LXX, and comp. under *Γίνομαι* I.

*Εἰμι.*

*To go.* This sense of the V. seems evidently derived from *εἰμι to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and Eng. *to be*. Thus the French say *Je suis à vous dans un moment*, *I am with*, i. e. *I come to*, you in a moment; *Je l'étois voir l'autre jour*, *I was*, or *went*, to see him the other day; and the Eng. *I am for London*, i. e. *I am going thither*, &c. &c. The simple V. *εἰμι*, *to go*, occurs not in the N. T. though some have taken it in this sense, John vii. 34, 36, but is here inserted on account of its compounds and derivatives.

*Εἰς* the same as *ἐν* (which see), being inserted according to the attic dialect.

*Ὅτι* on account of. occ. 2 Cor. vii. 12, thrice. *Εἰτε*, A conjunction, from *εἰ* if, and *τε* truly.

1. *If truly, if indeed.* occ. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Although, indeed.* occ. 1 Cor. viii. 5.

*Εἴ πως*, from *εἰ* if, and *πως* any how, by any means.

*Εἴ πως* by any means. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. ii. 35.

*Εἰρήνη* from *εἰρη* peace.

*To have peace, be at peace, be peaceable.* occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. *שָׁלוֹם*.

*Εἰρηνη*, *ης, ῆς*, from *εἰς* (εἰς) by connecting into one, or together (see Eph. ii. 14—17.); and *εἰς*, in this sense of connecting, joining, may be derived from Heb. *רֵעַ*, a companion, and as the V. in Hith. to associate oneself. *Peace, freedom, or cessation from enmity* in general.

I. *Peace* temporal, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11.

II. *Peace* spiritual, i. e. with God and our own consciences through Christ. Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7, where see *Macknight*, & al. freq. Hence

III. It is used as a *personal* title of Christ (comp. 1 Cor. i. 30.), the *Prince of Peace*. (Isa. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In

- IV. In an *hellenistical* sense it denotes *any*, or *all kind of, happiness, or well-being*. See Rom. ii. 10. Jam. iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence
- V. It is used as a *wish of happiness and welfare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26. —and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. שלום; and it may be worth adding, that the old Heb. compliment, לך שלום *peace be to thee*, is still retained in the East with only a slight variation.
- VI. Ειρηνην διδουαι, *To give, or grant peace*. occ. John xiv. 27, where *Raphael* shews that *Polybius* uses this Greek phrase for *giving or granting peace* in a political sense, and that in a like view he applies απολαττειν ειρηνην *to leave peace*, which corresponds to αριαναι ειρηνην of the Evangelist.
- Ειρηνικος, η, ον, from ειρηνη. *Peaceable, peaceful*. occ. Heb. xii. 11. Jam. iii. 17.
- Ειρηνοποιω, ω, from ειρηνη *peace*, and ποιω *to make*.  
*To make peace*. occ. Col. i. 20.
- Ειρηνοποιος, ο, ος, from ειρηνοποιω.  
*A peace-maker*, i. e. not only between man and man, but between man and God. So *Theophylact* explains ειρηνοποι by ος ετερος διασπορας καταλασσομενοι, —οι δια διδασκαλιας της εχθρας το Θεο πιστευοντες, *those who reconcile others at difference, those who by their doctrine convert the enemies of God*. See more in *Swicer's Thesaur.* on the word. occ. Mat. v. 9.
- ΕΙΠΩ, from the Heb. דבר *to shew, teach, inform*.
- I. *To say, tell*. It is used in the present tense by *Homer*, *Odyss.* ii. line 162. *Od.* xi. line 136. *Od.* xiii. line 7. but in the N. T. only in the 1 fut. *ειπω*. Mat. vii. 4, 22. & al. freq. Comp. *Επειω*.
- II. *To say, command, order*. Mat. xiii. 30. xvii. 20.
- III. *To say, ask*. Mat. xxi. 25.
- ΕΙΣ, μια, iv.  
A noun of number, *One*. It is by some derived from the V. εμει *to be*, q. d. a, i. e. one, *being* or thing. But may it not be better deduced from the Heb. *אין* a *being*, or rather perhaps (on account of it's aspirate breathing) from *אין* *that which is*? Comp. *Mia*.
- I. *One*. Rom. iii. 10. & al. freq. John x. 30, *I and the Father are (not as one person, but) in one thing*, as the word is accordingly rendered by many translators cited in *Campbell's Note*. 1 Cor. x. 17, *Because the Bread (is) one*, i. e. the memorial of one and the same thing, namely the body of Christ broken for us, *we, being many, are one body* (of Christians); *for we are all partakers of the one bread*. See *Bowyer's Conject.* and especially *Dr. Bell*, *On the Lord's Supper*, p. 77, 81, 182. 2d edit.  
On Luke x. 42, see under *Χρησ* I.
- II. It denotes *unanimity or consent*. Acts iv. 32, where see *Wolfius* and *Swicer's Thesaur.* under 'ΕΙΣ I. 4. *Απο μιας (γυνωμης, or βουλης, namely) With one consent*. Luke xiv. 18, where see *Elsner* and *Welstein*.
- III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. *אין*, used in like manner; yet this application is not merely *hellenistical*; for in *Polybius* we meet with this expression, εν τη ΜΙΑΙ και εικοστη βιβλω, i. e. as we also say in English, *in the one and twentieth book*; and in *Herodotus*, lib. v. we read τω ENI και τριακωστω (επει namely) *in the one and thirtieth year*, for τω πρωτω, &c. See *Mat.* xxviii. 1. 1 Cor. xvi. 2. *Mark* xvi. 2. Comp. *ver. 9.* and *Rev.* vi. 1.
- IV. *One, one only, unicus*. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.
- V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a merely *hellenistical* or *hebraical* sense of *his*, conformable to the similar use of the Heb. *אין* *one*; yet *Kypke* on *Mat.* viii. 19, produces *Euripides*, *Plutarch*, *Lucian* and *Dionysius Halicarn.* applying the masc. *his*, and fem. *μια* in like manner. So *his τις* a *certain one*, *Mark* xiv. 47, 51, is used in the same sense by the Greek writers, as by *Homer* II. i. line 144. 'ΕΙΣ ΤΙΣ αρχος ανηρ. *Some certain chief man*, and by *Arrian* (see *Raphaelius*),



phelius), and Lucian, tom. i. p. 670. ΕΙΣ ΤΙΣ μὲν αὐλῶν—A certain one of them. Comp. Luke vii. 10.

VI. 'Εἷς καὶ ἕτερος, One and another, Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. 'Εἷς καὶ εἷς, One and the other, for εἷς μὲν—ἕτερος δέ, or ὁ μὲν—ὁ δέ. Mat. xx. 21. xxiv. 40, 41. That this use of εἷς is agreeable to the hebrew and hellenistical idiom cannot be disputed. See 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that Aristotle, as cited by the learned Hoogveen on Vigerus De Idiotism, cap. i. reg. 4, applies the word in the same manner, when he says, Δυσὶ τὰ λελόντων ἐχόντα, 'ΕΝ μὲν ᾧ θεωρεῖται τὰ τοιαῦτα τῶν ὄντων, ᾧ δὲ ἀρχαὶ μὴ ἐνδεχόντας ἀλλῶς ἐχέειν, 'ΕΝ δὲ γὰρ, ᾧ τὰ ἐνδεχόμενα. There are two parts of which reason consists (*Duas animæ rationalis partes*, Hoogveen); one by which we contemplate such things whose principles cannot be otherwise, the other by which we consider contingencies." I add from Pindar, Nem. vi. line 1,

'ΕΝ ἀνδρῶν, 'ΕΝ θεῶν γένος.

One is the race of men, another that of the Gods.

So in our best English poets, one and one are often used for one and another. Comp. 1 Thes. v. 11, Οἰκοδομεῖται εἷς τὸν ἑνα, Edify one another. For similar expressions in the Greek writers see Kypke.

VIII. 'Εἷς καὶ εἷς, One by one. occ. Mark xiv. 19. John viii. 9. 'Ο δὲ καὶ εἷς—And each one in particular—occ. Rom. xii. 5. If καὶ in these expressions be put for the preposition καὶ, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative ἑνα. Some therefore regard καὶ εἷς as an *Hebraism*, and remark that εἷς is here used as if it were undeclined, like *Hebrew* nouns. It may seem, however, from Lucian's producing καὶ εἷς in his \* *Solœcista*, that, though not indeed a pure *Attic* phrase, yet it was

sometimes used among the Greeks themselves in his time, as it certainly is by Eusebius, Præp. Ev. X. 1. Hist. Eccl. X. 4. See Weistien Var. Lect. on Mark. But Beza, and after him other learned men, and particularly Blackwall, Sacred Classics, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that καὶ should be taken not as a preposition, but as a contraction of the two particles καὶ εἷς and then; so that εἷς καὶ εἷς might be strictly rendered one and then one, or another; and ὁ—καὶ εἷς one or this, and then one or another. And true indeed it is that the purest *Attic* writers often put καὶ for καὶ εἷς; and Blackwall cites from Aristophanes καὶ applied in the same manner before an *aspirate* breathing. But still neither of the phrases εἷς καὶ εἷς, nor ὁ—καὶ εἷς, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of Beza and Blackwall, yet that of the latter seems on their principles still less defensible. We do indeed meet with ὁ καὶ εἷς for each one in the 3d book of Maccabees, chap. v. 22, and in several of the later *Christian* Greek writers, but I believe in none of the ancient classic authors. On the whole therefore it seems most just and reasonable to say, that καὶ εἷς, as used by the sacred penmen, is either an *hebraical* or *hellenistical* expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See Bowyer's Conject. on Mark, and comp. under ἰδιώτης. Εἷς, A preposition. It generally implies motion, so may probably be derived from εἰς, or εἰμι, to go.

I. Governing an Accusative,

1. Into. Mat. ii. 13; 14. & al. freq. Acts xvi. 40, Εἰσῆλθον εἰς τὴν Λυδίας, They entered into Lydia's house." Alberti on the place proves this a pure and elegant Greek phrase, by citing from Aristophanes. Plut. line 237,

Ἢν μὴ γὰρ εἰς Φειδαῶν εἰσεῶνεν τυχῶ.

For if I happen to enter into the house of a miser."

\* ΑΟΤΚ. Εἰ ἀπὸ ΚΑΘ' Εἰς λαθῶσι σε περιῶν, ΣΟΑ. Εὐκαλοῖ γὰρ. ΑΟΤΚ. 'Ο δὲ ΚΑΘ' Εἰς πᾶσι περιῶν; Luc. What? Does each (solecism) escape

you as it passes? Sol. So in truth they seem to do. Luc. But how could ΚΑΘ' Εἰς (for each) miss you? Lucian Solœcist. tom. ii. p. 984. E. edit. Bened.

And

And line 242,

ἢ δ' ΕΙΣ *παρρηλικήν* ἀνθρώπων εἰσελθὼν  
τυχῇ.

*If I happen to enter into the house of an extravagant fellow."*

And from *Lysias*, ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ *τον σου*, *Entering into my father's house."* See also *Wolfius* on the text. But, after all, observe that in *Acts* many of the best MSS read not *eis*, but *pros*. See *Wetstein*, *Bowyer*, and *Griesbach*.

2. *To, unto.* Mat. xv. 24. xxii. 4. John xi. 31, 32. & al. Comp. John xiii. 1. Eph. iii. 19; where see *Raphelius* and *Wolfius*.

3. *Among.* Luke xxiv. 47. John vi. 9. Rom. xv. 16.

4. *On, upon.* Luke xv. 22. John viii. 6.

5. *At, on*, applied to something lately preceding. Luke xi. 32.

6. *Towards, with respect to.* Rom. xvi. 19, twice. 1 Pet. iv. 9. Luke vii. 30, where see *Campbell's* Note.

7. *Before, in the presence of.* Acts xxii. 30.

8. *For, on account of.* Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. Comp. Rom. xvi. 6.

9. *Of, concerning.* Acts ii. 25. xxv. 20. 2 Cor. xii. 6. Eph. v. 32, where *Raphelius* shews that *Herodotus* and *Pausanias* use the preposition in this sense. And so do several other Greek writers cited by *Kypke* on Acts ii. 25.

10. *Against.* Mat. xviii. 21. Luke xii. 10; on which latter text observe, that *Xenophon* uses *eis* in the same sense, *Memor. Socrat.* lib. iii. cap. 14. § 4. Νομισας ὁ νεανίσκος ΕΙΣ ΑΥΤΟΝ εἰσθῆναι τὰ λεχθέντα—The young man thinking that these things were spoken against him."

11. *Through, or by.* Acts vii. 53. Comp. Mat. xii. 41. Luke xi. 32. *Philem.* ver. 6.

12. *In order to.* Rom. i. 17. xvi. 26,

13. *Of time, For,* 1 John ii. 17. & al.

14. It is used for *En In, at.* Mat. ii. 23. Mark i. 9. ii. 1. John i. 18. Acts viii. 40. xxv. 15. & al. We need not have recourse to the *hebraical* or *hellenistical* idiom to account for this application of the word, since the purest Greek writers have used it in the same sense, as may be seen in *Pole Synops.* on Mat. ii. 23,

in *Raphelius* and *Wetstein* on Mark ii. 1, Luke i. 20, in *Blackwall's Sacred Classics*, vol. i. p. 150, 8vo. and in *Hutchinson's* Note 3, on *Xenophon*, *Cyri Exped.* lib. ii. 163, 8vo.

15. *For, as.* 1 Cor. iv. 3, Εἰς ἐλαχιστον ἄνθρωπον. *Wolfius* says that *eis* is here pleonastical after the Hebrew idiom, and for proof cites the Heb. *עַל*, Hag. i. 9. *Anacreon*, however, applies *eis* in a very similar manner, *Ode* xiv. line 15,

—Εὖδ' ἐαυτὸν

ἄρπυσεν Εἰς βέληματα.

Then (Cupid) threw himself upon me *for*, or *as*, an arrow.

So *Lucian*, *Pseudom.* tom. i. p. 877, Οὐδ' Εἰς πλοῦτον ἀνθησκαυριζεν, Nor did he lay it up *for*, or *as*, a hoard or treasure." Comp. Acts viii. 23, where see *Alberti*, *Wolfius*, and *Doddridge*.

II. With an infinitive verb, and the neut. article το, it may be rendered,

1. *For, for to.* 1 Cor. xi. 22.

2. *That, to the end or intent that.* 1 Cor. x. 6. Eph. i. 12. 2 Thess. i. 5. Comp. chap. ii. 6.

3. *So that.* Rom. i. 20. 1 Thess. ii. 16. Heb. xi. 3.

III. In composition *eis* retains the sense of *into*, or *in*, as in the following words.

*Εἰσελθω*, from *eis* *into*, *in*, and *elw* *to bring*.

*To bring in, introduce*, whether really, as Luke ii. 27. & al. or figuratively, as Heb. i. 6.

*Εἰσακλῶ*, from *eis* *in*, and *aklῶ* *to hear*.

*To let words sink into one's ears*, as it were, (comp. Luke ix. 44.), q. d. *to hear in*.

I. *To hear, listen, or attend favourably.* occ. Mat. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7.

II. *To hear, hearken to obediently.* occ. 1 Cor. xiv. 21. *Raphelius* has observed, that *Herodotus* uses the V. in the same sense.

*Εἰσδεχόμεναι*, from *eis* *in*, and *dechomai* *to receive*.

*To receive into*, namely, favour or communion, *to receive.* occ. 2 Cor. vi. 17.

*Εἰσδραμῶ*, from *eis* *in*, and *absol.* *draimō* *to run*, which see.

*To run in.* An *absol.* verb, whence in the N. T. we have *εἰσδραμῶσα* particip. fem. sing. 2 aor. occ. Acts xii. 14. Comp. *Εἰσφραχῶ*.

O 2

Εἰσεμι,

Εἰσεμι, from εἰς *in, into*, and εἰμι *to go*.

*To go, or enter, into.* occ. Acts iii. 3. xxi. 18, 26. Heb. ix. 6.

Εἰσελευθω, from εἰς *in, into*, and ελεuthω *to come*.

*To come, or enter, in.* An obsolete verb, whence in the N. T. we have 2d aor. (by syncope) εἰσῆλθον, infin. εἰσελθῆναι, particip. εἰσελθών, 1st fut. mid. εἰσελευσάμαι, perf. mid. Attic. εἰσεληλυθα. Jam. v. 4. See under Εἰσερχομαι.

Εἰσενεῖκω, from εἰς *in, into*, and the obsolete ενεῖκω *to bring, lead*, which from הנניח the Hiph. of Heb. נניח the same. *To bring in, lead into.* An absol. V. used in the N. T. in the 1st and 2d aorist. occ. Mat. vi. 13. Luke v. 18, 19. xi. 4. 1 Tim. vi. 7, where comp. Eccles. v. 15.

Εἰσερχομαι, from εἰς *in*, and ερχομαι *to come*. It borrows most of its tenses from εἰσελευθω.

I. *To come in, enter, in whatever manner.* See Mat. v. 20. vi. 6. vii. 13. viii. 8. (Comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.

II. *To enter into the possession of.* occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27.

III. *To happen.* Luke ix. 46.

IV. Εἰσερχεσθαι καὶ ἐξερχεσθαι, *To go in and out.* John x. 9. Acts i. 21. It is an Hebrew phrase for familiar conversation, or performing the usual actions of life, or according to Wolfius, for executing a public office. Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX, and Εἰσπορευομαι II.

Εἰσκαλεω, ω, from εἰς *in*, and καλεω *to call*. *To call, or invite, in.* occ. Acts x. 23.

Εἰσόδος, ος, ῆ, from εἰς *in*, and ὁδός *a way*. *A way in, or into, an entrance, a first coming.* occ. Acts xiii. 24. 1 Thess. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11.

Εἰσπηδω, ω, from εἰς *in*, or *into*, and πηδω *to leap*, which perhaps from the Heb. פדד *to separate, free*.

*To leap, spring, or rush, in.* occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical V. used by the Greek writers to express violent exertion on sudden emergencies.

Εἰσπορευομαι, from εἰς *in*, and πορευομαι *to go*.

I. *To go, or enter, in.* See Mark i. 21.

xi. 2. Luke xi. 33. Acts iii. 2. Mat. xv. 17. Mark iv. 19.

II. Εἰσπορευομαι καὶ ἐκπορευομαι, *To go in and out; an Hebraism denoting familiar conversation, or the executing of a public office.* occ. Acts ix. 28. Comp. Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Εἰσερχομαι IV. Εἰσερχω, from εἰς *in, into*, and τρεχω *to run*.

*To run in.* Comp. Εἰσδραμω.

Εἰσφέρω, from εἰς *in or to*, and φερω *to bring*.

*To bring to, or into.* occ. Acts xvii. 20. Heb. xiii. 11. Comp. Εἰσενεῖκω.

EITA, An Adv. of time or order, from the Heb. הַיָּמָה *time, season*.

*Then, afterwards.* Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, Alberti and Rophelius understand εἰτα to denote an animated interrogation, like the Latin Itane? Itane verò? *What then?* And they cite Aristophanes, Demosthenes and Ælian applying it in this manner. But Qu? whether the common interpretation, *Further, furthermore*, quod accedit, as εἰτα often signifies, is not better?

Εἴτε, A conjunction, from εἰ *if, whether*, and τε *and*.

1. *And if.* 1 Cor. xiv. 27.

2. *Whether, repeated εἴτε—εἴτε, whether—or.* 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where Kypke produces Dionysius Halicarn. Demosthenes, and Josephus repeating εἴτε in the same manner. So Plato; see Vigerus De Idiotism. p. 515. edit. Zcunii, Lips. 1788.

Εἰωθεῖν and Εἰωθός. See under Εθω.

EK before a consonant, EZ before a vowel. A preposition, derived perhaps from the Chald. עַךְ *to go*, which from the Heb. עָלָה the same.

I. Governing a Genitive,

1. It denotes *motion from* a place, *Out of, from.* Mat. ii. 15. viii. 28. xxviii. 2. Mark i. 29. & al.

2. *Out of, of, from*, in almost any manner. See Mat. i. 3, 18. ii. 6. iii. 9. v. 37. xiii. 47. xxvi. 21. John xiii. 4. Rom. ii. 8. On Acts x. 45. xi. 2. Rom. iv. 14, 16, we may observe, that the Greek writers in like manner say, δι' EK τῆς περιπατεῖς for the peripatetics, δι' EK τῆς σοφίας for the stoics; and on Tit. ii. 8.

Ἠεὶτε

Welstein cites *Sextus Empir.* several times using 'ΟΙ ΕΞ ΕΝΑΝΤΙΑΣ (γνώμης or χωρᾶς, namely) for *opponents* or *opposites*. *Τίνας, οὐ τίνας, some*, is understood before *ex* or *ἐξ*, Luke xi. 49. xxi. 16. John xvi. 17. Acts xxi. 33. & al. An ellipsis usual in the Attic writers. See *Bos Ellips.* in *Τίς*.

3. *From, or by.* Mat. xii. 37. xv. 5. John vi. 65. Rom. i. 4.
4. *Of time, From, ever since.* Mat. xix. 20. Acts ix. 33. So *Xenophon*, *Cyropæd.* lib. vi. p. 341. edit. *Hutchinson*, Svo. ΕΚ πολλῶν a long time since," *καίρῳ* being understood. But *ἐκ δευτέρῳ* means *the second time*, so *Vulg.* *secundò*; *ἐκ τρίτῳ*, *the third time.* *Vulg.* *tertiò*. See Mat. xxvi. 42, 44. Acts x. 15. xi. 9. *Raphelius* on Mat. xxvi. 42, cites *Polybius* using the phrase *ἐκ δευτέρῳ*. To whom we may add *Lucian*, *Amores*, tom. i. p. 1067. *Josephus*, *Ant. lib.* xx. cap. 4. § 4. and cap. 5. § 2.
5. *Of price, For.* Mat. xx. 2.
6. *Of place, At.* Mat. xx. 21, 23. & al. *Raphelius* shews that *Herodotus* uses the preposition in this sense, and so do the LXX frequently for the Heb. particle *in*. Comp. (inter al.) Exod. xiv. 20. 2 Sam. xvi. 6. 1 K. xxii. 19. 2 Chron. iii. 16. iv. 8, in the LXX and Heb.
7. *In.* It is sometimes equivalent to *ex*. Thus Luke xi. 13, "Ὁ πατήρ ὁ ΕΞ ὑρα-νῶν, means (Your) Father who is in heaven. Comp. Mat. vii. 11. But see *Bowyer* and *Campbell* on Luke. In 2 Cor. v. 2, τοῦ ΕΞ ὑρανῶν answers to ΕΝ τοῖς ὑρανοῖς, ver. 1, and refers, as *Raphelius* observes, to that celestial glory with which our bodies shall hereafter be clothed. The excellent critic just mentioned (whom see) shews, that both in *Xenophon* and *Herodotus* *ex* or *ἐξ* is sometimes equivalent to *in*. To the examples he has produced from *Herodotus*, I add from lib. i. cap. 62, Ἀθηναίων δὲ οἱ ΕΚ τῆς ἀσείας, But those of the Athenians who were in the city—" and from *Josephus*, *Ant. lib.* xiii. cap. 2. § 1. "Οἱ ἀσεβεῖς καὶ φυλάδες ΕΚ τῆς ἀκροπόλεως, λανθίσαντες, The impious, and deserters who were in the citadel (*qui in arce erant*. *Hudson*) were greatly terrified." Comp. 1 Mac. xiii. 49. The learned *Zcunius*, in his edition of *Vigerus De Idiotism.* p. 601. Lips.

1789, remarks, that "*ex* is elegantly used for *in*, if any thing is so done in a place, that the same regard is had to another place." For examples he refers to *Homer*, II. xix. line 375, *Polyb.* ii. 10. *Thucyd.* vi. *Anacreon.* Ode xxiv. line 10.

II. In composition it signifies,

1. *Out, out of, from, off*, as *ἐκβαλλῶ* to cast out, *ἐκλινάσσω* to shake off.

2. *Intenseness*, as *ἐκθαμβῶ* to terrify exceedingly; but this perhaps ultimately coincides with the preceding sense.

III. Before the syllabic augment of compound verbs the *x* in *ex* is changed into *ξ*, for the sake of sound, as in *ἐξετάσσω* from *ἐκτεταῖω*.

*Εκαστος*, η, ον, "παρά το ἕκασ, ὁ μὴ πηλὰς, διὸν κατωρισμένος, from *ekas* far, far off, not near, as being separated, or considered as distinct from others; says the Etymologist: But *Eustathius* in *Dammi Lexic.* col. 2610, observes more particularly, "that *ekastos* is the superlative of *ekas*, by syncope for *ekastalos*: for unity, adds he, remains as it were rolled up (*εσφυγλυμμένη*) by itself; the number two recedes from it in two parts, whence the comparative *ekalepos* both is spoken of two; three, four, &c. recede still further; hence to these is applied the superlative *ekastoi*, which denotes a multitude far removed (*ekas ὅσων*) from unity, and divided in itself."

*Each, every one*, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers, and in the N. T. joined, when singular, with verbs plural, as Mat. xxvi. 22, *They began to say unto him εκαστος αὐτῶν*, namely, each one of them. Phil. ii. 4, *Μη τα ἑαυτῶν εκαστος σκοπεῖτε*, *Regard not ye*, i. e. each one of you, *your own things*." Comp. Mat. xviii. 35. Acts ii. 6, 8.

*Εκαστὸς*. An adv. of time, from *ekastos* each, and *ὅτε* when.

*Always*, q. d. *each when, at every time.* occ. 2 Pet. i. 15.

*Εκατόν*, ὀν, αἰ, τα. Indeclinable.

A noun of number, *An hundred*, perhaps from *ekas* far (which from *χαλῶ* to recede, see under *Kalos*) because far removed from unity, or the beginning of numbers. Mat. xiii. 8. & al. freq. *Herodotus*, lib. i. cap. 193, says that the country about *Babylon* was so fertile as constantly

constantly to produce two hundred, and sometimes three hundred fold.

ἑκατοετίας, εος, ες, δ, ἡ, from ἑκατον a hundred, and ετος, a year.

Of an hundred years, an hundred years old. occ. Rom. iv. 19.

ἑκατοκτασιων, εος, δ, ἡ, και το—ον, from ἑκατον a hundred, and κτασιων, which is used only as a numeral termination, answering to -plex in Latin, and -fold in Eng. and may be derived from the Heb. שָׁרַב denoting accretion, or accession.

An hundred-fold, centuplex. occ. Mat. xix. 29. Mark x. 30.

ἑκατοκταρχης, εος, δ, from ἑκατον an hundred, and αρχω to command.

A centurion, a Roman military officer commanding an hundred men. Acts x. 1. & al.

ἑκατοκταρχης, υ, δ.

The same as ἑκατοκταρχης, which see. Mat. viii. 5. & al. freq.

The LXX have frequently used this word in the plur. for the Heb. רִבְזִים captains of hundreds.

ἐκβαλλω, from εκ out, and βαλλω to cast, drive.

I. To cast out, as with the hands. Acts xxvii. 38.

II. To cast, or pull out. Mat. vii. 4, 5. Mark ix. 47.

III. To cast out, eject, as the excrements. Mat. xv. 17.

IV. To cast out, reject, despise, condemn. occ. Luke vi. 22, where Kypke shews the V. is thus used by Arrian, Josephus, Dionysius Halicarn. Demosthenes and Plutarch; and he here explains σρομα by authority, credit, credibility, and produces Josephus applying the N. in the like sense. But comp. Campbell.

V. ἐκβαλλειν εἶω, To cast out, of the synagogue and congregation namely, to excommunicate, John ix. 34, 35. Comp. Rev. xi. 2, and see Vitrings there.

VI. To cast or drive out, to expel. See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 58. 3 John ver. 10. On Mat. xii. 27, see Whistly; and comp. Εξομης below.

VII. To send out, or forth. Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VIII. To send away, dismiss. Mark i. 43. Jam. ii. 25.

IX. To bring out or forth, to produce. Mat. xii. 35. xiii. 52. Luke x. 35. Raphaelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that Herodotus, lib. vi. cap. 69, uses the phrase ΕΚΒΑΛΛΕΙΝ επος for uttering an expression.

ἐκβασις, εος, att. εως, ἡ, from εκβαινω to go out, escape, happen, evadere, evenire, which from εκ out, and βαινω to go.

I. A way out, a way to escape. occ. 1 Cor. x. 13.

II. An event, end. occ. Heb. xiii. 7.

ἐκβλεω, ω, from εκ out, and obsol. βλεω to cast, which see.

To cast out. An obsol. V. whence in the N. T. Mark xvi. 9, we have 3d pers. sing. pluperf. act. εκβεληκει, Ionic for εξεβεληκει, 1st. aor. pass. εξεβεληθεν, 1st fut. εκβεληθησομαι.

ἐκβολη, ης, ἡ, from εκβολου perf. mid. of εκβαλλω.

A casting out. occ. Acts xxvii. 18, where εκβουην ποισισθαι, literally, to make a casting out, signifies to lighten a ship, by throwing out, or heaving overboard, the wares with which she is laden. Wetstein cites the same phrase from Dio. Chrys. the LXX have also used it in the sense of throwing overboard, Jon. i. 5, where it answers to the Heb. הוֹרִי to cast forth.

ἐκβαμιζω, from εκ out, and γαμιζω to give in marriage, which from γαμος marriage. To place out in marriage, nuptai colloco, to give in marriage, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38.

ἐκβαμισκομαι, Pass. from εκ out, and γαμιζω to give in marriage. Comp. ἐκβαμιζω.

To be given in marriage. occ. Luke xx. 34, 35.

ἐκβολα, ων, τα, from εκ from, and γαβολα perf. mid. of γαμιζω to be born.

Descendants, grand-children. occ. 1 Tim. v. 4, where the Eng. translation renders it nephews, which, at the time that translation was made, signified \* grand-children, or descendants however distant, but is now no longer commonly used in either of these senses.

ἐκδαναναι, ω, from εκ out, or entirely, and δαναναι to spend.

\* See Johnson's English Dictionary in Nephew.

To

*To spend entirely, expendere.* occ. 2 Cor. xii. 15.

*Εκτεχωμαι*, from *εκ* out, and *τεχωμαι* to look, *expect*, which see.

I. *To look out for, to expect.* occ. John v. 3. 1 Cor. xvi. 11. Heb. xi. 10. See the Eng. translation of the two latter passages. On John v. 3, 4, observe that the words at the end of ver. 3, *εκτεχωμαιων της τε υδατος κηρηειν*, were originally wanting in the *Alexandrian*, and another ancient MS, as they still are in a third ancient, and another later one; and that all the 4th verse was likewise wanting in the second MS just mentioned, as it also is in the *Vatican*, *Cambridge*, and another later MS, that in three later MSS it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, *Griesbach* marks all the words beginning with *εκτεχωμαιων* in the third, to *νοσημαλ* at the end of the fourth verse, as what ought probably to be omitted.

II. *To expect, wait for.* occ. Acts xvii. 16. 1 Cor. xi. 33. 1 Pet. iii. 20.

*Εκδηλος*, α, δ, δ, from *εκ* out, and *δηλος* manifest.

*Manifest, evident.* occ. 2 Tim. iii. 9.

*Εκδημαω*, ω, from *εκδημος* one who is absent, or hath travelled, from his own people or country, which from *εκ* out of, from, and *δημος* a people.

I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.

II. In the N. T. *To be absent*, either from the Lord, or from the body. occ. 2 Cor. v. 6, 8, 9. *Socrates* in *Plato's Phædon*. § 12, calls his departing out of this life ΑΠΟΔΗΜΙΑ. See *Campbell's Prelim. Dissertat.* to the Gospels, p. 239.

*Εκδιδωμι*, from *εκ* out, and *διδωμι* to give. *To let out, i. e. to set to farm.* occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. *Plato* uses this word. See *Wetstein* on Mat.

*Εκδιηλομαι*, σμαι, from *εκ* out, or intensive, and *διηλομαι* to recount.

*To recount, rehearse, or relate particularly, enarro.* occ. Acts xiii. 41. xv. 3.

*Εκδικω*, ω, from *εκ* intens. and *δικη* vengeance, punishment.

I. With an accusative of the person, *To*

*avenge, revenge.* occ. Luke xviii. 3, 4. Rom. xii. 19. Rev. vi. 10. xix. 2.

II. With an accusative of the thing, *To avenge, punish.* occ. 2 Cor. x. 6.

*Εκδικησις*, ις, att. *ως*, η, from *εκδικω*.

I. *Avengeance, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19.

II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person namely. See *Machnight* on the two latter texts.

*Εκδικος*, α, δ, η, from *εκδικω*.

*An avenger.* occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. *εκδικος* may be considered as an adjective, and joined with *διακονος*, a vindictive minister (see *Bowyer*); or rather, as Bishop *Pearce* conjectured (Epist. Altera ii. §), and as four MSS cited by *Wetstein*, and six by *Griesbach*, read, *ως εκδικος* should be placed before *εκδικος*, and joined with *διακονος*, a minister for wrath, as just before *διακονος*—*ως το αλαδον*, a minister for good.

*Εκδιωκω*, from *εκ* out, or intens. and *διωκω* to persecute.

*To persecute violently, expel, or drive away by persecution.* occ. Luke xi. 49. 1 Thess. ii. 15.

*Εκδολος*, α, δ, η, from *εκδιδωμι* to deliver up. *Given, or delivered up.* "In *Polybius* and *Herodian*, *εκδολος* are those who are delivered up to the enemy, to be treated according to their pleasure." *Stockius*. occ. Acts ii. 23. See also *Raphelius*, *Wolfius*, *Kypke*, *Wetstein*, and *Bowyer*.

*Εκδοχη*, ης, η, from *εκτεχωμαι* to look for, *expect*, which see.

*A looking for* (Eng. trans.), *expectation.* occ. Heb. x. 27.

*Εκδυω*, from *εκ* out, and *δυω* to clothe.

*To unclothe, divest, strip off*, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30.—of the body. occ. 2 Cor. v. 4.

EKEI, An Adv. of place, perhaps from the Chald. *קן* to go, and *ר* postfixed to, towards, or from the Chald. *הנה* here.

1. *There, in that place.* Mat. ii. 13, 15. & al. freq.

2. *Thither, to that place.* Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in *Elaner*, *Kypke* and *Wetstein*, Var. Lect. on Mat. ii.

O 4

Εκσθεν,

**Εκείθεν**, An Adv. of place, from *εκεί* *there*, and the syllabic adjection \**θεν* denoting *from a place*.  
*From thence*. Mat. iv. 21. v. 26. & al. freq.

**Εκείνος**, η, ο, A pronoun demonstrative, from *εκεί* *there*, and *ος* (frequently used for *δ* or *αυτος*) *that, or he*.  
*That, that there* (as we say), or as French *celui-là*, *He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. Jamr. iv. 15.

**Εκείσε**, An Adv. of place, from *εκεί* *there*, and *† σε* a syllabic adjection denoting *at a place*.  
*There, at that very place*. occ. Acts xxi. 3, xxii. 5.

**Εκζητω**, ω, from *εκ* *out*, or intensive, and *ζηλω* *to seek*.

I. *To seek out*, or *diligently in order to obtain*. occ. Heb. xii. 17.—or *to know*. occ. 1 Pet. i. 10.

II. *To seek diligently*, or *earnestly after*, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase *εκζητειν Θεον* for the Heb.—בקש or דרש את יהוה. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2.

III. *To require*, or *exact severely*. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. בקש or דרש. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

**Εκθαμβω**, ω, from *εκ* *out*, or intensive, and *θαμβω* *to amaze, astonish*.  
*To amaze, astonish exceedingly*, whence *Εκθαμβομαι, υμαι*, Pass. *To be amazed, astonished exceedingly*, either with *wonder*, or *fear*, *to be terrified out of one's senses*, or *wits*, as we say, *to be astounded*, or *confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15.—*εκθαμβηθη* “*was struck with astonishment*; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.);” *Doddridge's Paraphrase*, whom see, as also *Whitby*.

\* This syllable, as also *σι* of the same import, seems a derivative from the Heb. *שמ* *to decline*; the *י* being dropt as usual.

† This syllabic adjection, as also *ζι*, and perhaps *δι*, may be derived from the Heb. *מז* *this*.

**Εκθαυλος**, ο, δ, η, from *εκ* *out*, or intensive, and *θαυλος* *amazement*.  
*Amazed, astounded, astonished exceedingly*. occ. Acts iii. 11.

**Εκβάλω**, ο, δ, η, και *το—ον*, from *εκ* *out*, *to put out*, *expose a child*, which see.  
*Exposed, cast out, abandoned*. occ. Acts vii. 19.

**Εκκαθαίρω**, from *εκ* *out*, and *καθαίρω* *to purge*.  
*To purge out, purge, cleanse*. occ. 1 Cor. v. 7. 2 Tim. ii. 21.

**Εκκαω**, from *εκ* *out*, or intensive, and *καω* *to burn*.

*To burn, be violently inflamed*, *exardere*. occ. Rom. i. 27, where see *Wetstein*; and observe, that an authentic and striking comment on this passage of St. Paul may be found in *Virgil's* 2d Eclogue, where the poet, describing his unnatural lust for *Alexis*, in the strongest terms, even uses the very words *ardeo* and *uro burn, inflame*, to express the violence of his abominable passion, line 1,

*Formosum Pastor Corydon ardebat Alexis.*

line 68,

*Me tamen urit amor.*

How painful and horrid is it to think, that a man of *Virgil's* elegant and improved understanding should be given up to a mind so undiscerning, and to such vile † affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in *Leland's* Advantage and Necessity of the Christian Revelation, pt. ii. ch. 3. p. 49, &c. and ch. vi.

† Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Mous. Bayle in his Dictionary. Art. VIRGIL, Note (E.), where see more. In his *Bucolics* “he (*Virgil*) relates very criminal passions, but that is no proof that he was tainted with them. *The passion for boys was not less common in the Pagan times than that for girls*, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without it's being a sign that he related his own adventures, or approved the passions he mentioned.”

p. 61,

p. 61, &c. and ch. viii. p. 126, &c. and ch. xi. p. 183, 8vo. Comp. also *Juvenal's* 11d Suture.

Εκκαλω, ω, from εκ out, and καλος bad, weak, faint-hearted.

To faint, fail, flag, to give out, as we say, occ. Luke xviii. 1, where see *Kypke* and *Wetstein*. 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13.

Εκκεντω, ω, from εκ intens. and κεντω to stab.

To stab, or pierce deeply. occ. John xix. 37. Rev. i. 7.

In several places of the LXX it answers to the Heb. קרַךְ to pierce, stab; and, according to *Aldus's* edition, even in Zech. xii. 10, where *Aquila*, *Symmachus* and *Theodotion* have likewise ἐκεντησαν.

Εκκλω, from εκ out, and κλω to break.

To break out, or off. occ. Rom. xi. 19, 20.

Εκκλειω, from εκ out, and κλειω to shut.

To shut out, exclude. occ. Rom. iii. 27. Gal. iv. 17.

Εκκλησια, ας, η. It seems to be derived from εκκαλειν to call out, though the learned *Mintert* chooses to deduce it from the Heb. קָהָל an assembly, for which the LXX have very frequently used Εκκλησια.

I. An assembly of the people, called out by the civil magistrate. In this sense it is used by the \* Greeks, and particularly by the † Athenians, and thus it is applied, Acts xix. 39. Hence

II. An assembly of the people, though not thus lawfully called out. occ. Acts xix. 32, 40.

III. A general assembly of the Israelitish people. occ. Acts vii. 38. (Comp. Heb. ii. 12. See *Doddridge* on Acts vii. 38, and comp. Exod. xix. 17, &c. xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. A church of God, i. e. an assembly, or society of men called out of mankind by the word of God. In this view it denotes

1. The universal Christian church militant, that is, the whole society of Christians wheresoever dispersed, or howsoever dis-

tressed, throughout the world. Mat. xvi. 18. Eph. v. 23, 25, 27. Col. i. 18, 24.

2. The universal church triumphant, and glorified, Eph. v. 27. Comp. Heb. xii. 23.

3. A particular church, though consisting of several congregations. Acts viii. 1. (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8, & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of angels or bishops, and that each of these churches was therefore reckoned as one because governed by one ruler, how many soever were the particular congregations it contained.

4. A particular or single congregation of Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 2. In the same sense it is applied in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Thess. ii. 14. Gal. i. 2.

5. The place where such a congregation assembled. Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned *Jos. Mede's* Works, fol. p. 319, & seqt. and *Wolfius* on 1 Cor. xi. 22.

In the LXX this word almost constantly answers to the Heb. קָהָל, which denotes in like manner an assembly, or congregation, and is often applied to the general assembly of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 K. viii. 14, 22, 55, 65.

Εκκλινω, from εκ out, and κλινω to incline.

I. To go out of the way, decline, deviate. occ. Rom. iii. 12.

II. With απο following, To decline from, avoid. occ. Rom. xvi. 17. 1 Pet. iii. 11.

Εκκλυω, ω, from εκ out, and κλυω to swim.

To swim out, or away. occ. Acts xxvii. 42, where *Kypke* quotes *Polybius* repeatedly using the V. in the same sense.

Εκκομιζω, from εκ out, and κομιζω to carry.

To carry out, i. e. of the city or town: For the † Jews used not to bury within the walls of their towns. So among ‖ the Athenians and Romans there were even laws to forbid that practice. *Elæner* shews

\* See *Pollux*, lib. viii. *Mintert*, *Leigh*, &c.

† Who, besides their κυριακὰς εκκλησίας stated assemblies, had also their συλλαλαί, which were called together by their military officers, or civil magistrates. See *Potter's* Antiquities of Greece, book i. ch. 17.

‡ See *Josephus* De Bel. lib. v. cap. 13. § 7.

‖ See *Duport* on *Theophrast.* Eth. Char. p. 470. edit. *Needham*, and *Potter's* Ant. of Greece, book iv. ch. 7.

that



that *εκκομίζω* is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from *Lucian*, *Contemplant*. tom. i. p. 340. *Τον γυίονα δὲ τὸν ΕΚΚΟΜΙΖΟΝΤΑ τὸ παιδίον ἐκ ὕψους*. But he does not look at his neighbour who is *carrying out* his child *to be buried*." See also *Suicer's Thesaur.* on the word. occ. *Luke vii. 12*. *Comp. John xi. 31, 38. Mat. xxvii. 66. John xix. 41.*

*Εκκρίνω*, from *εκ out*, and *κρίνω to smite, cut*.

*To cut off*.

I. *To cut off, or down, as a tree.* *Mat. iii. 10. vii. 19. Luke xiii. 9.*

II. *To cut out, or off, as a branch from a tree.* *Rom. xi. 22, 24.*

III. *To cut off, as the hand or foot.* *Mat. v. 30. xviii. 8.*

IV. *To cut off, prevent.* occ. *2 Cor. xi. 12.*

V. *To hinder, render ineffectual.* occ. *1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.*

*Εκκρεμαμαι*, from *εκ from*, and *κρεμαμαι to hang*.

*To hang from, ὄρπον.* occ. *Luke xix. 48*, where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So *Eunapius* in *Ædes*. *ΕΞΕΚΡΕΜΑΤΟ τὸν δάδον, καὶ τῆς ἀκροσσεως ἐκ ἀνεπιπλάλο*. He *hung* on his words, and was not satisfied with hearing." The Latin writers use *pendeo* in like manner. Thus *Virgil*, *Æn. iv. line 79*,

—Pendetque iterum narrantis ab ore.

Again with pleasure on his lips she hangs.

And *Ovid*, *Epist. Heroid. I. line 30*,

Narrantis conjux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

*Pope*, *Epist. to Lord Cobham*, lin. 184,

Tho' wond'ring senates hung on all he spoke.

See more in *Alberti*, *Suicer's Thesaur.* in *Εκκρεμαμαι*, and *Wetstein*.

*Εκλάλω*, *ω*, from *εκ out*, and *λάλω to speak*.

*To tell, utter.* occ. *Acts xxiii. 22.*

*Εκλαμπω*, from *εκ out*, or *emphat.* and *λαμπω to shine*.

*To shine forth, or gloriously, effulgere.* occ. *Mat. xlii. 43. Comp. Dan. xii. 3*, where the correspondent Heb. word is *יִהְיֶה לְהִנָּחֵם* *to shine*.

*Εκλάνθανομαι*, *Mid.* from *εκ out*, and *λάνθανομαι to forget*, which from *λάνθανω to lie hid*.

*To forget entirely, let slip out of the mind.* occ. *Heb. xii. 5.*

*Εκλέβομαι*, *Mid.* from *εκ out*, and *λέβω to choose, select*, from Heb. *קָח to take*, to which *εκλέβομαι* answers in the LXX of *Prov. xxiv. 32*.

I. *To choose, choose out, "take by way of preference (out) of several things offered," or proposed, to elect.* occ. *Luke x. 42. xiv. 7.*

II. *To choose, choose out, or elect a person to an office or employment.* occ. *Luke vi. 13. John vi. 70†-xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25.* And in the like view it is applied, *1 Cor. i. 27, 28*, where God is said to have *chosen* the foolish and weak things, &c. of this world, to confound the wise and strong, &c. In *Acts xv. 22*, "Understand *αὐτὸς* before *ἐκλεξαμένους*, which otherwise ought to have been *ἐκλεξαμένοις* or *ἐκλεξαμένων*." This change of the case has been often taken notice of by learned men. *Εκλεξαμένους* is ill translated *delectos* and *chosen*, as if it were the passive *ἐκλεχθέντας*. *Markland*. (Comp. ver. 25.) *Γραψάντες* at the end of the verse is referred to *ἀποστόλους* as if it were *γραφῆσαι*. *Bowyer's Conject.* For instances of similar changes of the cases of participles in the purest Greek classics, see *Raphelius*, and *Elmer* on *Acts xv. Kyphe*, and *Wetstein* on *Luke xxii. 20. Vigerns De Idiotism.* cap. vi. sect. 1. reg. 12. and *Note*; and comp. *1 Pet. iv. 8*.

III. *To choose, or choose out to special privileges, as God chose the ancient Israelites, as a nation, to be his peculiar people.* occ. *Acts xiii. 17 ‡*; or as he *chose* Christians, as Christians, to peculiar blessings before the foundation of the world. occ.

• *Johnson's Dictionary*.

† *Εὖ ωσὶν ἐς ἐκλεξαμένη*, i. e. *I am well acquainted with those whom I have chosen.* (Comp. *Εὖω* IV.) or, as *Doddridge* well paraphrases these words, "I know the real character, and all the most secret views and transactions of those whom I have chosen." Comp. ver. 11, and ch. vi. 64, 70, and see *Whitby* on *John xiii. 18*.

‡ Comp. *Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 K. iii. 8. Ps. cxxxiv. or cxxxv. 4. Isa. xli. 8, 9. Jer. xxxiii. 24.* in the LXX, in all which passages the *ὁ ἐκλεξαμένος* is used in this sense for Heb. *בָּחַר to choose*.

*Eph.*

**Eph. i. 4.** *αἰνῶναι*—*αἰσῶναι* καὶ ἀμωμῶντες, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as *εἰς τὸ εἶναι*, ver. 12, and denoting the end or design, as it \* often does both in the sacred and profane writers;) or as he hath *chosen the poor in this world, rich in faith, and heirs of the kingdom*, &c. occ. **Jam. ii. 5.** So, for the sake of the elect, i. e. the † Christians, or christian Jews, whom, as *believers in Christ*, he had *chosen* for his people, he shortened the days of the siege of Jerusalem. occ. **Mark xiii. 20.** And thus *Ignatius*, in his Address to the Church of the Ephesians, calls it **ΕΚΛΕΓΜΕΝΗ** *elect*†: **Εκλεστω**, from *εκ* out, or emphat. and *λεσσω* to fail.

I. To fail entirely, cease. occ. **Luke xxii. 32.** **Heb. i. 12.**

II. To fail. occ. **Luke xvi. 9**; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had *failed* in the world (as we say), made to himself friends of the deceitful Mammon, and

\* *So αἰσῶναι*, **Mat x v. 29**; *αἰνῶναι*, **Mark xiii. 15**, 16; *εὐλασῶναι*, **Acts xii. 4**; *καλοῦναι*, **Acts xvii. 26**; *ζῆναι*, **Acts xvii. 27**; and see *Bor*, *Ellips.* on **Ec**, p. 389, 7th edit.

† See *Bp. Newton's Dissertations on the Prophecies*, vol. ii. p. 276, 8vo. 2d edit.

‡ The reader is particularly desired to observe, that I have carefully set down every text of the N.T. wherein this important verb *εκλεῖναι*, and its two derivatives *εκλεστω*, and *εκλεστω* (which see below) occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgment, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by *Milton* to a part of the fallen angels! *Par. Lost*, book ii. line 537, &c.

Others apart sat on a hill retir'd,  
In thoughts more elevate, and reason'd high  
Of Providence, Fore-knowledge, Will and Fate,  
Fixt-fate, Free-will, Fore-knowledge absolute,  
And found no end in wand'ring mazes lost.

also to our *failing by death*, or *dying*, in which sense it is not only used by the LXX, **Gen. xxv. 8.** & al. answering to the **Heb. נָפַח** to expire, but by *Plato*, *Dionysius Halicarn.* *Xenophon*, and others of the Greek writers, as may be seen in *Wetstein. Comp. Campbell's Note.*

**Εκλεστω**, γ, εν, from *εκλεστω*.

*Chosen, chosen out, elect.*

I. *Chosen out to a certain dignity or office.* occ. **Luke xxiii. 35.** which seems an allusion to **Isa. xlii. 1**, where the Messiah is called by God בְּרִיחִי *my chosen*; or *elect one*: and that the ancient Jews understood this prophecy of *Isaiah* as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runs thus, וְהָאֵלֹהִים אֶקְרֹבֵנִי וְאֶמְצָא, *Behold my servant the Messiah! I will be near him: my chosen*—But, further, the word *εκλεστω* in **St. Luke** seems not only to denote our Saviour's being *chosen* to the office of the Messiah, but also his being *approved* by God in that capacity (comp. Sense IV. below), and accordingly **St. Mat. ch. xii. 18**, explains בְּרִיחִי in **Isa. xlii. 1** by *αἰσῶντες ἡμῶν my beloved*. **Comp. 1 Pet. ii. 4, 6**, where at the 4th ver. *εκλεστω* is opposed to *αποδοδεχμασμενον*, *rejected, disapproved*, and at the 6th answers to the **Heb. בָּחַן** *tried, proved*, in **Isa. xxviii. 16**.

II. *Εκλεστω*, ος, *Chosen men, picked out for soldiers.* occ. **Rev. xvii. 14**, where *εκλεστω* plainly answers, but in a figurative sense, to the **Heb. בְּחֻרֵי** *chosen men*, which the LXX render by the same word, **Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2.** & al.

III. *Chosen to peculiar privileges and blessings.* In this view it is used for *professed believers, or christians*, whether originally Gentiles or Jews, who are therefore called by **St. Peter**, **1 Ep. ii. 9**, *γενος εκλεστω* a *chosen generation*, i. e. *chosen to be God's peculiar people*, as the Jews anciently were. (**Comp. Exod. xix. 6. Isa. xliii. 20, 21**, the apocryphal **Esth. xvi. 21**, and the texts cited from the O. T. in the first Note under *Εκλεστω* III.) occ. **Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10.** (**Comp. Col. i. 24, 25.**) **Tit. i. 1. 1 Pet. i. 1. ii. 9.** *So Clement* applies the word, **1 Ep. to the Corinthians**,

§ 2,

§ 2, "Ye contended day and night for the whole brotherhood, *εις το σωθῆσθαι μετ' ελεως και συνεδγῶσως τον αριθμον των ΕΚΑΕΚΤΩΝ αὐτς*, that through the mercy (of God) and a good conscience the number of his *elect* might be saved."

*Wake.* In the *Martyrdom of Polycarp*, § 16. edit. *Russel.* ΕΚΑΕΚΤΩΝ the *elect*, or christians, are opposed to *απιστων* the *unbelievers* or heathen. And *Ignatius*, in his Address to the Church of the Trallians, styles it ΕΚΑΕΚΤΗ *elect*. Comp. *Συνακλῆσις*.

- IV. *Chosen, accepted, approved, excellent.* Comp. under Sense I. occ. *Mat.* \* xx. 16. xxii. 14. *Luke* xviii. 7. *Rom.* viii. 3. (Comp. ver. 28, & seqt.) *Rom.* xvi. 13. 2 *John* ver. i. 13. 1 *Tim.* v. 21; in which last text the *elect angels* are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare *Josephus* De Bel. lib. ii. cap. 16. § 4. towards the end, and see *Wolffius.* *Clement*, in his 1st Epistle to the Corinthians, § 49, uses the word in this sense also: By charity were all the *elect* of God, *πᾶντες οἱ ΕΚΑΕΚΤΟΙ Θεου*, made perfect. Without charity nothing is *well-pleasing, εὐαρεστον*, to God." Comp. § 1. The LXX have several times applied the word in this last sense, as in *Isa.* † lxx. 9, 15, 23, answering to the Heb. *בְּחִירָה* *chosen*, *choice*, and in *Prov.* xvii. 3. *Isa.* xxviii. 16, to the Heb. *בָּרָא* *proved, approved.*

*Εκληθῆναι*, Depon. from *εκ* out, or intens. and *ληθῆναι* *to forget* (as this V. is often used in *Homer*), from *ληθω* *to be hid*, which see.

*To let slip out of mind, to forget entirely.* occ. *Heb.* xii. 5. Comp. *Εκλανθανομαι*.

*Εκλογη, ης, η*, from *εκλελογα* perf. mid. of *εκλελω* *to choose out, elect.*

\* See *Whitby* on these three texts of *Mat.* and *Luke.* *Theophylact's* Note on *Matt.* xxii. 14, seems very remarkable: Πολλοις καλει δ' Θεος, πολλοι δ' επιλεγει, ολιγοι δ' εκλεκτοι ολιγοι γαρ σωζονται και αζιοι εισελθῆναι παρα Θεου. 'Οτις τε μνη Θεο το καλῶν, το δ' ΕΚΑΕΚΤΟΤΙ γινισθαι, η μνη, η μνησιν ιστ. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but to be chosen (*become elect*) or not, is ours.

† On which passages compare *Rom.* xi. particularly ver. 5, 7.

I. *A choosing out, or election of a person to a certain office or employment.* occ. *Acts* ix. 15.

II. *A choosing out, or election of one nation rather than another to certain privileges and blessings.* occ. *Rom.* ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of *Esau*, so that the posterity of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. *Gen.* xxv. 23. and *Mal.* i. 2, 3, and see *Doddridge's* Note on *Rom.* ix. 13. And thus in *Rom.* xi. 28, there was an *election* of the Jews to be God's peculiar people for their fathers sake (comp. *Deut.* iv. 7, 37. vii. 6, 7, 8. x. 14, 15.), which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See *Whitby* on *Rom.* xi. 28, and the following verses.

III. *An election, or being chosen to the blessings of the Gospel.* occ. *Rom.* xi. 5. 2 *Pet.* i. 10. 1 *Thess.* i. 4, where see *Blacknight.* Also, *The persons so chosen.* occ. *Rom.* xi. 7. In this latter sense *Clement* applies the word to the Corinthian christians. 1 *Ep.* to *Cor.* § 29. δς (rather † δς) ΕΚΛΟΓΗΣ μερος επιτισεν εαυτω, whom he hath made part of the election to himself." The expression *λειμμα κατ' εκλογην χαριτος*, *Rom.* xi. 5, means a remnant of Jews reserved, or left, according as they were elected or chosen out (comp. *Mat.* xx. 16. xxii. 14. *Mark* xiii. 20, under *Εκλογομαι* III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. For by GRACE they were saved through FAITH, and that not of themselves, it was the gift of God, not of works, lest any man should boast. See *Eph.* ii. 8, 9.

*Εκλῶναι*, from *εκ* out, or intens. and *λω* to loose.

*To dissolve.* Whence

*Εκλυομαι*, Pass. *To be dissolved, to become faint, to faint*, either in body, as *Mat.* xv. 32. *Mark* viii. 3. Comp. *Mat.* ix. 36.—or in mind, as *Gal.* vi. 9. *Heb.*

† See *Davies's* Note on the place.

xii.

xii. 3, 5. In the profane writers likewise it denotes *being faint*. See *Wetstein* on *Mat. xv. 32*, and *Wolfius* and *Campbell* on *Mat. ix. 36*; in which latter text *Wetstein* and *Griesbach* for *εκλελυμένοι* adopt *εσκυλμένοι*, which is the reading of very many MSS, six of which ancient. See *Σκυλλω*.

It occurs in the N. T. only in the above passages, but is used by the LXX in the same sense, 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. & al. for the Heb. *הָיָה* and *הָיָה* to be tired, faint. Comp. 1 Mac. iii. 17.

*Εκμασσω*, from *εκ* out, or intens. and *μασσω* to wipe, which see under *Απομασσωμαι*.

To wipe, wipe dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.

*Εκμυκτηρίζω*, from *εκ* out, or intens. and *μυκτηρίζω* to mock, sneer, which see. To mock, or sneer exceedingly. occ. Luke xvi. 14. xxiii. 35.

The LXX have used it in two passages, Ps. ii. 4. xxii. 7; for the Heb. *עָלַז* to mock, deride; but *Kypke* on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. *μυκτηρίζω* or it's other compounds; he, however, produces *ΜΥΚΤΗΡΙΖΩΝ*, and *ΤΥΠΟΜΥΚΤΗΡΙΣΑΣ* from *Stobæus*, and *ΕΠΕΜΥΚΤΗΡΙΣΑΝ* from *Menander* cited by *Plutarch*.

*Εκνεύω*, from *εκ* out, and *νεύω* to move, tend, incline, which may be from the Heb. *נָעַן* to move, be agitated.

I. To decline, go aside. So *Plutarch* De Gen. Socrat. tom. ii. p. 577, B. *EKNETΣΑΣ* τῆς ὁδοῦ, going out of the way.

II. Simply, To depart, go forth or away, in *Ælian*, and thus it seems used John v. 13. The 1st aor. *ἐξενευσά* in *Thucydides* and *Lucian* denotes swimming out, escaping by swimming; but is not this rather from the V. *νέω* to swim, than from *νεύω*? See more in *Elmer*, *Wolfius*, and *Wetstein* on John v. 13.

The LXX have used it for the Heb. *פָּנָה* turn, turn aside, 2 K. ii. 24. xxiii. 16; and, according to some copies, for *נָחַל* decline, turn aside, Jud. iv. 18.

*Εκνηφω*, from *εκ* out, and *νηφω* to be sober. To awake sober out of a drunken sleep, applied spiritually. occ. 1 Cor. xv. 34. The LXX have used it in the same sense,

for the Heb. *הָיָה* to awake, Joel i. 5. *Εκνηφάτε, οἱ μεθύοντες*, Awake, ye drunken. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So *Plutarch*, in *Demosth.* tom. i. p. 855, B. of *Philip* who had been drunk, *μεθύων, ΕΚΝΗΨΑΣ* δε—.

*Εκουσιος*, α, ον, from *ἐκων*—*εἶσα*—ον willing.

*Voluntary*, spontaneous, whence the neuter being used as a substantive *κατὰ ἐκουσίον*, of freewill, i. e. voluntarily. occ. *Philem.* ver. 14.

*Εκουσιως*, Adv. from *ἐκουσιος*.

*Willingly*, voluntarily. occ. Heb. x. 26. 1 Pet. v. 2.

*Εκπαλαι*, Adv. from *εκ* of, and *παλαι* anciently, formerly.

I. Of old, in ancient times. occ. 2 Pet. iii. 5.

II. Of a long time. occ. 2 Pet. ii. 3, where *Alberti*, *Wolfius*, *Kypke* and *Wetstein* shew that this compound particle *εκπαλαι* is used by *Josephus*, *Arrian* and *Plutarch*.

*Εκπειραζω*, from *εκ* intens. and *πειραζω* to try, prove, tempt.

To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp. Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See *Wetstein*, *Whitby*, and *Campbell* on Mat. iv. 7, and *Macknight* on 1 Cor. x. 9.

The LXX have used this verb for the Heb. *נָסָה*, Deut. vi. 16. Ps. lxxviii. 18.

*Εκπεμπω*, from *εκ* out, and *πεμπω* to send. To send out, or forth. occ. Acts xiii. 4. xvii. 10.

*Εκπερισσος*. See under *Περισσος*.

*Εκπύλω*, or *Εκπέλαννυμι*, from *εκ* out, and *πύλω* to open, stretch out.

To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21, where see *Kypke*; and *Vitringa* on Isa. lxx. 2.

*Εκπίλω*, from *εκ* out or from, and *πίλω* to fall.

To fall off, or from. An obsol. V. whence in the N. T. we have 1st aor. *ἐξεπέσα*, 2d aor. *ἐξέπεσον*, infin. *εκπέσειν*, &c. See under *Εκπίλω*.

*Εκπίπλω*, from *εκ* from, and *πίπλω* to fall.

I. To fall off, or from, to fall. occ. Mark xiii. 25. Acts xii. 7. xxvii. 32. Jam. i. 11. 1 Pet. i. 24.

II. Governing a Genitive, To fall off from. occ.

occ. Gal. v. ii. 2 Pet. iii. 17. Comp. Rev. ii. 5.

III. With *eis* following, *To fall upon, to run foul of, be cast upon*, as a ship. *Elsner* remarks, that a ship is said (i. e. in the Greek writers) *εκπίπαιν* when it is dashed against the rocks, or runs aground: for the latter use of the word he quotes *Polvbius* and *Aristides*: and of the former, *Herodotus*, cited by *Raphaelius*, furnishes us with an example, *ΕΞΕΠΙΠΤΟΝ* *προς τας ψαλας*, *They ran foul, or were dashed against the rocks.* The persons sniling are also, in the above-mentioned circumstances, said *εκπίπαιν*, as *Raphaelius* on Acts xxvii. 26, shews from *Xenophon*. "*Εκπίπαιν* signifies *to fall upon anything*, contrary to your expectation and will, by erring and wandering from your original course and destination. So *Hutchinson* in *Xenoph.* *Αναξ.* p. 452, 8vo. on *Εκπίπτοντας*: *Eodem sensu adhibetur εκπίπαιν*, Acts xxvii. 17, 26, *nempe de navigantibus, qui cursu propositio excussi vel in brevia incidunt vel in littus ejiciuntur.*" *Bryant's* observations, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29.

IV. \* "*To fall to the ground*," i. e. be ineffectual, excidere. occ. Rom. ix. 6.

V. *To fall, cease, be abolished.* occ. 1 Cor. xiii. 8.

*Εκπλω*, *ω*, 1st fut. *εκπλευσω* from *ex* out, and *πλω* to sail.

*To sail out, or forth.* occ. Acts xv. 39. xviii. 18. xx. 6.

*Εκπληρω*, *ω*, from *ex* intens. and *πληρω* to fulfil.

*To fulfil entirely.* occ. Acts xiii. 32.

*Εκπληρωσις*, *ισ*, att. *σως*, *ή*, from *εκπληρω*. *A fulfilling, accomplishment.* occ. Acts xxi. 26. Comp. Num. vi. 5, 13, in LXX, and 1 Mac. iii. 49.

*Εκπλησσω*, or *—ρω*, from *ex* intensive, and *πλησσω* to strike.

*Εκπλησσομαι*, Pass. *To be exceedingly struck in mind, to be astonished, astounded.* Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus *Plato De Rep.* I. cited by *Weststein* in Mut. *Ελω ανσρα*; *ΕΞΕΠΛΑΓΗΝ*, *Hearing it, I was astonished.* So *Lucian*, *Scytha.* tom. i. p. 653. "For as soon as I arrived in your city, *ΕΞΕΠΛΑΓΗΝ μιν ευθος*, I was immediately astonished."

• Doddridge.

*Plato* applies the simple *πλησσω* in like manner, Epist. 7. *ΠΑΛΗΓΕΙΣ* *εσω τω λαχθεντι*, (just as we say in English) *I being struck with what was said.*

*Εκπνεω*, *ω*, from *ex* out, and *πνεω* to breathe.

I. *To breathe out, emit the breath.* Thus sometimes used by the profane writers.

II. *To expire, die.* occ. Mark xv. 37, 39. Luke xxiii. 46. *Sophocles* and *Plutarch* apply the V. in this latter sense. See *Weststein* in Mark.

*Εκπορευομαι*, from *ex* out, and *πορευομαι* to go.

I. *To go, or come out or forth*, spoken of persons, Mat. iii. 5. xx. 29. John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightning and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. *To proceed, or come forth*, as the Holy Spirit from the Father. John xv. 26.

III. Comp. *Εισπορευομαι* II.

*Εκπορευναι*, from *ex* intens. and *πορευναι* to commit fornication or lewdness.

*To commit habitually, or give oneself up to, excessive or abandoned fornication, or lewdness.* occ. Jude ver. 7.

*Εκπίω*, *ω*, from *ex* out or from, and *οβσλ*, *πίω* to fall.

*To fall off or from, to fail.* An obsolete verb, whence in the N. T. we have perf. act. *εκπεπίωκα*. So under *Εκπίω*.

*Εκπίω*, from *ex* out, and *πίω* to spit.

Properly, *To spit out*, thence, *To reject with disgust, or contempt*, respuere. occ. Gal. iv. 14, where see *Kypke* Observ. Sac.

*Εκπίρω*, from *ex* out, and *πίρω* to roof.

*To root out or up, to eradicate*, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude ver. 12.

*Εκστασις*, *ισ*, att. *σως*, *ή*, from *εξις* *ημι*, which see.

*An ecstasy*, in which the mind is for a time carried, as it were, out of, or beyond itself, and lost.

I. *Great astonishment, amazement.* occ. Mark v. 42. xvi. 8. Luke v. 26. Acts iii. 10.

II. *A sacred ecstacy*, or "*† rapture of the mind out of itself*, when, the use of the external senses being suspended, God reveals something in a peculiar manner to

† Stockius.

his

his servants the prophets or apostles, who are then *taken, or transported out of themselves.*" occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense *Εκστασις* in the LXX (Gen. ii. 21. xv. 12,) answers to the Heb. *המנוחה* a deep or dead sleep. Excellently therefore have our translators rendered it in the Acts by the English word, a *trance*.

*Εκστρεφω*, from *εκ* out, and *στρεφω* to turn. To turn out of the way, *pervert*. occ. Tit. iii. 11, where see *Wolffius*.

*Εκλαρασσω*, from *εκ* intense, and *αρασσω* to disturb.

To disturb very much, or exceedingly. occ. Acts xvi. 90.

*Εκτεινω*, from *εκ* out, and *τεινω* to stretch.

I. To stretch out, extend, as the hand. Mat. viii. 3. xii. 13. & al. freq. On Acts xxvi. 1, *Wetstein* cites from *Polyæmus*, *ΑΝΕΤΕΙΝΕ ΤΗΝ ΔΕΞΙΑΝ ὡς δημύλορον*, He lifted up his right hand, as going to harangue." Comp. Prov. i. 24.

II. To cast out, or let down, as an anchor from a ship. occ. Acts xxvii. 80.

*Εκτελειω*, ω, from *εκ* out, or intens. and *τελειω* to finish.

To finish entirely, complete. occ. Luke xiv. 29, 30.

*Εκτενεια*, ας, η, from *εκτενης*.

Intenseness or continuance. So *Εν εκτενεια* for *εκτενως*, Intensely, instantly, comp. Luke xxii. 44.—or continually, comp. Luke ii. 37. occ. Acts xxvi. 7.

*Εκτενειαρον*, Compar. neut. of *εκτενης* (which see) used adverbially.

More intensely or earnestly. occ. Luke xxii. 44.

*Εκτενης*, εος, ες, δ, η, και το—ες, from *εκτεινω*.

Continual, or intense. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8. Comp. ch. i. 22.

*Εκτενως*, Adv. from *εκτενης*.

Intensely, earnestly. occ. 1 Pet. i. 22. The LXX use this word for the Heb. *חֲזָקָה* in strength, strongly. Jon. iii. 8. Comp. Judith iv. 10.

*Εκτιθημι*, from *εκ* out, and *τιθημι* to put.

I. To expose, as an infant, to put or cast him out to chance (as we say). occ. Acts vii. 21. *Herodotus*, lib. i. cap. 112, uses the V. twice in this sense. See also *Wetstein*.

II. To expound, explain, declare. occ. Acts xi. 4. xviii. 26. xxviii. 23.

The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages.

*Εκλινασσω*, from *εκ* from, and *κλινασσω* to shake, which see under *Ανκλινασσω*.

To shake from, or off. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

*Εκλος*, η, ον, from *εξ* six.

The sixth. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14, with Mark xv. 25, Dr. *Macknight* thought it sufficient to observe, that St. Mark reckons by the Jewish account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: But that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was best known, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. *Macknight*, in his *Fifth Preliminary Observation to his Harmony*, 1st edit. But was this indeed the manner in which the Romans reckoned their hours? It were easy to quote from their writers many passages which clearly prove that it was not\*. But I shall only produce the well-known lines of *Martial*, lib. iv. epigr. 8.

Prima salubantes atque altera distinet hora,  
Exercet remcos tertia caesidicos,  
In quintam varior extendit Roma labores,  
Sexta quies laetis—&c.

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that unto the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c.

\* See *Cicero* Orat. pro Murena, § 38. edit. *Olivet*.—Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52.—Ad Famil. lib. vii. epist. 30. *Cæsar*. Comment. lib. iv. § 92. edit. *Clarke* and *Maittaire*. *Horat.* lib. i. sat. 5. lin. 23, 25. sat. vi. lin. 192. lib. ii. sat. 6. lin. 34. *Petrus*, sat. iii. lin. 4, & Not. *Delph. Martial*, lib. viii. epig. 67.

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The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sun-rise, and of the night from sun-set\*. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in *Wulfus* and others. I shall mention but two: 1st. That which proposes with a few MSS to read in John *τρίτη* third instead of *ἑκτη* sixth (see *Whitby* and *Doddridge*); but as that reading does not appear to be supported by sufficient authorities, (see *Milland Wetstein*), this method may be rather thought cutting the knot than untying it. 2dly. The most satisfactory solution of the difficulty seems to be that stated by *Harmer*, who refers the sixth hour in John, not to the time of day, but to the immediately preceding *Παρασκευή* τῆ Πάσχα, Preparation of the Paschal peace-offerings, which he shews from Dr. *Lightfoot* might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the sixth hour after this time, according to St. John's account, and be crucified at the third hour of the day, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to *Harmer himself*, *Observations*, vol. iii. p. 130. & seq. In John iv. 6, it does indeed seem at first sight as if the Evangelist reckoned the hours of the day in the manner mentioned by *Macknight*; because the usual time when the women in the east draw water was anciently (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's

drawing water, but might much more probably have been twelve at noon than six in the evening; and further, that as the Samaritan woman appears to have been a person of bad character (see ver. 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save sinners, and knew her heart.

*Exlos*, An adv. governing a gen. from *ex out*.

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under *Πας* IV.) 2 Cor. xii. 2, 3. With the neut. article, *To exlos*, *The outside*. occ. Mat. xxiii. 26.
2. *Except, besides*. occ. Acts xxvi. 22. 1 Cor. xv. 27.
3. *Exlos ει μη*, *Except that, unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. *Lucian* often uses the same phrase; *Revisc. tom. i. p. 389. EKTOS EI MH—ειη Unless he be.* Quom. conscrib. Hist. p. 677. E. EKTOS EI MH—εσθ' ὑπολαβοι τις, *Unless any one should suppose*—See more instances in *Wetstein* and *Kypke* on 1 Cor. xiv.

*Εκτρέπωμαι*, from *ex out*, *from*, and *τρέπω to turn*.

- I. *To be turned out of the way, or aside*. occ. Heb. xii. 13. Also, *To turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See *Kypke* on 1 Tim.
- II. With an accusative following, *To turn from, avoid, aversari*. occ. 1 Tim. iv. 20. *Εκτρέφω*, from *ex* intens. and *τρέφω to nourish*.

- I. *To nourish*. occ. Eph. v. 29.
- II. *To nourish, or bring up*. occ. Eph. i. 4. In this latter sense of *bringing up, or educating*, it is frequently used by the LXX, answering to the Heb. גלל. See inter al. 1 K. xii. 8, 10. 2 K. x. 6. Hos. ix. 12.

*Εκτρώμα*, *alos*, *το*, from *εκτρέφωμαι* perf. pass. of the V. *εκτρέφωμαι to suffer abortion, miscarry*, which from *ex* and *τρίγωσκω to wound, hurt*, and this from the simple *τρίγω* or *τρω* the same, which may with great probability be deduced by transposition from the Heb. חתך *to cut, wound*.

An abortion, or abortive birth. occ. 1 Cor. xv. 8, where see *Macknight*.

\* See *Rutherford's Astronomy*, No. 375, 376. *Plutarch. Quest. Rom.* p. 284.

In two passages of the LXX, Job iii. 16. Eccles. vi. 3, it answers to the Heb. *לָקַח*, of the same import, from the V. *לָקַח*, to fall, fall away.

*ἔκφερω*, from *εκ* out, and *φέρω* to bring, carry.

I. To bring, or carry out. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. To carry out to burial. occ. Acts v. 6, 9, 10. Comp. *ἔκκομιζω*. *Raphael* shews from *Herodotus* and *Polybius*, that *ἐκφέρειν* is a funeral term, as the correspondent *efferre* is in Latin. See also *Wetstein*.

III. To bring forth, produce, as the earth. occ. Heb. vi. 8. It is used in the same sense by the Greek writers. See *Wetstein*.

*ἔκφυσω*, from *εκ* out, and *φύσω* to flee.

I. To flee out. occ. Acts xvi. 27. xix. 16.

II. To escape. occ. Luke xxi. 36. Rom. ii. 3. 2 Cor. xi. 33. Heb. ii. 3. 1 Thess. v. 3.

*ἐκφοβῶ*, *ω*, from *εκφοβος*.

To terrify. occ. 2 Cor. x. 9.

*ἐκφοβος*, *ς*, *ί*, *ή*, from *εκ* intensive, and *φοβος* fear.

Exceedingly affrighted, terrified. occ.

Mark ix. 6. Heb. xii. 21.

*ἔκφυω*, from *εκ* out, and *φύω*, to produce.

To produce, put, or thrust forth, as a fig-tree it's leaves. occ. Mat. xxiv. 32. Mark xiii. 28.

In both these texts *ἐκφυή* may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and *φύλλα* may accordingly be either the accusative or the nominative case. The former interpretation seems preferable, because St. Luke in the parallel place, ch. xxi. 30, uses *προβαλῶσι* send forth\*.

*ἔκχεω*, from *εκ* out, and *χέω* to pour.

I. To pour out, properly as liquids. occ. Mat. ix. 17. Mark ii. 22.

II. To shed, as blood. occ. Acts xxii. 20. Rom. iii. 15.

III. To pour out, empty, as the bowels of wrath. Rev. xvi. 1. & seqt.

IV. To pour out, as money. occ. John ii. 15.

V. To pour out, as the Holy Spirit. occ. Acts ii. 17, 18, 33. Tit. iii. 6.

*ἔκχυνω*, or *ἐκχύνω*, from *εκ* out, and *χύνω* or *χύνω* to pour.

I. To pour out, as liquids. occ. Luke v. 37.

II. To shed, as blood. occ. Mat. xxvi. 28. Mark xiv. 24. Luke xi. 50. xxii. 20.

where see *Wetstein* and *Kypke* Obs. Sac.

III. Pass. To be poured, or gush out, as the bowels. occ. Acts i. 18.

IV. Pass. To be poured out, or shed abroad, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.

V. Pass. To rush, or run violently, effuse ruere. So *Elsner*, who shews that not only the LXX, *Alexandr.* Jud. ix. 44. xx. 37, but *Themistius* and *Polybius* have used it in this sense, and that the latter particularly applies it to inordinate desire. occ. Jude ver. 11, where comp. *Kypke*.

*ἔκχωρῶ*, *ω*, from *εκ* out, and *χώραω* to go. To go, or depart out. occ. Luke xxi. 21.

*ἐκψύχω*, from *εκ* out, and *ψύχω* to breathe. To expire, die. occ. Acts v. 5, 10. xii. 23.

*ἔκων*, *σφα*, *ον*, either from *εἰκω* to yield, submit, or immediately from the Heb. *קָפַץ* to obey.

Willing, voluntary, spontaneous. occ. Rom. viii. 20. 1 Cor. ix. 17.

ΕΛΑΙΑ, *ας*, *ή*. See under *Ελαιον*.

The olive, -tree, and -fruit. See Mat. xxi. 1. Rom. xi. 17, 24. (comp. Jer. xi. 16.) Jam. iii. 12.

ΕΛΑΙΟΝ, *ς*, *το*.

I. Oil, the expressed juice of the olive-fruit. Luke vii. 46. x. 34. & al. On Jam. v. 14, see *Macknight*.

II. *Ελαιον αλαλασσως*, The oil of gladness, denotes the unction of the Holy Spirit, anciently typified by oil, by which unction Jesus was appointed to the offices of prophet, priest, and king. Comp. under *Μεσσίας*. occ. Heb. i. 9, where see *Macknight*, and comp. Ps. xlv. 7. 1 K. i. 39, 40.

As in Hebrew the olive is called *תַּי* from *ת* to shine, and it's oil *תַּיִר* from *תַּיִר* to give light, which every one knows oil is eminently capable of doing; so the \* Greek names *ελαια* and *ελαιον*, the Latin *olea*, *oliva*, and *oleum*, the French *olive*, *olivier*, and *huile*, and the Eng. *olive*, and *oil*, seem to be all ultimately derived from the Heb. *תַּי* to shine.

*Ελαιων, ωτες*, *ί*, from *ελαια*.

*Olivet*, a mountain on the east of Jerusalem, so called from it's abounding in

\* See *Grotius* on Mat. xxiv. 32.

\* Comp. Heb. and Eng. Lex. in *ת* and *תַּי*.  
P olive-



*olive-trees*. occ. Acts i. 12. *Josephus* several times mentions this mountain in his *Jewish War*; and in his *Ant. lib. vii. cap. 9. § 2*, he speaks of it by the name *Ελαιωνος ορος*, as *St. Luke* does; but *lib. xx. cap. 7. § 6*, he observes, *Της πόλεως ἀντικρυς κειμενον απεχει σταδια πέντε*. It is situated opposite the city, at the distance of *five stadia* or furlongs." This passage the learned *Hudson* in his *Note* reconciles with Acts i. 12, where *Olivet* is said to be a Sabbath-day's journey, or *eight stadia* from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three stadia* further upon it. But comp. under *Εχω* XI. The LXX have frequently used this word for an *olive-yard*, answering to the Heb. *תנ*, as *Exod. xxiii. 11. Deut. vi. 11. & al.*

*Ελασσω*, att. —*των, ονος, δ και η, και το —ον*, An irregular comparative, from *ελαχυσ* *small*; if perhaps it should not rather be deduced from the Heb. *וָחַלַּה* *to weaken, waste*.

I. *Inferiour in worth or dignity, worse*. occ. *John ii. 10. Heb. vii. 7.*

II. *Inferiour in age, younger*. occ. *Rom. ix. 12. 1 Tim. v. 9*, where the Neut. *ελατιον* agrees with *χρημα* understood. See *Wetstein* and *Bowyer*.

*Ελατισσω*, ω, from *ελατιον*, το, *less*.

*To have too little, to lack*. occ. *2 Cor. viii. 15*, which is a citation of *Exod. xvi. 18*, where in the LXX *ηλατισθησεν* answers to the Heb. *רָצַח* *wanted, lacked*.

*Ελατιω*, ω, from *ελατιων*.

I. *To make lower, or inferiour*. occ. *Heb. ii. 7, 9*. The 7th ver. is a citation of the LXX version of *Psal. viii. 6*, and as well as the Heb. *וְהָיָה מִנְּךָ מִתְּתָהּ*, may beliterally rendered, *Thou madest him a little while inferiour to* (as in *Eng. Marg.*) *the Aleim*, i. e. to the *material Aleim*, or *agents of nature*, called by the LXX and the Apostle *αγγελος* *angel*.

II. *Ελαττομαι*, εμαι, Pass. *To be lessened, decrease*. occ. *John iii. 10.*

*Ελαυνω*, from *ελαω* the same, whence it borrows several of its tenses.

I. *To drive, impel*. occ. *Jam. iii. 4. 2 Pet. ii. 17. Luke viii. 29.*

II. *To row, i. e. drive or impel a ship or boat with oars*. In the profane writers the accusative N. for *a ship* or *ships* is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. *Mark vi. 48. John vi. 19*, where see *Elsner, Wolfius* and *Kypke*.

*Ελαφρια*, ας, η, from *ελαφρος*.

*Lightness, levity, inconstancy*. occ. *2 Cor. i. 17.*

*Ελαφρος*, α, ον, q. *ελαφρος*, from *ελαφος* a *stag*, which may be either from Heb. *אֵז* *an ox*, which it doth in some degree resemble, (comp. under *Ελσφανλιος*) or from *אֵז* a *stag*, and *פָּז* *active, nimble*.

*Light, not grievous*. occ. *Mat. xi. 30.*

*2 Cor. iv. 17*. As to the former passage we may observe, that *Lucian* has the phrase *ΖΥΓΟΝ ΕΛΑΦΡΟΝ*. *De Merc. Cond. tom. i. p. 470*, and that in the latter text the neuter adjective το *ελαφρον* is used substantively for *ελαφρια* *lightness*.

*Ελαχιστος*, η, ον, Superlat. of *ελαχυσ* *small*, which from the Heb. *פָּרַח* *to part, divide*. *Smallest, least*, in size, equality, state, dignity, or esteem. See *Jam. iii. 4. Mat. ii. 6. v. 19*. (where see *Wetstein* and *Campbell*) *1 Cor. iv. 3. xv. 9.*

*Ελαχιστοτερος*, α, ον, An unusual Comparative formed from the Superlat. *ελαχιστος*. *Less than the least*. occ. *Eph. iii. 8*. It is a very strong and emphatical word. *Grotius* on the text cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives; and such are sometimes used likewise in the prose writers. Thus *Thucydides* IV. 118, has *καλλωτερον*, *Strabo* *πρωτισον*, *Xenophon* *Hel. I. εσχάτωλατος*, and *Sextus Empir. IX. p. 627, ελαχιστοτατω*. So in Lat. *minimissimus*, *postremior*, *postremissimus*. See *Wetstein* on *Eph. iii. 8*, and comp. *Μειστοτερος*.

*ΕΛΑΩ*, ω, from the Heb. *אָלַף* *to cast off, or to a distance*.

*To drive, impel*, as a ship with oars. occ. *John vi. 19. Homer* often uses this V. in a poetic form, as *Il. v. line 366, Μασίξεν δ' ΕΛΑΑΝ*, He whipt to *drive* them, i. e. the horses, and applies it to a ship either with or without *riga*. See *Odyss. xii. lin. 47, 55, 109, 124. Comp. Ελαυνω* II.

*Ελαγξίς*,

Ελεγγίς, ιος, att. εως, ἡ, from ελεεινω.

A *reproof*. occ. 2 Pet. ii. 16.

Ελεεινός, υ, δ, from ελεεινω.

I. *Conviction, evident demonstration or manifestation*. occ. Heb. xi. 1. So *Theophylact* on the place, Ελεεινός, τὸν εἰς δειξίς, φανερώσας ἀδελῶν παραβιάων· ποιοὶ γὰρ ταῦτα βλέπεσθαι τῷ νῷ ἡμῶν ὡς παρόντα. Ελεεινός, that is, the *showing* or *manifestation* of things not seen; for it (faith) makes them to be *seen* by our mind as if they were present." So the *Syriac* version renders ελεεινός by ܡܢܠܝ the *manifestation*; and *Chrysostom*, from this expression, Ελεεινός ε βλαπομένων, observes, Ἥ πιστις τοῖνυν εἰν οψίς τῶν ἀδελῶν φησὶ, καὶ εἰς τὴν αὐτὴν τοῖς ὁρῶμενοις φέρει πληροφορίαν τὰ μὴ ὁρῶμενα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are." See *Suicer's Thesaurus*. under Πιστις, vol. ii. col. 374. 1st edit.

II. *Conviction of error, refutation*. occ. 2 Tim. iii. 10.

ΕΛΕΓΧΩ, perhaps from the Heb. עָלַם instruction, doctrine, with π prefixed. To demonstrate, shew by evident and convincing reasons.

I. To convince. John xvi. 8, (where see *Campbell's Note*.) Tit. i. 9.

II. To convict. John viii. 9, 46, (where see *Campbell's Note*.) Jam. ii. 9.

III. To manifest, make manifest, discover. John iii. 20, where ελεεινή answers to φανερώθη in the following verse. So the learned *Elser* interprets the word in this text, and in Eph. v. 13, and shews that the Greek writers use it in the same sense, as for instance, *Artemidorus*, *Oneirocrit.* lib. i. cap. 68. p. 57. Τα κρυφὰ ΕΛΕΓΚΕΙ, *Manifests* hidden things." Comp. *Wetstein* on Eph.

IV. To reprove, rebuke, by words. Mat. xviii. 15. Luke xii. 19. Tit. i. 13.—by afflictions, Heb. xii. 5. Rev. iii. 19.

Ελεεινός, η, ον, from ελεος.

Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ελεεινότερος is used for the superlative ελεεινότατος. So *Anacreon*, Ode xli. line 3,

ΚΑΛΗΠΙΣΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ, for  
ΚΑΛΗΠΙΣΤΑΤΟΝ ΔΕ ΠΑΝΤΩΝ.

But the *hardest* (case) of all.

Comp. under Μειζων.

Ελεω, ω, from ελεος.

I. To pity, have pity, or compassion upon. Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see *Wolffius* Cur. Phil. Κυρίε ελεησον—Lord have mercy—Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity, it was used also by the Heathen. Thus in *Arrian*, *Epictet.* lib. ii. cap. 7. Τὸν Θεὸν επικαλεσμένοι δοῦμεθα αὐτῷ, ΚΤΙΠΙΕ ΕΛΑΕΗΣΟΝ, In our invocations of God we intreat him, *Lord have mercy*—This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under Ψυχῇ VII.

Ελεεσθαι, εμαι, Pass. To be pitied, obtain pity or mercy. Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. & al.

II. To shew mercy, perform acts of mercy or pity. Rom. xii. 8, where see *Macknight*.

Ελεημοσύνη, ης, ἡ, from ελεημων.

I. Pity, compassion. So in *Cullimachus's* Hymn to Delos, lin. 151, 2, *Latona* speaks to the river *Peneus*,

—Μὴ σὺ γ' ἄμμο παθῆς κακῶν ἰνκάς, τῆς δὲ

ΑΥΤ' ΕΛΕΗΜΟΣΥΝΗΣ ———

Nor shalt thou suffer ill on my account

For this compassion ———

II. In the N. T. A work of mercy, particularly *alms-giving*. Mat. vi. 1, 2, 3, 4. Also, *The alms itself*, or money given to the poor. Luke xi. 41. xii. 33. Acts iii. 2. & al. Hence the Latin ecclesiastical writers use the word *elemosyna*, whence by a corruption our English *alms*. Though several learned men, as *Mill*, *Doddridge*, Bp. *Pearce*, and *Campbell* (whom see) have thought that in Mat. vi. 1, δικαιοσύνην, not ελεημοσύνην, was the true reading, yet it seems remarkable that *Griesbach* should admit the former word, which is found in only two Greek MSS, into the text. See *Wetstein* in Var. Lect.

Ελεημων, ενος, δ, ἡ, from ελεω.

Pitiful, compassionate, merciful. occ. Mat. v. 7. Heb. ii. 17.

ΕΛΕΟΣ, ε, δ, and ΕΛΕΟΣ, εος, ες, το.

I. Pity, compassion, mercy. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

- II. *A work, or act, of mercy.* Luke x. 37. Jam. ii. 13. Comp. Mat. ix. 13. xii. 7. This word seems to be derived either from the Heb. *לח* to pierce, wound, or from the N. *לח* pain, anguish, dropping the aspirate. Thus the correspondent Latin word *misericordia* (whence our Eng. *mercy*) is from *miseria cordis* pain of heart, occasioned by the sight or idea of wretchedness; and thus we say in English, that our hearts are *pierced* or *pained* with the miseries of others.

—Poor Phœdra's sorrows  
Pierce thro' my yielding heart, and wound my soul.  
Smith's Phœd. and Hippol.

- Ελευθερία, ας, ἡ, from ελευθερος.  
*Liberty.* In the profane writers it is used for *corporal liberty*, and *freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17; especially from *legal ordinances*, Gal. ii. 4. v. 1, 13;—joined with *freedom* from the *slavery* of sin, Jam. i. 25. ii. 12. Comp. Rom. viii. 21.

Ελευθερος, α, ον, from ελευθειν οπου αρεσκει  
*going or coming where one pleases.*

- I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al.

- II. *Free from legal obligation.* occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. ix. 1, 19.

- III. *Free from the slavery of sin.* occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such as *pay no sort of obedience* to it.

Ελευθερω, ω, from ελευθερος.  
*To free, set free,* from legal ordinances, Gal. v. 1.—from the slavery of sin. John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21.

ΕΛΕΥΘΕΩ. An obsolete V. probably derived from *ἐλθω* the infinitive of the V. *πρω*, which in Heb. signifies *to go* or *come up*, and in Chald. *to go* or *come in*. *To go, or come.* From this old V. we have in the N. T. 2d aor. *ηλυθεν*, by sync. *ηλθεν*, imperat. *ελθε*, subj. *ελθω*, particip. *ελθων*, perf. mid. *ηλυθα*, att. *εληλυθα*, and pluperf. *εληλυθειν*. See under *Ερχομαι*.

Ελκουσις, ιος, att. *εως*, ἡ, from ελκυω.  
*A coming, advent:* occ. Acts vii. 52.

Ελεφαντινος, η, ον, from ελεφας, αντος, δ, an elephant, which from the Heb. *הפני*, or \* Phœnician *פנין*, an ox, † to which genus many animals of large bulk were anciently referred. Thus the ‡ Romans called *elephants* Lucas boves *Lucanian oxen*; oxen on account of their size and horns (or as we less properly call these latter, their teeth), and *Lucania* because they first saw them in *Lucania*, during the war with *Pyrrhus*.

*Ivory*, i. e. made of ivory, or *elephant's tusks*. occ. Rev. xviii. 12, where see *Kypke* concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

ΕΛΙΣΣΩ, from Heb. *סלל* to move quickly. Comp. *Ελίσσω*.

- I. *To roll, roll round.* Thus it is used in the profane writers.

- II. *To roll up*, as a garment. occ. Heb. i. 12.

Ελκος, εος, υς, το, from ελκω, to draw, because it seems to draw or attract the morbid juices to the affected part.

An ulcer, a sore. occ. Luke xvi. 21. Rev. xvi. 2, 11.

Ελκου, ω, from ελκος.

*To ulcerate, exulcerate*, whence, as a part. perf. pass. *ηλκυμενος* ulcerated, ulcerous, full of ulcers or sores. occ. Luke xvi. 20.

Ελκυω, from ελκω.

- I. *To draw, drag*, as a net, John xxi. 6, 11.—as men before magistrates, Acts xvi. 19.

- II. *To draw*, as a sword out of the sheath. occ. John xviii. 10.

- III. Figuratively and spiritually, *To draw* or *persuade* to the acknowledgement and faith of Christ by the external miraculous evidences of his divine mission *insinuated* on the soul by the *influence* and *illumination* of the *Holy Spirit*. occ. John xii. 32.

\* ΑΑΦΑ—φανίας ὅτω καλεῖται τὸν ΒΟΥΝ, *Plutarch* in *Symp.* s. lib. ix. qu. 2.

† See *Bochart*, vol. ii. 250, & seqt.

‡ So *Pliny*, *Elephantos Italia primum vidit Pyrrhi Regis bello*, & boves Lucas appellavit in *Lucanis vine*—*Nat. Hist. lib. viii. cap. 6.* And *Varro* still more accurately, *A Lucanis Lucas; ab eo quod nostri quim maximam quadrupedem, quam ipsi haberent, vocarent bovem; & in Lucanis Pyrrhi bello primum viderent apud hostes elephantos, id est, quadrupedes cornutas (nam quos dentes multi dicunt sunt cornus) Lucam bovem appellare.* *De Ling. Lat. lib. vi.*

vi. 44. Comp. ver. 65. John x. 25. xiv. 11. xv. 24. See *Jenkin's Reasonableness of the Christian Religion*, vol. ii. chap. 32.

ἙΛΚΩ, from Heb. חָלַק, Hiph. of חָלַק, *To cause to go or come.*

*To draw, drag.* occ. Acts xxi. 30. Jam. ii. 6.

ἙΛΛΑΣ, ἄδος, ἡ.

*Hellas.* occ. Acts xx. 2. Anciently the name of a city in *Thessaly* mentioned by *Homer*, Il. ii. line 683, and Il. ix. line 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the *Pagasean* gulf opposite the coast of *Mysia* and *Eolis* in *Ana minor*, from which countries it was probably peopled; and it seems to have been called *Hellas* from the Heb. word מֵעַלְיָה *beyond*, as being *beyond* the *Ægean* sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by *Homer* named Ἑλλήνες, Il. ii. line 684, by which appellation † *Thucydides* remarks towards the beginning of his first book, "*Homer* never means *all* the *Grecians*, but only the inhabitants of the *Phthiotis* who were commanded by *Achilles*." But in process of time the name Ἑλλάς was extended to all the countries lying between *Macedonia* and *Peloponnesus*, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between *Macedonia* and Ἑλλάς or *Greece*. See *Raphelius* and *Wetstein* on Acts xx. 2.

Ἕλληνα, ἦνος, ὁ, from Ἑλλάς.

I. *A Grecian, a native of Hellas or Greece.* Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἑλλάς.

II. *A Gentile, who followed the religion and manners of the Greeks, as opposed to a Jew.* John vii. 35, twice. Acts xiv. 1. (Comp. ver. 5.) xviii. 4. xix. 10. xx. 21. Gal. iii. 28. Col. iii. 11. & al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24.

\* See Dr. *Hodges's* Miscellaneous Reflections, p. 256 2d edit.

† Ὁμοίως ὡς καὶ τὴν ἑλληνικὴν ὡμοίωσιν Ἕλληνας, ὡς ἄλλης ἢ τῆς μᾶλλον Ἀχιλλεύου καὶ τῆς Θηϊσίδος ὡς περὶ καὶ περὶ Ἑλλήνων ἡρώων.

III. *A Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See *Doddridge* on the place, and comp. Acts xvii. 4. See also *Suicer's Thesaur.* on this word.

Ἑλληνικός, ἡ, ον.

*Grecian, Greek.* occ. Luke xxiii. 38. Rev. ix. 11.

Ἑλληνίς, ἰδος, ἡ, from Ἑλλήν.

*A Grecian woman, i. e. in religion, a Gentile.* occ. Mark vii. 26. (where see *Wetstein*) Acts xvii. 12.

Ἑλληνιστής, ος, ὁ, from Ἑλλήν.

*An Hellenist or Grecian proselyte.* occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned *Wolffius*, on Acts vi. 1, that the Ἑλληνισταί mean *such persons as had been converted from heathenism to judaism*. That it does not signify *merely foreign Jews who used the Greek language in their synagogues and conversation*, is evident from Acts xi. 20, where these Ἑλληνισταί are distinguished from the Ἰσθαῖοι or *Jews by birth*, mentioned in the preceding verse. *Doddridge* and others, who embrace the last-mentioned interpretation of Ἑλληνισταί, are so sensible of the force of this passage, that, upon the authority of the *Alexandrian MS*, and some of the ancient versions, though opposed by almost all the other MSS, they read Ἑλληνας instead of Ἑλληνιστάς; and *Doddridge* is so bold as to say, *that common sense would require us to adopt this reading, even if it were not supported by the authority of any manuscript at all*†. This assertion, however, can only be supported by supposing, that Ἑλληνιστής must signify *a native, though grecizing, Jew*. But see *Wolffius* on Acts vi. 1. xi. 20. || and *Suicer*, *Thesaur.* in Ἑλληνιστής II.

‡ See what *Campbell* says very well on this subject in his *Preliminary Dissertations to the Gospels*, p. 639. &c. and p. 646, &c.

|| Since writing the above in the first edition, I found that *Campbell*, in his *Preliminary Dissertations to the Gospels*, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνισταί mentioned in the Acts, mean not *Proselytes to Judaism*, but *those Jews who had resided always or mostly in Grecian cities, and consequently whose common tongue was Greek*. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

Ελληνισί, An adv. from Ἑλλην.

In Greek, in the Greek language. occ. John xix. 20. Acts xxi. 37. Ἑλληνισί γινώσκεις; the expression is elliptical for ἑλληνισί λαλεῖν γινώσκεις; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenophon uses an elliptical phrase exactly parallel, *Cyropæd.* lib. vii. p. 409, edit. Hutchinson, 8vo. Τὰς ΣΥΤΡΙΣΤΙ ΕΠΙΣΤΑΜΕΝΟΥΣ, Those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

Ελλογέω, ω, from εἶν, εἶν, into, and λογος an account.

To bring into the account, impute, reckon, charge. occ. Rom. v. 13. Philem. ver. 18.

Ελπίζω, from ελπίς.

I. To hope, expect with desire. Luke vi. 34. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word *μόνον* "merely" with *Duddridge* and *Worsley*, before ἡλπίσαμεν.

II. To hope, trust, confide, the prepositions εἰς, εἰς, and ἐπὶ (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. Phil. ii. 29. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10.

These are *hellenistical* phrases often occurring in the LXX, and generally answering either to the Heb. בָּטַח, לָמָּה—or לַעֲלֹה—to trust in, to, or upon, as in Jud. ix. 26. xx. 36. 2 K. xviii. 5. Ps. iv. 6; or to בָּטַח to hope in, as Ps. v. 12. vii. 1. xvi. 1. & al. freq. or to לָמָּה to wait for, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxix. 5. Isa. li. 5. & al.

ΕΛΠΙΣ, ἰδος, ἦ. It may not improbably be deduced either from the Heb. הָלַץ to stick, adhere, from the adherence of the mind to the object of it's hope, or from הָלַץ to faint, according to that of Solomon, Prov. xiii. 12. Comp. Pa. lxxiv. 2. cxix. 81 \*.

\* We may here remark, that the cognate verb ἔλπωμι signifies not only to hope, but also to fear; (see *Homer* II. xv. line 110. *Herodotus*, lib. vi. cap. 109.) So the N. Ελπίς is used in *Thucydides* for fear. (See *Scapula*.) And in this latter sense these words may be derived from ἡλὺ to faint; but when ἔλπωμι denotes, as it sometimes does in *Homer* (see II. vii. lla. 199. 353, II. xiii. line 309), to think,

I. Hope, desire of some good with expectation of obtaining it. Acts xvi. 19. Rom. v. 4. Tit. 2. 1 John iii. 3. In 1 Cor. ix. 10,

ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three later MSS, and is accordingly ejected from the text by *Griesbach*; and instead of τῆς ἐλπίδος αὐτοῦ μελεχύν, the *Alexandrian* (αφ edit. *Woide*), and another ancient, with two later MSS, read ἐπ' ἐλπίδι τοῦ μελεχύν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by *Griesbach* as equal, or perhaps preferable, to the other. See *Mill*, *Weist*, Bp. *Pearce*, and *Griesbach*. On Eph. ii. 12. 1 Thess. iv. 13, see *Leland* on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 18. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13. Heb. vii. 19.

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1.

IV. Trust, confidence, joined with hope, used with εἰς in following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where ἐπ' ἐλπίδι answers to the Heb. בָּטַח in confidence; and in this sense of confidence or security ελπίς is used several times by the LXX for the same Heb. word בָּטַח, as in Jud. xviii. 7. Ps. iv. 8. lxxviii. 53. Ezek. xxviii. 26. & al.

ΕΛΤΜΑΣ, α, δ.

*Elymas*. The name of a man, signifying a magician or sorcerer, as St. Luke himself interprets it. "He was called *Elymas* in Persia, where he had learned magic." *Weist*. It seems ultimately a derivative from the Heb. כַּלַּף to hide, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6, and see *Wolfius*.

ΕΛΩ, An obsolete V. from the Heb. מָלַץ to remove.

To take, choose, whence in the N. T. we have 3d pers. 2 aor. mid. ἐλάλο. 2 Thess. ii. 13. and particip. 2 aor. mid. ἐλομενος. Heb. xi. 25. See under Ἀίσιω.

be of opinion, it may perhaps be best deduced from Heb. הָלַץ, as denoting the mind's adherence or attention to an object.

ΕΛΩΙ.

## ΕΛΩΙ. Heb.

*My God.* It is plainly the Heb. מֵלֵךְ, as the word is written, Ps. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a propriety and emphasis beyond what has been commonly observed. For Mat. xxvii. 46, ABOUT (παρα) the ninth hour, Jesus cried out with a loud voice, Ηλι, i. e. ἦλ, ἦλ, (as in Ps. xxii. 1.) My God, My God, why hast thou forsaken me? the name by which he then addressed the Divinity referring to his omnipresent \* power and providence; but, AT the ninth hour (τη ὥρα τη εννατη, Mark), when he was in the very jaws of death, he again cries out, Ελωι, Ελωι, Eloi, Eloi, why hast thou forsaken me? מֵלֵךְ מֵלֵךְ, Thou, Jehovah, who art not only ἦλ my powerful God, but מֵלֵךְ bound to bear together with my humanity the curse due to man for sin (for who is מֵלֵךְ but Jehovah? Ps. xviii. 32. comp. Gal. iii. 13.), why hast THOU forsaken me? I add, that in the only three passages (I believe) wherein מֵלֵךְ Eloi occurs in the Old Testament, it refers to the sufferings of Christ, or to the glory which should follow. Thus in the xviii. Ps. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, Jehovah lives, and blessed be my rock, and יְשׁוּעָה מֵלֵךְ יְיָ † let my ALUE, my Saviour, be exalted. In the cxliii. Ps. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, Teach me to do thy will (i. e. by offering myself a sacrifice for man. Comp. Ps. xl. 8. Heb. x. 5—10.), for thou art מֵלֵךְ my ALUE. And in the beloved one's song of praise ‡,

\* Aquila renders מֵלֵךְ, Ps. xxii. 1, by ισχυρι μου, ισχυρι μου, my strong one, my strong one.

† Thus read the unpointed editions of Forster at Oxford, and of Leusden at Amsterdam, 1701; but other editions, as Walton's Polyglott, and Montanus's printed by Plantin, 1572, together with very many of Dr. Kennicott's Codices, read מֵלֵךְ without the י. If this latter reading be admitted, the words must be rendered the Alim of my salvation, which, it must be confessed, is most agreeable to the usual application of the N. yr which generally denotes not a saviour but salvation.

‡ So the Hebrew title calls it שִׁיר לְדָוִד אֲשֶׁר עָשָׂה לַיהוָה אֱלֹהֵי יִשְׂרָאֵל a song of praise for the beloved,

Ps. cxlv. 1, he breaketh out into this thanksgiving, I will very highly exalt thee מֵלֵךְ my ALUE, the king, and I will bless thy name for ever and ever.

Εμαυτου, ης, ε. Gen. from εμε of me, and αυτω self.

*Myself.* A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq.

Εμεισινω, from εν in, into, and εισω to go, come.

I. To go, or enter into, as into a pool. John v. 4.

II. To enter into, or go aboard, a ship. Mat. viii. 23. & al. freq.

Εμβαλλω, from εν in, into, and βαλλω to cast.

To cast into. occ. Luke xii. 5.

Εμβασιω, and —ομαι, Mid. from εν in, and βασιω to dip.

To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26.

Εμβασσω, from εν in, and βασιω to tread, which from εισω to go.

To enter, or rather, as our translation, To intrude into; for the word seems to imply conceit and arrogance. So Stockius, "fastuose incedo, invado, ingero me;" and Mintert, "incedo, superbe, fastuose incedo." Josephus has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says, "the shepherds durst not EMBATETEIN EIS αυτω intrude upon it, because it was regarded as the habitation of the Deity." And Elsner cites a remarkable passage from Aristides, where he mentions Philip as EMBATETON EIS τα των Έλληνων παραλα, intruding into, or impertinently meddling with, the affairs of the Greeks. Mintert thinks the word alludes to the tragical buskins called by Lucian εμβας (read || εμβασαι), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So Chrysostom, EMBATETEIN EIS την κληρονομια, to enter upon the inheritance. (See more in Wetstein.) And in this sense the LXX, though they appear to have it mistaken the meaning of the Heb. use it, Josh. xix. 51, και επεσυνθησαν ΕΜΒΑΤΕΤΕΙΝ την γην, and they went to enter upon the land." occ. Col. ii. 18. Raphe-

§ See Lucian. Nectomast. p. 314. Quom. conscrib. Hist. p. 678. De Saltat. p. 224, tom. i.

*lius* on this text produces a passage from *Xenophon* in *Conviv.* where he uses *εμζα-λεειν* transitively with the accusative case for *searching, scrutinizing, or examining* into a thing, and thus also *Chrysostom* applies the word (see *Suicer, Thesaur.*); and so *Hesychius* explains *εμζαλευσας* by *ζηήσας seeking*. And this last *Wolffius* thinks the best sense. But is there no difference in meaning between *εμζαλευσιν* and *εμζαλευειν εις*? If there is, I should prefer the first interpretation above given.

But comp. *British Critic*, vol. iii. p. 276.

*Εμζημι*, from *εν in, into*, and obsol. *βημι to go*.

*To go, or enter into*. An obsol. V. whence in the N. T. we have 2 aor. *ενεζην*, infinit. *εμζηναι*, particip. *εμζας*. See under *Εμζαινω*.

*Εμζιζαω*, from *εν in*, and *βιζαω to cause to go*.

*To cause to go or enter in, to put on board*. occ. Acts xxvii. 6. This word is used by the purest Greek writers for *putting on ship-board*. See *Alberti and Wetstein*, and comp. *Εμζαινω*.

*Εμζεπω*, from *εν in, on*, and *βλεπω to look*.

I. *To view, look upon*, i. e. with steadfastness and attention. Mark xiv. 67. Luke xxii. 61. John i. 36, 43. Acts i. 11. & al.

II. *To behold, or see*. occ. Mark viii. 25. Acts xxii. 11.

*Εμζριμασμαι, ωμαι*, from *εν in*, or *on account of*, and *βριμομαι or βριμασμαι to roar, storm with anger*, from *βρεμω to roar*, which see under *Βρονη*. See *Wetstein* on Mat. ix. 30, and comp. *Ecclus.* xiii. 3.

I. *To groan deeply*, from anguish of heart. occ. John xi. 33, 38. Comp. Ps. xxxviii. 8, or 9.

II. *To groan, or grumble*, with indignation. occ. Mark xiv. 5, where the Vulg. excellently, *fremebant* in eam. The Latin *fremo* by the way is a derivative from the Greek *βρεμω*. The LXX have once used the N. *εμζριμημα* for the Heb. *בזי* *furious indignation*. Lam. ii. 6.

III. *To charge, or forbid strictly and earnestly*. occ. Mat. ix. 30. (where see *Campbell*) Mark i. 43, (where see *Elisner*.)

ΕΜΕΩ, ω.

*To vomit, spew*. occ. Rev. iii. 16.

The word may be very naturally derived from the Heb. *חממ* *tumult, disturbance*, which every one knows the action of *vomiting* generally occasions in the animal frame to a very high degree. In like manner the Latin *vomo to vomit*, may be a derivative from the Heb. *חממ to agitate*.

*Εμμαινομαι*, from *εν on account of*, and *μαινομαι to be mad*.

*To be mad upon, or against*. occ. Acts xxvi. 11.

EMMANOTHA, Heb.

*God with us*. It answers both in the LXX and in Mat. to the Heb. *אֱמָנוּחַ* from *אֵם with, וּ us*, and *אֱלֹהִים God*, Isa. vii. 14. The name imports *God in our nature, and for our sakes*, i. e. *for our salvation and happiness*: and thus Isaiah's prophecy, that \* *THE virgin's son* should be called *Emmanuel*, was fulfilled by Christ's being called *Jesus*, i. e. *Schviah the saviour*, a name of the same import. Comp. *Ιησους*. occ. *Mat. i. 23*.

*Εμμενω*, from *εν in*, and *μενω to remain*.

*To remain, persevere in*. occ. Acts xiv. 22. Gal. iii. 10. Heb. viii. 9.

*Εμος, η, ον*, from *εμς of me*, gen. of *Εγω I. Mine, my own*. Mat. xviii. 20. xx. 15. & al. freq. In *Mat. xx. 23*, *Kypke* renders *Ουκ εστιν εμον δειναι*, *it does not become me to give*, i. e. *it is not my office to give*, and produces similar expressions from *Plutarch*; observing that in such phrases *εργον work, business, office* is understood, which is expressed by *Xenophon and Euripides*.

*Εμπαϊγμοη, ης, η*, from *εμπαϊγμαι* 1st pers. perf. of the V. *εμπαϊζω*.

*A mocking or scuffling*. This N. occurs not in the common editions of the N. T. but in 2 *Pet. iii. 2*, ten MSS, three of which ancient, have *εν εμπαϊγμοη εμπαϊσται*, and this reading is supported by both the Syriac and several other old versions, and is received into the text by *Griesbach*, whom see, and *Wetstein*. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

*Εμπαϊσμος, ο, ος*, from *εμπαϊσμαι* 1st pers. perf. pass. of the V. *εμπαϊζω*.

*A mocking, or rather a being mocked*. occ. Heb. xi. 36.

\* Thus Isa. vii. 14, *אֶמְנָחֵם* with the *η* emphatic, and LXX and Mat. i. 23, *ἡ παρθένος*.

*Εμπαϊζω*

Εμπαιζω, from *εν* in, upon, and *παίζω* to play, sport.

I. To play upon, make sport with, mock. Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29.

II. To illude, deceive. occ. Mat. ii. 16.

Εμπαικτής, *ς, δ*, from *εμπαιζω*.

A mocker, a suffer. occ. 2 Pet. iii. 3. Jude ver. 18.

Εμπεριπατέω, *ω*, from *εν* in, among, and *περιπατέω* to walk about, which see.

To walk about among. occ. 2 Cor. vi. 16.

Εμπιπλάω, *ω*, from *εν* in, and *πιπλάω*, or *πιμπλάω*, to fill, which is formed from the obsol. verb *πλάω* to fill, by prefixing the reduplicate syllable *πι*.

To fill. occ. Acts xiv. 17.

Εμπίπτω, from *εν* in, into, and *πίπτω* to fall.

To fall into, or among, incidere. occ.

Mat. xii. 11. Luke x. 36. xiv. 5. 1 Tim.

iii. 6, 7. vi. 9. Heb. x. 31. On Luke

x. 36, *Alberti* and *Wetstein* cite from *Ar-*

*rian*, *Epictet*. lib. iii. cap. 13, the same

phrase, 'Οταν ΕΙΣ ΛΗΙΣΤΑΣ ΕΜΠΙ-

ΣΩΜΕΝ.

Εμπλέκω, from *εν* in, and *πλέκω* to con-

nect, tie.

To entangle, implicate, implicare. occ.

2 Pet. ii. 20. 2 Tim. ii. 4. So *Epictet*

in *Arrian*, lib. iii. cap. 22, says the

Cynic should not be ΕΜΠΕΠΛΕΓΜΕ-

ΝΟΝ *σχέσειν* entangled in relations;

*Cicero* *De Nat. Deor.* lib. i. cap. 19,

uses the expressions, *Nullus est occupa-*

*tionibus implicatus*, and cap. 20, *impli-*

*catus molestis negotiis & operosis*. See

also *Wetstein* on 2 Tim.

Εμπλήθω, from *εν* in, and *πλήθω* to fill.

To fill, satisfy, whether naturally or spi-

ritually. occ. Luke i. 53. vi. 25. John

vi. 12. Rom. xv. 24, where see *Kypke*.

Εμπλοκή, *ης, ῆς*, from *εμπλέκω* perf. mid.

of *εμπλέκω*.

A plaiting, or braiding of the hair. occ.

1 Pet. iii. 3. *Lucian*, *Amores*, tom. i.

p. 1057, minutely describes 'Η ΠΛΟΚΗ

ΤΩΝ ΤΡΙΧΩΝ, *The braiding of the hair*,

as particularly employing the attention

and pains of the women. Comp. also

*Heb.* and *Eng. Lexicon* in *πύρ* III.

Εμπνέω, *ω*, from *εν* in, and *πνέω* to breathe.

To inspire, draw in the breath. So *Jose-*

*phus*, *De Bel.* lib. v. cap. 11. § 2, uses

the verb for *breathing*; *ὥς εμπνεύσει*,

whilst they breathe," occ. *Acts* ix. 1,

Εμπνέων απειλῆς καὶ φόβου. The phrase is elliptical, and to complete it, *ἀπο, ἐξ*, or *ἐνεκα, from, or by reason of*, may be supplied. It beautifully describes *Saul* as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him draw it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. *Ps.* xxvii. 12. *Homer* has an expression somewhat resembling this in the *Acts* (though the construction is different), *Il.* iii. line 8. & al. where he says the Greeks were *μύσσειν θυμὸν* breathing rage, as *Pope* renders it, or rather *breathing courage*; so *Milton*, *Par. Lost.* b. i. line 554, "—deliberate valour breath'd." And *Cicero*, *Catilin.* II. 1. uses the expression "*oculus anhelantem, breathing wickedness*;" and in *Rhetor. ad Herennium*, usually printed in the Works of *Cicero*, lib. iv. cap. 55, we have "*anhelans ex intimo pectore crudelitatem, from the bottom of his breast breathing cruelty*." But see more in *Elsner*, *Wetstein*, and *Kypke* on the text.

Εμπορεύομαι, from *εμπορος*.

I. Intransitively, To trade, traffic, merchandise. occ. *Jam.* iv. 13.

II. Transitively with an accusative, To make a trade, or gain, of. occ. 2 Pet. ii. 3. See *Kypke*.

Εμπορία, *ας, ῆς*, from *εμπορος*.

Merchandise, traffic, properly, says *Scapula*, such as men pass the sea to carry on. occ. *Mat.* xxii. 5.

Εμποριον, *ς, τό*, from *εμπορος*.

A market-place, a mart. occ. *John* ii. 16.

Εμπορος, *ς, δ*, from *εν* in, and *πορος* a passing over or way, which from *πείρω* to pass over, through.

I. Anciently and properly, A passenger in a ship. Thus *Telemachus* in *Homer* *Odyss.* ii. line 319, says he will go *εμπορος* as a passenger, because, as he immediately adds, he has no ship of his own; and *Laertes*, *Ulysses'* father, not knowing who he was, asks him, *Odyss.* xxiv. line 299,

— ἦ ΕΜΠΟΡΟΣ ΠΑΛΛΗΔΟΣ  
Νῆος τῆς ἀλλοτρίας; —

—Or art thou come a passenger  
On board another's ship?—

II. A



II. *A traveller.* So used by *Sophocles* in *Edip. Colon.*

III. *One who travels, especially by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. *Mat.* xiii. 45. *Rev.* xviii. 3, 11, 15, 23.

In the LXX it generally answers to the Heb. סוחר *a merchant*, a N. derived in like manner from the V. סחר *to go about*.

Εμπρησθω, from *sv in*, and *πρησθω to set on fire, burn*, which from the old V. *πρω* the same, and this from the Heb. בער *to burn*, or rather from פר *to break in pieces, dissolve*, whose derivative N. פפר *ashes*, plainly refers to this action of fire. Comp. *Pup.*

*To set on fire, burn.* occ. *Mat.* xxii. 7.

Εμπροσθεν, An adv. governing a genitive, from *sv in*, and *προσθεν before*, which from *προ* the same, and the syllabic adjection *θεν* denoting *at a place*, *σ* being inserted for the sound's sake.

1. Of place, *Before*, as opposed to *behind*. *Mat.* vi. 2. *Mark* i. 2. *Luke* xix. 4. *John* iii. 28. *Rev.* iv. 6. Τα εμπροσθεν (*μνη* namely) *The parts or places which are before.* *Phil.* iii. 13.

2. *Before, in the presence of.* *Mat.* v. 16, 24. xxvii. 11. & al. freq.

3. Of dignity or superiority, *Before, in preference to.* occ. *John* i. 15, 27, 30. See *Campbell* on ver. 15, and comp. *John* iii. 31.

The word is used in a sense similar to this last by the LXX, answering to the Heb. לפני, *Gen.* xlviii. 20.

Εμψλω, from *sv in*, upon, and *ψλω to spit.*

*To spit upon.* *Mat.* xxvi. 67. xxvii. 30.

& al. Observe, that *spitting*, even in a

person's presence, was in the east always esteemed a great affront \*. How much more then, *spitting in his face*? And as our Blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent *Jonas Hanway*, in his *Travels*, vol. i. p. 298, informs us, that the Persian soldiers were ordered to spit in the face of a rebel prisoner at Astrabad—, “an indignity of great antiquity in the east; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to

mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour,” namely in *Isa.* l. 6.

Εμφανης, εος, ες, ο, η, και το—ες, from *sv in*, unto, and *φανω to shew.*

*Appearing, apparant, manifest.* occ. *Acts* x. 40. *Rom.* x. 20.

Εμφανιζω, from *sv in*, unto, and *φανω to shew.*

I. *To shew plainly, to manifest.* occ. *John* xiv. 21, 22. And in the passive, *To be manifested, appear plainly.* occ. *Mat.* xxvii. 53. *Heb.* ix. 24.

II. *To declare, signify.* occ. *Acts* xxiii. 15, 22. *Heb.* xi. 14. The LXX have used it in this sense for the Heb. דמך *to tell, declare.* *Esth.* ii. 22.

III. *To inform, give information,* in a judicial sense. occ. *Acts* xxiv. 1. xxv. 2, 15.

The expression in these passages is elliptical for *εμφανισαν εαυτες they shewed themselves*, or *appeared* (comp. *John* xiv. 21, 22.), or according to *Theophylact* and *Ammonius*, for *εμφανισαν διδασκαλικην γραφην they presented a memorial.* Comp. *Acts* xxiii. 15.

Εμφοβος, ο, ο, η, from *sv in*, and *φοβος fear.* *In fear, afraid, terrified.* *Luke* xxiv. 5, 37. & al.

Εμψωω, ω, from *sv in*, upon, and *ψωω to breathe, blow, blow up*, “*flatu distendo, distend by blowing.*” *Scapula.* *ψωω* then seems a derivative from the Heb. פשו *to spread, be diffused.*

*To breathe or blow upon.* occ. *John* xx. 22.

Εμψυλος, ο, ο, η, from *sv in*, and *ψυλος planted, so fit for producing seed or fruit, from ψωω to produce, which see.*

*Implanted, ingrafted.* occ. *Jam.* i. 21. It

is applied to the word of the Gospel,

which ministers are said *ψυλναι to plant,*

1 *Cor.* iii. 6, 7, 8, and which bringeth

forth fruit, *Col.* i. 6. Comp. *Mark* iv. 7,

8. *Barnabas* in like manner calls this

ΕΜΨΥΤΟΝ δωρεαν της ΔΙΔΑΧΗΣ *avls,*

the implanted gift of his doctrine. *Epist.*

§ 9. edit. *Russel*, ad. fin. See *Whitby* on

*Jam.* i. 21. Further, as in the Greek

writers, *εμψυλον* frequently denotes what

is innate or natural, and sometimes what

is thoroughly implanted or infused in the

mind, (see *Elsner*, *Raphelius*, and *Wolfius*);

so in *St. James* it implies, that the hea-

venly doctrine not only enters into the

ears, but is so implanted in the soul as to

become,

\* See *Heb.* and *Eng. Lexic.* in פר I.

become, as it were, a *second nature*. Comp. James i. 18. 1 Pet. 23. 2 Pet. i. 4, and *ἑνός* III.

EN, A preposition, derived perhaps from the Heb. particle *עִן* denoting the presence of an object, or from *עִת* with.

I. Governing a Dative,

1. *In*, of place, Mat. ii. 1, 2, 5, 9. & al. freq.—of state, Mat. vi. 29. xvi. 27. xxv. 31. Phil. iv. 11, where see *Kypke*. —of employment, 1 Tim. iv. 15, *Ἐν ταῖς ῥαῖς*, *Be in*, i. e. *Be diligently employed, or taken up by, these things.* *Raphelius* shews that the same phrase is often used by *Xenophon*.—of time, Mat. ii. 1. iii. 1. & al. freq.

2. *Among*, Mat. xvi. 7. xx. 26. Acts xv. 7. & al.

3. *With, together with*. Luke xiv. 31. Jude ver. 14. So *Xenophon* *Cyropæd.* lib. i. p. 75. edit. *Hutchinson*, 8vo. *Παρα γὰρ ἰσρα καὶ σίωνος μὴτ' ἐν αὐτῷ μὴδεσσι, μὴδ' EN τῇ στρατῖα, κινδυνεύουσ.* Never hazard any thing either by thyself or with the army, contrary to the sacrifices and auguries."

4. *With, by*. Mat. iii. 11. xx. 15. 1 Cor. v. 8. vi. 22. 1 Thess. iv. 18. Comp. 1 Sam. xvii. 45, in LXX. This is not a merely *hellenistical* application of *ἐν*, the purest Greek writers use it in the same sense. See *Blackwall's Sacred Classics*, vol. i. p. 30.

5. *By*, denoting the agent. Luke iv. 1, where *ἐν* is used for *ὑπο*. Comp. Mat. iv. 1. 1 Cor. vi. 2. Heb. i. 1, where see *Wolffius*, *Acts* xvii. 28; "*Ἐν αὐτῷ* in the beginning of the verse, either must signify the same as *ἐξ αὐτοῦ*, *δι' αὐτοῦ*, for *by him* (or *from him*) we have life, motion and existence; or one of those expressions must be understood after *καὶ ἔσμεν*, as *καὶ ἔσμεν ἐξ αὐτοῦ*, or *δι' αὐτοῦ* otherwise the quotation out of *Aratus*, which is to prove that we were created by God, will not be argumentative, nor what follows, *γινώσκ' ἐν*, conclusive." *Markland* in *Bowyer's Conject.*

6. *By, through*. Luke i. 77. Rom. v. 9. viii. 15. Comp. Mat. xvii. 21.

7. *For, on account of*. Mat. vi. 7. xi. 6. Acts vii. 29. 1 Cor. iv. 4. Eph. iii. 13. iv. 1.

8. *Of, concerning*. Rom. xi. 2. Gal. i. 24.

9. *To, unto*. Luke i. 17. Gal. i. 16. Col. i. 23. 1 Thess. iv. 7.

10. *Towards*. 1 John vi. 16, *ἐν ἡμῖν*—*towards, or to, us*.

11. *Nigh to*. John xix. 41.

12. *Into*, of place or state. Mat. x. 16. xvi. 11. Mark i. 16. Luke xxiii. 42. John iii. 35. Rom. i. 25. & al. freq. *Ἐν* is thus frequently used in the Greek writers. See *Blackwall's Sacred Classics*, vol. i. p. 150.

13. *Consisting of*. Acts vii. 14, where *ἐν* seems to be put for *τῇ συνισταμένην ἐν*—*consisting in or of*. The LXX use it in the same sense, answering to the Heb. 2, Deut. x. 22, EN, *ἐστὶν ἐκ μὲν ὅλα ψυχῆς καὶ ἐστὶν ὁ πατερὶς ὅς ἐστις Ἰσραὴλ*. Comp. Deut. xxvi. 5. xxviii. 62.

14. *According to*. 1 Tim. i. 18. Heb. iv. 11.

II. With an infinitive preceded by the neuter article *τῷ*, it retains its primitive signification of *in*, but may be rendered

1. *When, as*, Luke xxiv. 30, *ἐν τῷ κατὰ κλῆθηναι αὐτὸν μετ' αὐτοῖς*, in his being reclined, i. e. when, or as, he was reclined at meat with them." Luke ii. 27. *ἐν τῷ εἰσάγειν τὰς γοναίς*, in the parents bringing in, when, or as, they were bringing in." Comp. ch. xi. 37. xiv. 1. Acts iii. 26.

2. *That, because*. Luke i. 21, *θαυμάζον ἐν τῷ χρονίζεν αὐτὸν*—they wondered in his staying, that, or because, he stayed.

III. In composition the *ν* in *ἐν* is changed into *γ* before *φ*, *κ*, and *χ*, as in *ἐνγάρω*, *ἐνκαλεῶ*, *ἐνχρίω* into *μ* before *β*, *μ*, *π*, and *ρ*, as in *ἐμβάλλω*, *ἐμμενω*, *ἐμπαιζω*, *ἐμφανίζω*; into *λ* before another *λ*, as in *ἐλλολεῶ*: But in verbs the *ν* is restored before the augment, as in *ἐνεκαλεῶ*, *ἐνεπαίζω*, &c. &c. from *ἐνκαλεῶ*, *ἐμπαιζω*, &c.

*Ἐν* in composition denotes,

1. Most generally, *In* or *into*.

2. *On, upon*. See *ἐμῶσπερ*, *ἐμπύου*.

3. *On account of*. See *ἐμῆριμασμαι*, *ἐμμαινομαι*.

*Ἐναγκαλιζομαι*, Depon. from *ἐν* *in* or *into*, and *ἀγκαλῆ* the arm, which see.

*To take into, or embrace in the arms.* occ. Mark ix. 36. x. 16. See *Wetstein* and *Kypke*.

*Ἐναλός*, *α*, *δ*, *ῆ*, from *ἐν ἁλὶ* in the sea.

*Being or living in the sea*, as fish, &c. occ. Jam. iii. 7. The Greek writers use the word in the same sense. See *Wetstein*.

*Ἐναγῆ*,

**Εναντί,** An adv. joined with a genitive, from *εν* in, and *αντί* against.

*Before, in the presence of.* occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. לפני *before the face*, בעיני *in the eyes*, לעיני *to the eyes*, &c.

**Εναντίας,** α, ον, from *εν* in, and *αντί* against.

**I. Contrary, opposite.** See Mat. xiv. 24. Acts xxvi. 9. 1 Thess. ii. 15. Εξ *εναντίας*, namely *χωρας*, *On the opposite side or part.* occ. Mark xv. 39. Tit. ii. 8.

**II. Εναντίον,** Neut. used adverbially, joined with a genitive, and applied in the same sense as *εναντί*, *Before, in the presence of.* Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. נגד *before*, לפני, &c. &c.

**Εναρξομαι,** from *εν* in, and *αρξομαι* to begin.

*To begin, or begin in.* occ. Phil. i. 6. Gal. iii. 3.

**Ενδεής,** εος, υς, ό, ή, from *εν* in, and *δεω* to want.

*Indigent, poor, in want.* occ. Acts iv. 34.

**Ενδείγμα,** αλος, το, from *ενδείκνυμαι*. perf. pass. of *ενδεικνυω* or *ενδεικω*.

*A manifest proof or token.* occ. 2 Thess. i. 5.

**Ενδεικνυω,** ενδεικνυμι, or obsol. *ενδεικω*, from *εν* in, to, and *δεικνυω* or obsol. *δεικω* to shew.

**I. To shew, make manifest, demonstrate.** Rom. ii. 15. ix. 17. 1 Tim. i. 16.

**II. To shew, perform, do, præstare.** 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see *Wetstein*, and on Tit. ii.

**Ενδείξις,** ιος, att. *εως*, ή, from *ενδεικω* or *ενδεικνυω*.

**I. A declaration, manifestation.** occ. Rom. iii. 25, 26.

**II. A demonstration, evident proof or token.** occ. 2 Cor. viii. 24. Phil. i. 28.

**Ενδεκα,** έί, άί, τά, Undeclined, from *έν* one, and *δεκα* ten.

A noun of number, *Eleven.* Mat. xxviii. 16. and al.

The old German *einlif*, and Saxon *ænblepen*, *enbleopen*, &c. whence our Eng. *Eleven*, manifestly insinuate, says *Ju-nius*, that one is left, namely above ten, which is considered as a new term in numbering: hence the reason of the English name is evident. So *twelve* is *two*,

or *two*, left, above *ten* namely. Comp. under *Δωδεκα*, and see more in *Ju-nius's* Etymol. Anglican. in **ELEVEN**.

**Ενδεκαλος,** η, ον, from *ένδεκα*.

*Eleventh.* occ. Mat. xx. 6, 9. Rev. xxi. 20.

**Ενδεχομαι,** from *εν* in, upon, and *δεχομαι* to receive, take.

**I. To take upon, admit, in the profane writers.**

**II. Impersonally, Ενδεχεται, It is possible, it may be, q. d. it admits.** occ. Luke xiii. 33. So *Heyschius* explains *επ' ενδεχεται* by *αδυνατον εστι* it is impossible, in which sense the phrase is used by the purest of the Greek writers. See *Elsner* and *Wetstein* on Luke xiii. 33. To whose instances several more might be added from *Arrian*, *Epictet*. In 2 Mac. xi. 18, we have *α δε ην* ΕΝΔΕΧΟΜΕΝΑ, *what things were possible, or might be,* and 2 Mac. xiii. 26, *απελογησατο* ΕΝΔΕΧΟΜΕΝΩ, *he apologized as much as he could.* Comp. *Ανευδεκτον*.

**Ενδημεω,** ω, from *ενδημος*, one who is at home, in his own country, or among his own people, from *εν* in, and *δημος* a people.

*To be at home.* occ. 2 Cor. v. 6, 8, 9. See *Wetstein*.

**Ενδιδυσκω,** ομαι, from *ενδυω* the same.

*To clothe, be clothed.* occ. Luke viii. 27. xvi. 19.

**Ενδικος,** υ, ό, ή, from *εν* in, and *δικη* justice. *Agreeable to justice, just.* occ. Rom. iii. 8. Heb. ii. 2.

**Ενδομησις,** ιος, att. *εως*, ή, from *ενδομεω* (as it were), which from *εν* in, upon, and *δομεω* to build, which from *δεδομα* perf. mid. of *δεμω* the same.

*A building or structure.* occ. Rev. xxi. 18. *Josephus* (as *Wetstein* has remarked) uses the same word. Ant. lib. xv. cap. 9. § 6. 'Η δε ΕΝΔΟΜΗΣΙΣ όσσην ενεκαλεισθε και τα της θαλαττης εις διακοσις ποδας, *The structure or mole, which he opposed to the violence of the sea, was two hundred feet long.*

**Ενδοξαζω,** from *εν* in, and *δοξαζω* to glorify.

*To glorify.* occ. 2 Thess. i. 10, 12.

**Ενδοξος,** υ, ό, ή, from *εν* in, and *δοξα* glory.

**I. Glorious, honourable.** occ. Luke xiii. 17. 1 Cor. iv. 10. Eph. v. 27.

**II. Glorious, splendid, pompous, of dress.** occ. Luke vii. 25.

*Ενδυμα,*

**Ἐνδυμα**, αἰος, το, from *ενδυω*.

*A garment, raiment.* Mat. iii. 4. vi. 25. xxii. 11. & al. In Mat. vii. 15, there seems an allusion to the *sheep skins* worn by the ancient prophets. Comp. under *Μηλωτή*.

**Ἐνδυναμω**, ω, from *εν in*, and *δυναμοω to strengthen*.

*To strengthen, make strong*, whether bodily, Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al.

**Ἐνδυσis**, ιος, att. *εως*, η, from *ενδυω*.

*A putting on, or wearing*, of clothes. occ. 1 Pet. iii. 3.

**Ἐνδω** and **ενδυνω**, from *εν in*, *into*, and *δω or δυω to go in or under*, also *to put on*, which see.

I. *To go or enter into.* occ. 2 Tim. iii. 6.

II. *To clothe, put on, invest.* It is applied, 1st. *To bodily raiment.* Mat. vi. 25. xxvii. 31. Acts xii. 21. & al.

2dly. *Spiritually*, *To the armour of light*, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Thess. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14. where see *Kypke*.—Gal. iii. 27, where see *Macknight*.—to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see *Kypke*.

3dly. *To the miraculous gifts of the Holy Spirit*, with which the Apostles of Christ were *endued*. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly. *To that incorruption and immortality*, with which the bodies of men shall be *endued or clothed* at the resurrection. occ. 1 Cor. xv. 53, 54.

**ΕΝΕΓΚΩ**, An obsolete V. from the Heb. הנגה the Hiph. of נהג *to bring*.

*To bring, bear.* Hence in the N. T. we have the 1st aor. active *ηνεγκα*, Mark ix. 17, 20, & al. 1 aor. pass. *ηνεχθην*, Mat. xiv. 11. 2 Pet. i. 21. infin. *ενεχθηναι*, Mark vi. 27. particip. *ενεχθεις*, 2 Pet. i. 17. See under *Φερω*.

**Ενεδρα**, ας, η, from *εν in*, and *εδρα a seat or sitting*.

*An ambush or ambuscade.* So *ενεδραν ποιων to lay, or set an ambush.* occ. Acts xxv. 3. *Thucydides* uses the same phrase. See *Weistein*.

**Ενεδρευω**, from *ενεδρα*.

*To lie in wait.* occ. Luke xi. 54. Acts xxiii. 21.

**Ενεδρον**, ε, το. See *Ενεδρα*.

*An ambush or lying in wait.* occ. Acts xxiii. 16.

**Ενείλω**, ω, from *εν in*, and *είλω to roll*, which is, I think, to be deduced from the V. *είλισσω* (which see), and not *vice versa*.

*To roll or wrap up.* occ. Mark xv. 46.

**Ενείμι**, from *εν in*, and *είμι to be*.

*To be in or within.* occ. Luke xi. 41, Πλην τα ενωτα δols ελεημοσυνην, *But give what is in (the cup and platter namely) for alms.* See this interpretation, which is also embraced by *Wolfius*, and *Kypke* (whom see) abundantly vindicated by *Raphelius*, who very justly demands a *proof*, that *τα and ενωτα* signifies the same as *εκ των ενωτων*, and that because the latter phrase denotes *according to one's abilities or substance*, the former does so likewise. Our English translation—*of such things as ye have*, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7.

**ΕΝΕΚΑ**, An adv. governing a genitive, derived perhaps from the Heb. הנקה the Hiph. of נהג *to bring*, or compounded of the Heb. נענ to answer, correspond, (whence the particle נע because), and נה (Chald.) *to come*, so denoting the coming or happening of a thing in answer or correspondence to somewhat else.

*Because of, on account of, by reason of.* Acts xxvi. 21. Rom. viii. 36.

**Ενεκεν**, An adv. from *ενεκα*, which see.

1. The same as *ενεκα*, Mat. v. 10. & al. freq.

2. *With respect to, in regard of.* 2 Cor. iii.

10. *Raphelius* shews that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from *Laecian*, Timon, tom. i. p. 94, Ψευσμαλός **ΕΝΕΚΑ**, *With respect to lying.*

3. *Ου ενεκεν* for *ενεκεν τerts ε*, *On account of this that, because that, because.* occ. Luke iv. 18. So in *Homer* Il. i. line 11. and Il. v. line 377. & al. freq. *ενεκα*, i. e. *ε ενεκα* signifies *because*. Com. *Ανδ' ων* under *Ανδ' I. 2*.

**Ενεργεια**, ας, η, from *ενεργης*.

*Energy, might, or effectual working or operation.* occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Thes. ii. 9, 11.

**Ενεργω**, ω, from *ενεργης*.

I. *To*

- I. *To operate, or act powerfully or efficaciously*, Mat. xiv. 2. Mark vi. 14. (comp. *Δυναμὶς* VI.) 1 Cor. xii. 6, 11. Eph. i. 11, 20. ii. 2. & al. See Saicer, Theaur. in *Ενεπλεω*.
- II. *Ενεπλομαι, εμαι, Pass. and Mid. To be effected, accomplished*. 2 Cor. i. 6. Comp. 2 Cor. iv. 12. So Jain. v. 16, *δοξης παραπληρωμα* seems to denote the inspired prayer, or the prayer of a righteous man, wrought in him by the operation or energy of the Holy Spirit. Comp. Rom. viii. 26, 27.
- III. *To be in action, to be acting*. 2 Thess. ii. 7, *The mystery of iniquity ἡδὲ ενεπλείλει* is now acting jam agit, or agitur. So 1 Esdras (Apocryph.) ii. 20, *Εναι ενεπλείλει τα κατὰ τοὺς ναοὺς*—Forasmuch as the things pertaining to the temple are now in hand.—Eng. transl.
- IV. Some \* learned men have contended, that this V. in the pass. or mid. form is never in the N. T. used in an active sense; but it may be safely left to the judgement of the intelligent and impartial reader, whether it must not have this sense, Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. (comp. Heb. iv. 12.); and whether the same will not very well suit the only remaining texts, besides those above quoted, where it occurs in a passive form, namely, Rom. vii. 5. Gal. v. 6, on which last text see *Le Clerc's Supplemental Note to Hammond*.
- Ενεργεῖν, αὐτος, το, from ενεργημαι perf. pass. of ενεργεω.*  
An operation, working. occ. 1 Cor. xii. 6, 10.
- Ενεργης, εος, ες, δ, η, from εν in, and ερπον a work, action.*  
Effectual, efficacious, energetic. occ. 1 Cor. xvi. 9. Philem. ver. 6. Heb. iv. 12.
- Ενευλοειν, ω, from 'εν in, and ευλοειν to bless.*  
To bless in, or by. occ. Acts iii. 25. Gal. iii. 8.
- Ενεχω, from εν in or upon, and εχω to hold.*
- I. *Ενεχομαι, pass. To be holden or confined in*, occ. Gal. v. 1. So *Herodotus*, lib. ii. cap. 121, *Τη παλῇ ΕΝΕΧΕΣΘΑΙ, To be holden in the snare or trap;* and *Pausanias*, *ΕΝΕΧΕΣΘΑΙ, ταῖς πινδαῖς, To be confined in fetters.* See *Wetstein* and *Kypke*.

\* *Hammond* on Gal. v. 6, *Bullii Opera*, p. 534. edit. *Grabe*.

- II. *Ενεχειν τι, To urge, press, upon one*. occ. Luke xi. 53.
- III. *Ενεχεν τι, To have a quarrel, spite, or resentment against one, to bear him ill-will, infestum vel infensum, esse alicui*. So *Hesychius* explains *ενεχει* by *μνησικακος resents, αλλοιος (q. d.) sticks-close to*, i. e. in hatred or spite. occ. Mark vi. 19, where *Doddridge* renders *ενεχεν αυτω* *hung upon him;* and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (ch. xi. 53.) alluded to this application of it; but after diligent search, I can find no instance of *ενεχεν* having this signification. See *Wolfius* and *Wetstein*.
- The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23, for the Heb. *אָבַט* to hate, infest.
- Ενθαδε*, An adv. from *ενθα* here, there, (which from *εν* in) and *δε* a particle denoting to a place.
1. *Hither, to this place*. occ. John iv. 15, 16. Acts xvii. 6. xxv. 17.
2. *Here, in this place*. occ. Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18.
- Ενθυμεσθαι, εμαι, Depon. from εν in, and Συμνος the mind.*  
To have in mind, ponder, think, meditate upon. occ. Mat. i. 20. ix. 4. Acts x. 19. *Wetstein* on Mat. i. 20, shews it is construed with an accusative in the profane writers as in the Evangelist. To the instances produced by him, I add from *Isocrates* ad Nicoc. § 3, *Επειδαν δε ΕΝΘΥΜΘΩΣΙ ΤΟΤΕ ΦΟΒΟΤΕ* x, τ, λ. But when they consider the fears—"
- Ενθυμησις, ιος, att. σως, η, from ενθυμεσθαι.*
- I. *Thought, reflection*. occ. Mat. ix. 4. xii. 25. Heb. iv. 12.
- II. *Thought, device, contrivance*. occ. Acts xvii. 29.
- Ενι*, By apocope or abbreviation for *ενεσι* 3d pers. pres. indicat. of *εν εμι* to be in. *There is in, there is*. occ. Gal. iii. 28, thrice. Col. iii. 11. Jam. i. 17.
- Ενι* is used in like manner by the profane writers. See *Raphelius*, *Elmsner*, *Wolfius* and *Bowyer*, on Gal.

*Ενιωτος,*

Ἐπιστροφῆς, *ε, δ.*

*A year; so called, according to Plato, because ἐν ἑαυτῷ (ἐνὶ αὐτῷ) σιτῇ, it goes or returns upon itself, agreeably to which Virgil speaks in that well-known verse, Georgic. ii. line 402,*

*Atque in se sua per vestigia volvitur annus.*

*The year returning on itself revolves.*

The LXX often use this verb for the Heb. נָחַד, which is in like manner the name of a year, from the V. נָחַד to iterate, repeat, as being the °iteration or repetition of the Solar light's revolution over the whole face of the earth by its annual and diurnal motion and declination. Luke iv. 19. Acts xi. 26. xviii. 11. & al. freq.

Ἐπιστῆμι, from ἐν in, with, and ἵστημι to stand.

*To be present, or instant, or at hand, instare. See Rom. viii. 38. 1 Cor. vii. 26. ἀνταρᾶν, comp. under ἵστημι. 2 Thess. ii. 2. 2 Tim. iii. 1.*

Ἐπισχυῶ, from ἐν in, and ἰσχυῶ to strengthen.

I. *To strengthen. occ. Luke xxii. 43.*

II. *To gain strength, he strengthened. occ. Acts ix. 19. Comp. Gen. xlviii. 2. Jud. i. 28, in LXX.*

Ἐννῆς, *η, ον, from εννεα.*

*The ninth. Mat. xx. 5. xxvii. 45. & al.*

Ἐννεα, *δι, αι, τα. Indeclinable.*

A noun of number, *Nine. Martinus, Lexic. Etymol. in Noctem, derives the Latin novem nine from novus, as signifying the last (whence novissimus), and the Greek εννεα from ενος old, and νῆος new, as being old in such a sense, that immediately after it there begins a new order of number. Thus, says he, the thirtieth day of the month is called τῇ ενῇ καὶ νῆα, i. e. new and old, because it closes the old month, and begins a new one, since the old and new perpetually meet each other (dum vetus & novum perpetuo sibi occurrant), by which last expression I suppose he means, that they meet each other at that instant of time when the old month ends, and the new begins, i. e. according to our way of reckoning, at mid-night, or accord-*

ing to that of the Athenians, at sun-set of the last day of the month. occ. Luke xvii. 17.

Ἐννεηκονταεννεα, *δι, αι, τα, Indeclinable, from εννεηκοντα ninety (which from εννεα nine, and ηκοντα the Greek termination for decimal numbers, see under Ἐξῆδεκαηκοντα) and εννεα.*

*Ninety and nine. occ. Matt. xviii. 12, 13. Luke xv. 4, 7.*

Ἐννεος, *ε, δ,*

Properly, *Dumb, speckless, one who cannot speak, according to Plato: Also, Astonished, astounded; so Suidas explains εννεος by ἀφωνος speechless, ἐξεστηκὼς astonished. This word is sometimes written εννεος, and may be considered as a corruption of αννεος of the same import (so Hesychius, Ἀννοι' εννεοι καὶ ἐκπληξῆς ἡσυχῆ) which from αννεος dumb, mute, and this from a neg. and αυω (which see under Ἀνστηρος) to breathe, breathe or cry out; or else perhaps εννεος or εννεος may be derived immediately from the Heb. שָׁמָּה particip. Niph. (if used) of the V. שָׁמָּה to be hush, mute, silent, with π emphatic prefixed. occ. Acts ix. 7.*

The LXX use εννοι for the Heb. עִוְלָה dumb, Isa. lvi. 10; and Prov. xvii. 28. for שָׁמָּה שָׁמָּה shutting his lips, they have εννεον—ἐαυτον ποιησας making himself dumb.

Ἐννευω, from ἐν to, and νευω to nod, beckon, which see.

*To nod or beckon to. occ. Luke i. 62. Comp. ver. 22.*

Ἐννοια, *ας, η, from ἐν in and νοος the mind. Intention, purpose, mind. occ. Heb. iv. 12. 1 Pet. iv. 1.*

Ἐννομος, *ε, δ, η, from ἐν in, and νομος a law.*

I. *Subject to, or under, a law. occ. 1 Cor. ix. 21.*

II. *Lawful, agreeable to law. occ. Acts xix. 39.*

Ἐννοχον, Adv. from ἐν in, and νύξ the night. *In the night. occ. Mark i. 35, Ἐννοχον λαβῶν; Far in the night, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may easily be reconciled with Luke [iv. 42]; for γενομένης ἡμέρας, which the common translation renders, when it was day, might as well have been rendered, as the day was coming on; for γενο-*

\* See Heb. and Eng. Lexicon under נָחַד III.

† See also Dupont on Theophrastus, Char. Eth. p. 278, edit. Needham.

*γενόμενης* may be understood (as *Grotius* has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." *Doddridge*. Comp. 3 Mac. v. 5, with ver. 2.

*Ενοικῶ*, *ω*, from *εν* in, and *οικῶ* to dwell, which from *οικος* an house.

To dwell in. occ. Rom. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5, 14.

In the LXX it almost constantly answers to the Heb. *שׁוּר* to dwell, settle, remain.

*Ενεῖα*, *τα*, particip. neut. plur. of *Ενεῖμι*, which see.

*Ενεῖς*, *της*, *η*, from *εἰς*, *εως*, *one*.

Unity. occ. Eph. iv. 3, 13.

*Ενοχλῶ*, *ω*, from *εν* in, and *οχλῶ* to disturb, which from *οχλος* a multitude, tumult.

To disturb, occasion trouble in or to. occ. Heb. xii. 15. *Lest any root of bitterness springing up* *ενοχλῇ*, disturb or trouble you, *υμᾶς* being understood.

This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See *Wetstein* on Heb. xii. 15.

*Ενοχος*, *υ*, *δ*, *η*, from *ενοχομαι* to be holden fast, bound, obliged.

I. With a genitive following, Bound, subject to, or a subject of. occ. Heb. ii. 15.

II. With a genitive following, Guilty, deserving of, and subject to, punishment. occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.

III. With a dative, Obnoxious, liable to. occ. Mat. v. 21, 22. See *Bp. Pearce* on ver. 21. It seems that the phrase *ενοχος εἵαι σις, την γενναν τε πυρος*, is elliptical, and that *βληθηαι* to be cast, should be supplied before *σις*. So *βληθη* is expressly added, ver. 29, 30. See *Schmidius*, and *Petit* in *Pole Synops.* on the place. To the passages produced by *Wetstein* on Mat. v. 21, I add from *Lucian*, *Bis Accusat.* tom. i. p. 335. C. *ΕΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ*, Obnoxious to the laws."

IV. With a genitive following, Bound by sin or guilt, guilty of sin, and consequently obliged to punishment on that account. occ. 1 Cor. xi. 27, *ενοχος εἵαι τε σωματις και αιματις τῷ Κυρίῳ*, shall be guilty of (profaning, or of offering an indignity to) the body and blood of the Lord." So *Jam.* ii. 10, *Τοις ἁμαρτιῶν*

*ενοχος* is become "guilty of (affronting or of shewing disrespect to) all the rest\*."

*Εντάλαμα*, *αλος*, *το*, from *εντάλαμαι* perf. pass. of *εντάλλω* to command, charge. See under *Ενέλλομαι*.

A commandment, precept. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22.

*Ενταφιαζῶ*, from *ενταφια*, *τα*, which includes the whole funeral apparatus of a dead body.

To prepare a corpse for burial, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See *Elsner* and *Wetstein* on Mat. xxvi. 12. *Campbell* on John xix. 40. *Kypke* on Mark xiv. 8, and *Suicer*, *Thesaur.* in *Ενταφια* and *Ενταφιαζῶ*.

The LXX have used this word for the Heb. *שׁוּר* to embalm. Gen. i. 2.

*Ενταφιασμος*, *υ*, *δ*, from *ενταφιασμαι* perf. pass. of *ενταφιαζῶ*, which see.

A preparation of a corpse for burial, as by anointing, &c. occ. Mark xiv. 8. John xii. 7.

*Ενέλλομαι*, Depon. from *εν* in, *υπον*, and *τελλῶ* to charge, command, which seems a derivative from the Heb. *שׁוּר* to impose, lay on, as a burden, the *י* being dropt as usual. So the Etymologist explains *ενέλλω* by *προσάσσω* to order, command. But observe that the simple V. *τελλω* in this sense is very rarely, if ever, used by any Greek writer now extant. In *Homer*, however, it occurs with the preposition *εν* disjoined from it for *ενέλλω*, Il. i. line 25, 379.

— *Κρατεῖν δ' ΕΠΙ μύθῳ ΕΤΕΑΑΕ*

— And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6.

*Ενθεν*, An adv. from *ενθα* here, and the syllabic adjection *θεν* denoting from a place.

Hence, from hence. Mat. xvii. 20. Luke iv. 9. John xviii. 36, *My kingdom is not ενθεν* hence, that is, as is plain from the former part of the verse, *ΕΚ τῷ κόσμῳ τῷτῷ*, OF this world.

*Εντευξῆς*, *ις*, att. *σως*, *η*, from obsol. *εντευχῶ*, or *εντυλχατω* to intercede.

• *Dr. Bell* on the Lord's Supper, p. 96 of the 1st, or 100 of the 2d edit.

*Inter.*

*Intercession, prayer, address to God for oneself or others.* occ. 1 Tim. ii. 1. iv. 5. On the former text *Wetstein* observes, that *Δησις, προσευχη, and ελευξίς*, seem to differ in degree; the first being a short extemporary prayer (an ejaculation); the second implying a meditating upon and adoration of the Divine Majesty; and the third *μετὰ πλειονος παρήγησις* having greater freedom of speech, as *Origen* defines it, *De Orat.* 41, or being an address to God on some particular occasion.

*Ενλιμος, υ, δ, η, from εν in, and τιμη honour, esteem, price.*

I. Honourable, whence the comparative *ενλιμωτερος* more honourable. occ. Luke xiv. 8.

II. In esteem, esteemed, dear. occ. Luke vii. 2. Phil. ii. 20.

III. Esteemed, precious. occ. 1 Pet. ii. 4. 6. *Ενλιμωτερος, α, ον*, Comparat. of *ενλιμος*, which see.

*Εντολη, ης, η, from εντολα perf. mid. of ενταλλω. See under Ενταλλομαι.*

A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 21. iii. 2. Luke xv. 29. Tit. i. 14.

*Εντοπιος, υ, δ, η, from εν in, and τοπος a place.*

An inhabitant of a place, incola. occ. Acts xxi. 12. where see *Wetstein* and *Kypke*.

*Εντος, An adv. from εν in, governing a genitive.*

*Within.* occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. To *εντος*, The inside. In Luke *εντος υμων* has been by \* some modern interpreters rendered, among you, as if it were synonymous with *εν υμιν*, John i. 14, so *εν ημιν* among us, Luke i. 1. vii. 16; *εν τοις Ιουδαίοις* among the Jews, John xi. 54. But *εντος* is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10. apply it for within. And only one passage has yet been produced from any classical Greek author for *εντος* signifying among, namely from *Xenophon*, *Cyri Exped.* lib. ii. p. 118. edit. *Hutch.* 4to. or p. 115. 8vo. "The king thinks

you are in his power, as he has you in the midst of his country, και ποταμων ENTOΣ αδιαβατων;" and even here perhaps these latter words might better be rendered "within or inclosed in," than "among," impassable rivers." And it is remarkable, that *Dr. Hutchinson*, who from this expression opposes, in his Note, the common interpretation of Luke xvii. 21, yet translates it "intra flumina viz superanda." For a further vindication of *εντος υμων* in this text signifying, within you, see *Campbell's* Note; to which I shall only add from the learned *Markland* in *Bowyer's* Conject. "The word *υμων* does not here signify the Pharisees in particular, but all mankind, as ch. xxii. 19. and often, I believe, by *εντος υμων* is meant an inward principle, opposed to *παρηγησις*, observation or outward shew; as is said of the Spirit, John iii. 8

*Εντροπω, from εν in, upon, and τρεπω to turn.*

To turn, or cause to turn in, or upon.

I. To cause to turn upon oneself (as it were) through shame, put out of countenance, make ashamed. occ. 1 Cor. iv. 14.

*Εντροπομαι, Pass. To be ashamed.* occ. 2 Thess. iii. 14. Tit. ii. 8.

II. *Εντροπομαι, Pass.* with an accusative following, which may be considered as governed of the preposition *δια* on account of understood, To reverence, i. e. to be turned upon oneself on account, or from reverential awe, of. occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. *Wetstein* on Mat. xxi. 37, cites *Plutarch* and *Diodorus Sic.* applying the V. in the same manner.

*Εντροφω, from εν in or with, and τροφω to nourish.*

To nourish in or with. occ. 1 Tim. iv. 6; where see *Wetstein*, who quotes from *Galen* the very phrase ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ.

*Εντρομος, υ, δ, η, from εν in, and τρομος a tremour, terror, which see.*

In a tremour, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

*Εντροπη, ης, η, from εντροπα perf. mid. of εντροπω.*

Shame. occ. 1 Cor. vi. 5. xv. 34.

*Εντροφωω, ω, from εν in, τροφωω to indulge in luxury, which see.*

\* See *Pricaus* in *Pole Synops.* *Besa, Whitty, Rophetus, Wolfius, and Doddridge.*



To live luxuriously, banquet, revel. occ. 2 Pat. ii. 13.

The LXX have used this word, Isa. lv. 2. lvii. 4, for the Heb. דלגת to delight oneself.

Εὐλυσσάνω, from εὐ in, and τρυσσάνω to get, attain.

To get to the company or speech of any one, to address oneself to him, to meet.

I. In the N. T. Εὐλυσσάνει τιμι παρὶ τινος, To address or apply oneself to a person on account of another. The phrase is used in the same sense by *Thucydides* and *Plutarch*. occ. Acts xxv. 24. See *Wetstein* on Rom. viii. 26.

II. Εὐλυσσάνει τιμι κατὰ τινος, To apply oneself to a person against another, to complain of him to a person. occ. Rom. xi. 2. Thus it is also used, 1 Mac. vii. 32. x. 61, 63, 64. xi. 25.

III. Εὐλυσσάνει ὑπὲρ τινος, To apply for one, or on his behalf, to intercede for him. occ. Rom. viii. 27, 34. Heb. vii. 25. So *Josephus*, Ant. lib. xiv. cap. 10. § 13, Εὐσ ENTITKANONTOS THEP αυτων, I interceding for them." It is used with a dative following, in the sense of praying, or addressing oneself in prayer to, Wisd. viii. 21. xvi. 28.

Ενυλίσσω, from εὐ in, and τυλίσσω to roll or wrap round, as the coverlet of a bed, from τυλῆ a coverlet, which perhaps from the Heb. תולת a swathe or swaddling-band, dropping the π.

I. To swathe, wrap up in. occ. Mat. xxvii. 59. Luke xxiii. 53.

II. To wrap up. occ. John xx. 7.

Ενυλίσσω, ω, from εὐ in, and τυλίσσω to impress a mark, from τυπος an impressed mark or figure, which see.

To engrave. occ. 2 Cor. iii. 7.

Ενυβρίζω, from εὐ in, and ὕβρις contumely, contemptuous outrage.

To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29.

Ενυπνιάζω, ομαι, from ενυπνιον.

To dream. occ. Acts ii. 17. Jude ver. 8, where see *Wetstein*.

Ενυπνιον, ο, το, from εὐ in, and ὕπνος sleep. A dream. So in Latin *insomnium* a dream, from in in, and *somnus* sleep, and perhaps our Eng. *dream*, from Heb. דרם (in Niph.) to be in a deep sleep. occ. Acts ii. 17.

Ενωπίον, Adv. governing a genitive, from εν ωπι in the face.

In the presence or sight, before. Luke i. 6, 16, & al. freq.

Ενωλίζομαι, from εν in, into, and ες, gen. ωλος, an ear.

To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14.

The LXX have frequently used this verb, which seems *hellenistical*, and generally for the Heb. שמע to hearken, listen, derived in like manner from שמע the ear. Comp. Eccles. xxxiii. 18, or 19.

ΕΞ, ἐ, αἰ, τα, Indeclinable, from the Heb. שש six, the aspirate being used (as in ששה, from Heb. שבע) for the sibilant letter, which is however resumed in the Latin *sex*, and Eng. and French *six*.

The number Six. Mat. xvii. 1. John ii. 20. Acts xxvii. 37, & al.

ΕΞ, A preposition of the same import as εν, for which it is used before a vowel. See therefore under EK.

Εξαφυσσάω, from εξ out, and αφυσσάω to tell, declare.

To tell out, declare abroad. occ. 1 Pet. ii. 9.

Εξαγοράζω, from εξ out or from, and αγοράζω to buy.

I. To buy or redeem from. It is applied to our redemption by Christ from the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. To redeem, spoken of time. occ. Eph. v. 16. Col. iv. 5. The same phrase is used in *Theodotion's* version of Dan. ii. 8, where καιρον ὁμις εξαγοράζει plainly means ye are gaining or protracting time; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. Εξαγοραζομενοι τον καιρον, redeeming the time, gaining or protracting it, because the days are ωρηται evil, afflicting, abounding in troubles and persecutions. Comp. Eph. vi. 13, and LXX in Gen. xlvii. 9, and see *Whitby* on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5. Walk in wisdom towards those that are without, i. e. your heathen neighbours and governours, redeeming the time, i. e. by your prudent and blameless conduct, gaining as much time and opportunity as you can from persecution and death.

Εξάσω,

**Εξαίω**, from *εξ* out, and *αιω* to bring, lead.

To bring or lead forth or out. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37.

**Εξαιρω**, ω, and mid. **Εξαιρομαι**, σμαι, from *εξ* out, and *αιρω* to take. It borrows most of its tenses from the obsolete *εξελω*.

I. To take or pluck out, as an eye. occ. Mat. v. 29. xviii. 9. See *Wetstein*.

II. To take out of affliction or danger, to deliver, eruere, eripere. Acts vii. 10. xxvi. 17. Gal. i. 4. & al. See *Elmsl* and *Wetstein* on Gal.

**Εξαιρω**, from *εξ* out, and *αιρω* to take, remove.

To take out or away. occ. 1 Cor. v. 2, 13.

**Εξαιρομαι**, σμαι, from *εξ* out, and *αιρω* to require or demand.

To require or demand (generally) a person to be delivered up to punishment, depono. occ. Luke xxii. 31. See *Raphel* and *Wetstein* on the place.

**Εξαιφνης**, Adv. from *εξ* of, and *αιφνης* suddenly, which see under *Αιφνιδιος*.

Of a sudden, suddenly. Mark xiii. 36. & al.

**Εξακολουθω**, ω, from *εξ* out, or emphatic, and *ακολουθω* to follow, which see.

To follow, by going out of the way in which one was before, or to follow thoroughly, persist in following. occ. 2 Pet. i. 16. ii. 2, 15. On 2 Pet. i. 16, *Wolff* and *Wetstein* cite from *Josephus*, *Proem.* in Ant. the phrase *Τοις ΜΤΘΟΙΣ ΕΞΑΚΟΛΟΥΤΗΣΑΝΤΑΣ*.

**Εξακοσιοι**, αι, α, from *εξ* six, and *εκατον* an hundred.

Six hundred. occ. Rev. xiv. 20. xiii. 18. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six, *χξς*; as most of the MSS read in Greek numerals; but the *Alexandrian* has in words at length, *εξακοσιοι εξηκονα εξ*. After the very many elaborate and fanciful explanations which have been given of this number from the time of *Irenæus* to the present day, (for a specimen of which see *Vitring* and *Lowman*), the most simple and just interpretation seems to be that of *Dr. Bryce Johnston* in his Commentary, which I therefore recommend to the serious and impartial attention of

the reader; after observing that it is an improvement upon *Lowman's*.

**Εξαλειφω**, from *εξ* out, or off, and *αλειφω* to anoint.

Properly, to wipe off ointment.

I. To wipe off, as tears. occ. Rev. vii. 17. xxi. 4.

II. To wipe off, or blot out, as somewhat written. occ. Rev. iii. 3. Col. ii. 14, where see *Wetstein*, *Kypke* and *Macknight*.

III. To blot out, as sins. Acts iii. 19. Comp. Isa. xliii. 25. Jer. xviii. 23. *Wetstein* cites from *Lysias* pro Callia, ὅπως ΕΞΑΛΕΙΦΘΕΙΗ αυτῷ τα ἈΜΑΡΤΗΜΑΤΑ αλλα. That his other offenses might be blotted out."

In the LXX it commonly answers to the Heb. *נָחַץ* to wipe off, blot out, and is applied to blotting out a written name or inscription, Exod. xxxii. 32, 33. Num. v. 23. Ps. lxi. 28.—to blotting out sin, Neh. iv. 5. Ps. li. 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

**Εξάλλομαι**, from *εξ* out, forth, and *αλλομαι* to leap.

To leap forth. occ. Acts iii. 8.

**Εξανασαις**, ισ, att. *σως*, ι, from *εξ* from, and *ανασαις* a rising again or resurrection.

A resurrection from the dead namely. occ. Phil. iii. 11, where *εξανασαισιν των νεκρων* literally denotes "the resurrection from the dead; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgement." *Macknight*, whom see, and on 1 Thess. iv. 16. Note 5.

**Εξανασταλλω**, from *εξ* out, and *ανασταλλω* to rise, spring.

To spring up, forth, or out of the ground, as corn. occ. Mat. xiii. 5. Mark iv. 5.

The LXX use it four times in the same view, but transitively, for the Heb. *נִסְתַּח* to cause to spring. Comp. *Ανασταλλω* II.

**Εξανιστημι**, from *εξ* out, or from, and *ανιστημι* to rise up.

I. To rise up from among others. occ. Acts xv. 5.

Q 2

II. Tran-

II. Transitivity, *To raise up seed from*, the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32. 34. ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ τῆ πατρὸς ἡμῶν σπέρμα, *Let us raise up seed from our father.* occ. Mark xii. 19. Luke xx. 28.

Εξαπαλῶ, *w*, from εἶ from, and απαλῶ to seduce.

*To seduce from the right way, to deceive into sin or error.* occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thesa. ii. 3.

Εξαπνα, Adv. the same as εξαπνης, which is used not only by *Homer*, II. v. line 91. II. ix. line 6, & al. for εξαπνης (which see), but likewise by *Xenophon*, *Cyropæd.* p. 342. edit. *Hutchinson*, 8vo. *Memor. Socrat.* p. 282. edit. *Simpson*, *Cyri Exped.* lib. iv. p. 323, 462, edit. *Hutchinson*, 8vo. (where see Note), and by *Longinus*, p. 148. edit. 3tiæ, *Pearce*. See also *Kypke*.

*Of a sudden, immediately.* occ. Mark ix. 8, where see *Wetstein*.

The LXX have frequently used εξαπνα in the same sense. It seems an *hellenistical* word; *Kypke* however quotes it from *Iamblichus*.

Εξαποροῦμαι, *υμαι*, from εἶ intensive, and αποροῦμαι to hesitate, be at a loss or stand, be perplexed, which see.

*To be utterly at a loss or a stand, to be in the utmost perplexity.* occ. 2 Cor. i. 8. iv. 8.

Εξαποστέλλω, from εἶ out, forth, and αποστέλλω to send.

I. *To send forth.* occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6.

II. *To send away, dismiss.* occ. Luke i. 53. xx. 10, 11.

Εξαπλήρω, from εἶ intensive, and ἀπλος complete.

I. *Of time, To complete entirely.* occ. Acts xxi. 5.

II. *To furnish or fit completely.* occ. 2 Tim. iii. 17.

Εξαστράλλω, from εἶ out, and αστράλλω to lighten.

*To emit flashes of light, to shine, glister as lightning.* occ. Luke ix. 29.

Εξαυθής, Adv. q. d. εἰς αὐθιγῆς from or at the same, *was* time, namely.

*At the same time, presently, instantly,*

*immediately.* occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in *Mill's* and *Wetstein's* editions, printed in two words, εἰς αὐθιγῆς, Mark vi. 25, where see *Wetstein's* Note.

Εξεῖσιμι, from εἶ out, and εἰσιμι to raise.

*To raise up.* occ. 1 Cor. vi. 14. Rom. ix. 17, *I have raised thee up*, i. e. not originally, or from thy birth, but τῇτις γὰρ ἡμεῖς ἔχοντες σε ἵνα μὴ περὶς σου ᾖ ἡ σωτηρία, *I have caused thee to stand or subsist (as it is in the Hebrew of Exod. ix. 16), I have preserved thee from perishing by the preceding plagues.* To this sense the LXX, διαληρηθῆς thou hast been preserved. Compare *Mucknight* on Rom.

Εξεῖμι, from εἶ out, and εἰμι to be.

*To be lawful or right*, for εἰς τὸ νόμιμον or εἰς τὴν δικὴν εἰμι; for εἰς is sometimes used for κατὰ. So *Eschines* has the very expression ΕΚ τῶν νόμων for agreeable or according to the laws. In the New Testament it occurs only in the 3d pers. sing. εἴςτι, and neut. particip. ἐξόν. Εἴςτι is generally used as an impersonal V. but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. ἐξόν, το, *Lawful.* occ. Acts ii. 29. 2 Cor. xii. 4; but in this latter passage ἐξόν may be rendered possible, q. d. εἰς τὴν δύναμιν οὖν, *being* according to, or in *one's* power, in which sense the excellent *Raphilius* on the place has abundantly shewed, that both the verb and participle are often used in *Xenophon*.

Εξεῖμι, from εἶ out, and εἰμι to go.

*To go out or forth.* occ. Acts xiii. 42. xvii. 15. xx. 17. xxvii. 43.

Εξελεῖχω, from εἶ intensive, and ελεῖχω to convince.

*To convince or convict thoroughly.* occ. Jude ver. 15. *Xenophon*, *Apolog.* *Socrat.* § 18. edit. *Simpson*. Εἴς—μηδὲς δύναται αὐτὸν ΕΞΕΛΕΓΕΑΙ ΜΕ ὡς ψευδοῦμαι, *If no one can convict me of lying.*

Εξέλκω, from εἶ out or away, and ἔλκω to draw.

*To draw out, as a fish with a hook.* So *Herodotus* of the crocodile, lib. ii. cap. 70, Ἐπὶ τὴν δὲ ΕΞΕΛΚΤΕΘΗ εἰς γῆν, *After it is drawn out upon the land.* Comp. Διέλκω. *Kypke* cites from *Xenophon*, *Cyropæd.* lib. viii. Μη ὅτι τῶν παρα-  
λκῶν

ἵμα ἡδονῶν **ΕΛΚΟΜΕΝΟΝ** ΑΠΟ τῶν αἰσθητῶν, Not drawn away by present pleasures, from what is good." occ. Jam. i. 14, where see *Wetstein* and *Kypke*.

**Εξέλθω**, from *εξ* out, and obsolete ελθω to come.

To come out. An obsolete V. whence we have in the N. T. 2 aor. ἐξῆλθον (by syncope for ἐξηλυθον), perf. mid. ἐξελυθῶ (Attic for ἐξηλυθῶ), 1 fut. mid. ἐξέλυσσμαι. See under **Εξερχομαι**.

**Εξέλω**, from *εξ* out, and obsol. ελω to take. To take out. An obsolete V. whence the 2 aor. imperat. ἐξελε, and 2 aor. mid. ἐξείλαμην, infin. ἐξέλαισθαι. See under **Εξαιρώ**.

**Εξελεύω**, from *εξ* out, and obsol. ελεύω to carry.

To carry out. An obsolete V. whence in the N. T. we have 1 aor. ἐξέλεκα, 2 aor. infin. ἐξέλαικειν. See under **Εκφέρω**.

**Εξεραμα**, αλες, το, from *εξεραω* to empty out, evacuate, also to vomit (as the V. is used not only by *Aquila* for the Heb. קָאָר, Lev. xviii. 28, but also by the medical writers among the Greeks; see *Wetstein* on 2 Pet. ii. 22), which from *εξ* out, and *εραω* to empty (so *Hezychius* εραω, κενάσαι), and this from Heb. קָאָר to pour or empty out.

Evacuation, or matter evacuated, by vomit, vomit. occ. 2 Pet. ii. 22.

The LXX, in the parallel passage, Prov. xxvi. 11, render the Heb. word קָאָר vomit, answering to *εξεραμα* of St. Peter, by the more usual Greek word *εμελον*.

**Εξεσυνάω**, ω, from *εξ* intense, and *εσυνάω* to search.

To search very diligently or carefully. occ. 1 Pet. i. 10.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 12.

**Εξερχομαι**, from *εξ* out, and *ερχομαι* to go or come.

I. To go or come out of a place. Mat. v. 26. viii. 28. x. 11, 14. & al. freq. Comp. John viii. 42. xiii. 3. xvi. 27, 28. xvii. 8.

II. To go forth, depart. Mat. ix. 31, 32.

III. To come out, spring, arise from, as Christ from Bethlehem. Mat. ii. 6.

IV. To come forth, spring, arise, as evil actions from the heart. Mat. xv. 18, 19.

V. To go or come forth or out. Applied to lightning, Mat. xxiv. 27.—to the word of

God, 1 Cor. xiv. 36. Comp. Rom. x. 18.—to a decree, Luke ii. 1. Comp. Isa. ii. 3, in LXX, and 1 Cor. xiv. 36.—to a rumour or report, Mat. ix. 26. Mark i. 28. & al.—to evil spirits, Mat. viii. 32. xii. 43, 44. Mark i. 25, 26. & al.—to miraculous power, Mark v. 30.

VI. To go, go away, vanish, cease. occ. Acts xvi. 19.

VII. Acts i. 21. Comp. **Εισερχομαι** IV.

**Εξεσι**. See under **Εξιμι**.

**Εξελαζω**, from *εξ* out, or emphatic, and *ελαζω* to enquire, examine, which see under **Ανταζω**.

I. To examine or enquire accurately or thoroughly. occ. Mat. ii. 8. x. 11. On Mat. ii. *Kypke* cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from *Strabo*, *Demosthenes* and *Eschines*.

II. To examine, ask. occ. John xxi. 12.

**Εξη, ης, ή**, from the V. *ερχομαι*, fut. *ἐξομαι*, to be next or immediately following in time, which see under **Εχω** XV.

*Subsequence, succession, order*. This N. however is hardly to be found, except in the gen. *ἐξης*, in which case it is used, by an ellipsis of the preposition *κατα*, for *καθ' ἐξης* in subsequence, successively, immediately in succession. Hence with the fem. article used as an adjective, *Εν τη ἐξης ἡμέρᾳ*. On the next or following day. occ. Luke ix. 37. So *ἡμέρᾳ* being understood, *Εν τη ἐξης*, occ. Luke vii. 11; and *Τῇ ἐξης*, occ. Acts xxi. 1. xxv. 17. xxvii. 18. That in these expressions we should understand the preposition *κατα* before *ἐξης*, appears reasonable from the use of the compound word *καθεξης*, which comp. See also *Scapula's Lexic.* in *Εξης*.

**Εξηγομαι, εμαί**, from *εξ* out, or emphatic, and *ἡγομαι* to tell, declare, which from the Heb. קָאָר to utter. Comp. *Διηγομαι*.

To declare, relate thoroughly and particularly, to recount. occ. Luke xxiv. 35. John i. 18. Acts x. 8, xv. 12, 14. xxi. 19. *Alberti*, *Wetstein* and *Kypke* on John i. 18, shew that this word is peculiarly applied by the Greek writers to things esteemed divine.

**Εξήκοντα, ἑ, αἰ, τα**, Indeclinable, from *ἑξ* six, and *ἡκοντα* the decimal termination, of which see under **Εξδουκοντα**.

Sixty. Mat. xiii. 8. & al.

**Εξήχουμαι, εμαι**, from *εξ* out or forth, and *ηχω* in sound.

*To sound forth, resound.* occ. 1 Thes. i. 8, where see *Macknight*.

**Εξίς, ιος, att. εως, η**, from *εχω*, *εξω*.

*Habit, use.* occ. Heb. v. 14; where see *Wetstein* and *Arrian* Epictet. lib. ii. cap. 18, at the beginning.

**Εξισμι, or Εξισαω, ω**, from *εξ* out, and *ισμι* or *ισαω* to stand, place.

*To remove out of it's place or state.*

I. In the N. T. it is applied only to the mind, when that is, as it were, moved out of it's place or state. *To be out of one's wits, be beside oneself, be transported beyond oneself.* occ. 2 Cor. v. 13. Comp. Mark iii. 21, where see *Alberti*, *Wetstein*, and *Campbell*.

II. **Εξισμι** and **εξισαμαι**, in a neuter or passive sense, *To be transported beyond oneself with astonishment, to be astonished out of one's senses, to be amazed, astounded.* Mat. xii. 23. Mark ii. 12. v. 42. vi. 51.

III. **Εξισμι**, in the 1st aorist, is once in the N. T. as it is several times in the LXX, used in an active or transitive sense, *To astonish, astound, amaze.* Luke xxiv. 22. (Comp. under 'Ισμι I.) And so is **εξισων** particip. pres. of **εξισαω**, Acts viii. 9; where *Wolffius* quotes *Athenæus* speaking of a certain juggler, who, by his tricks, **ΕΞΙΣΤΑ των ανθρωπων την διανοαν, astonished men's minds.** Thus also **εξισαυσαι** infin. perf. act. Acts viii. 11. In these two last texts I wish our translators had used a more proper word than *bewitching*.

**Εξισχυω, from εξ** out, or intensive, and *ισχυω*, to be strong, able.

*To be thoroughly able.* occ. Eph. iii. 18.

**Εξοδος, ε, η**, from *εξ* out, and *οδος* a way.

I. *A going out, departure.* occ. Heb. xi. 22, where it is applied to the children of Israel's departure out of Egypt, from which event the LXX entitled the second book of Moses, **Εξοδος**, and from them the Vulgate and modern translations. *Exodus*.

II. *Departure, decease, q. d. exit.* occ. Luke ix. 31. 2 Pet. i. 15. **Εξοδος** is used in this sense not only in Wisd. iii. 2, (Comp. ch. vii. 6.) but in the Greek writers. So the Latins have *exitus* and *excessus* for *dying*. See *Wolffius* and *Wetstein* on Luke ix. 31, and comp. *Κυπτε*.

**Εξω, from εξ** out, and absol. *ω* to carry.

*To carry out.* An obsolete verb, whence in the N. T. we have 1 fut. **εξωσω**, Acts v. 9. See under *Εκπαρω*.

**Εξολοθρευω, from εξ** intensive, and *ολοθρευω* to destroy.

*To destroy utterly.* occ. Acts iii. 23.

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33, & al. freq. for the Heb. **כרת** to be cut off.

**Εξομολοσω, ω**, from *εξ* intena. and *ομολοσω* to promise, profess, which see.

I. *To promise.* occ. Luke xxii. 6; where *Wetstein* cites *Lucius* using the simple V. **ομολοσω** in the same view.

II. **Εξομολοσομαι, εμαι**, Mid. *To confess, own*, as sins. occ. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6, *Elancr* and *Wetstein* shew that *Plutarch*, *Heliodorus*, and *Lucian* apply the V. in a like sense.

III. *To profess, confess*, as the truth. occ. Phil. ii. 11.

IV. *To confess, own*, as belonging to one. occ. Rev. iii. 8.

V. With a Dative following, *To give praise or glory to, to glorify.* occ. Mat. xi. 25, (where *Campbell*, whom see, "I adore thee.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. **תהלה**, which word they elsewhere render by *αινειν* to praise, as Gen. xlix. 8. 1 Chrop. xvi. 7; & al. by *ομναι* to celebrate with hymns, to laud, Isa. xii. 4. & al.

**Εξορ, Particip. pres. neut. from εξωμι**, which see.

**Εξορτω, from εξ** intena. and *ορτω* to adjure.

*To adjure, impose an oath on another, put him to his oath.* occ. Mat. xxvi. 63.

In the LXX of Gen. xxiv. 3, it answers to the Heb. **שבע** to cause to swear, adjure. *Josephus* also uses it, Ant. lib. ii. cap. 8. § 2, and in lib. ix. cap. 7. § 4, applies the V. **ΕΞΟΡΚΗΣΕΝ**, he adjured, to the high-priest, *Jchoiada*.

**Εξορπιστης, ε, δ**, from **εξορπιζω**.

*An exorcist, one who pretends to cast out devils by adjuring or commanding them in the divine name.* occ. Acts xix. 13. *Josephus*, Ant. lib. viii. cap. ii. § 3, (whom see) says that he saw one *Eleazar* a Jew, by means of the **ΕΜΟΡΚΩΣΕΩΝ**, *exorcizans*, taught by Solomon, casting out demons, *δαιμονια*, from those who were possessed

essed by them, and this in the presence of *Vespasian*, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see *Whitby's* Note there.

**Εξορυσσω**, from *εξ* out, and *ορυσσω* to dig. To dig out.

I. To dig or force up, as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under *Ανορυσσω*.

II. To dig or pluck out, as the eye. occ. Gal. iv. 15. So *Lucian* Dialog. *Prometh.* & *Jov.* ΤΟΤΕ ΟΦΘΑΛΜΟΤΕ ΕΞΟΡΥΠΤΕΣΘΑΙ. See more instances in *Welstein*.

**Εξουθενω**, *ω*, from *εξ* intens. and *υδεις*, *ενος*, no one.

To set at nought, treat with the utmost contempt. occ. Mark ix. 12.

**Εξουθενω**, *ω*, from *εξ* intens. and *υδεις*, *ενος*, no one, from *υς* not even, and *εις* one.

To set at nought, despise, or treat contemptuously. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. *Εξουθενηματος*, Contemptible, to be despised, Vulg. contemptibilis. 2 Cor. x. 10. Comp. under *Καταλινωσκω* II. and *Τυπω* II.

**Εξουσια**, *ας*, *η*, from *εξ* *εστι* it is lawful or possible.

I. Liberty, power of doing as one pleases. John x. 18. 1 Cor. viii. 9. (where see *Bp. Pearce* and *Macknight*) ix. 4, 5. & al. Comp. *John* xix. 10.

II. Licence, privilege, right. Mat. xxi. 23, 24, 27. Heb. xiii. 10. Comp. *John* i. 12. Rev. xxii. 14.

III. Authority, power. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq.

IV. Authority, jurisdiction. Luke xx. 20. xxiii. 7. Hence, in a concrete sense, A person invested with power or authority. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. Hence

V. *Εξουσιας*, *αι*, *Angels*, or a certain order of angels, whether good, Eph. iii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21. —or bad, Eph. vi. 12. Col. ii. 15.

VI. The sign or token of being under the power or authority of another, i. e. the veil. So *Æcumenius*, *Καλυμμα*, *ἡ καυχηται ὅτι ὑπο ἐξουσίαν τυγχάνει*, The veil, that it may appear she is under authority;” and *Theophylact* explains *ἐξουσίαν* by *Το το ἐξουσιασθαι συμβολον, τὸ*

*εστι, το καλυμμα*, The sign of being under authority, that is, the veil.” occ. 1 Cor. xi. 10, where see Eng. Marg. *Elser* and *Wolfsus*.

**Εξουσιαζω**, from *εξουσια*.

I. With a Genitive following, To have power or right over. occ. 1 Cor. vii. 4.

II. To have, or rather, to exercise, power or authority over, “oppress.” *Campbell*, whom see. occ. Luke xxii. 25.

III. *Εξουσιαζομαι*, To be brought or reduced under power or subjection. occ. 1 Cor. vi. 12, where *Macknight*, “I will not be enslaved by any (kind of meat).”

**Εξοχη**, *ης*, *η*, from *εξ* *εχω*, extare, eminere, to be eminent, in a natural, and thence in a moral sense, from *εξ* out, and *εχω* to have, be.

I. Extubérance, eminence, in a natural sense. Thus used by the profane writers and by the LXX, Job xxxix. 28, *ἐν ἐξοχῇ πετρᾶς* on the eminence, or top, of a rock.

II. Eminence, in a moral sense, reputation, note. Hence, *Οἱ κατ' ἐξοχὴν ὄντες*, Those who are in eminence, men of eminence or note. occ. Acts xxv. 23.

**Εξυπνίζω**, from *εξ* out, and *υπνος* sleep. To awake or rouse another out of sleep. occ. John xi. 11. Comp. 2 K. iv. 31.

**Εξυπνος**, *ς*, *δ*, *η*, from *εξ* out, and *υπνος* sleep.

Awake, roused out of sleep. occ. Acts xvi. 27.

**Εξω**, from *εκ* or *εξ* out.

I. Out, without, as opposed to within. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq.

2. With the article prefixed it assumes the nature of a N. *Ὁ εξω*, Outer, external. Thus *Ὁ εξω ἡμῶν ἀνθρώπος* Our outer man, i. e. our body with it's animal appetites and affections, 2 Cor. iv. 16; *Τὸς εξω*, Those that are without, i. e. the pale of Christ's church. Col. iv. 5. 1 Thess. iv. 12. 1 Cor. v. 12, 13; on which last passage *Chrysostom* remarks, *Ταξεσω, καὶ τὸς εἰω, τὸς Χριστιανῶς, καὶ τὸς Ἑλλήνων καλῶν*, He calls the Christians, and the Heathen, those that are within, and those that are without.” (So in *Prol.* to *Ecclus.* *Τοῖς ἐνδο*, means *The Heathen*.) But Mark iv. 11, *Τοῖς εξω* plainly denotes the unbelieving Jews. See *Kypke* on 1 Cor.

**Εξωθεν**, Adv. from *εξω* without, and the syllabic adjection *θεν* denoting from or at a place.

1. From without. occ. Mark vii. 18.
  2. Without, outwardly, used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.
  3. With the article prefixed it assumes the nature of an adjective. To *εξωθεν* (*μερος*, namely). The out-side. occ. Mat. xxiii. 25. Luke xi. 39. 40. 'Ο *εξωθεν* κοσμος, The outward or external adorning. occ. 1 Pet. iii. 3. *Απο των εξωθεν*, From those who are without, i. e. the Christian pale. occ. 1 Tim. iii. 7. Comp. under *Εξω* 2.
- Εξωτω**, from *εξ* out, and *ωτω* to drive, which from the Heb. *עז* to move hastily, in the transitive sense. Comp. *Ανωθεομαι*.

I. To drive out, expel. occ. Acts vii. 45. where see *Elsner* and *Wolfius*.

II. To drive or thrust a ship out of the sea, namely, into a creek. occ. Acts xxvii. 39. *Thucydides* often uses this V. joined with *εις* or *προς την γην*, or with *εις το ξηρον* for running a ship aground. See *Wetstein*.

**Εξωλεpos**, α, ον, Comparat. from *εξω*.

**Outer**, *exterior*. occ. Mat. viii. 12. xxii. 13. xxv. 30.

On Mat. viii. 12, *Wetstein* remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness." See also *Wolfius*.

**Εορταζω**, from *εορτη*.

To keep or celebrate a feast, or rather, To feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the Lord's Supper, but to refer to the general behaviour and conduct of christians as celebrating their redemption by Christ's sacrifice and death. "Let the whole of our lives be like the Jewish feast of passover and unleavened bread." *Clark's Note*.

**ΕΟΡΤΗ**, ης, η. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from

\* See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

*εορσα* perf. mid. of the V. *εραζω* to perform sacred rites: But may not *εορτη* rather be a corrupt derivative from the Heb. *תעצא* a solemn assembly, or from *תעצא* a solemn feast day, with the *η* emphatic prefixed? The LXX, for *תעצא*, Deut. xvi. 8, have *εξοδιον, εορτη*, a going forth (from labour, I suppose), a feast.

A solemn feast or festival. Mat. xxvi. 5. xxvii. 15. Luke ii. 41. John vii. 2, 8.

**Επαγγελια**, ας, η, from *επαγγελλω*.

A promise, either the act of promising, or the thing promised. See Luke xxiv. 49. Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5, but in this last text the *Alexandrian* and *Vatican*, and very many later MSS, as also several ancient and modern versions read *αγγελια*, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

**Επαγγελλω**, from *επι* intens. and *αγγελλω* to tell, declare.

I. To declare, denounce. Thus used in the profane writers, and by the LXX, Job xxi. 31. Isa. xlv. 7, for the Heb. *תגיד* to make manifest, declare.

II. In the N. T. *Επαγγελιομαι*, Depon. To promise. Mark xiv. 11. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. & al. freq. In Rom. iv. 21, *Macknight* understands *επιγγελλαι* passively, as it is used Gal. iii. 19.

III. To profess. occ. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in *Wetstein*.

**Επαγγελμα**, αλος, το, from *επιγγελλαι* perf. pass. of *επαγγελλω*.

A promise. occ. 2 Pet. i. 4. iii. 13.

**Επαγω**, from *επι* upon, and *αγω* to bring.

To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16, in LXX, and see *Elsner*, *Wetstein*, and *Wolfius*.

**Επαγωνιζομαι**, from *επι* for, and *αγωνιζομαι* to strive, contend earnestly.

To strive or contend earnestly for. occ. Jude ver. 3. See *Grotius* and *Beza* on the place.

**Επαθροιζω**, from *επι* upon, and *αθροιζω* to gather together, throng, crowd, from *αθρος* crowded together, which from the Heb. *עצר* to encompass, or rather from *עצר* to stop, obstruct.

To

To crowd upon. occ. Luke xi. 29, τῶν δε οχλῶν ἐκαθροισμένων, the multitudes crowding upon, namely him.

Ἐπαινεῶ, ω, from ἐπὶ upon, or to, and αἰνεῶ to praise.

To bestow praise upon, give praise or commendation to. occ. Luke xvi. 8. Rom. xv. 11. 1 Cor. xi. 2, 17, 22. In ver. 17, ἐκ ἐπαινω for I blame, is a meiosis or gentle expression used likewise by the Greek writers. See *Raphelius, Wolfius, and Wetstein*.

Ἐπαινος, s, ὁ. See Ἐπαινεῶ.

Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. & al.

Ἐπαιρῶ, from ἐπὶ upon, and αἶρω to lift up.

I. To lift up, as the eyes, Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi. 28.—the hands, Luke xxiv. 50. 1 Tim. ii. 8, (where see *Wolfius* and *Wetstein*)—the heel, John xiii. 8. In pass. To be lifted up, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. To hoist, as a sail. occ. Acts xxvii. 40. So *Plutarch* in *Theseus*, p. 9. ΕΠΙΠΑΣΘΑΙ τὸ ἱστὶον, To hoist the sail," and *Lucian* ΕΠΙΠΑΝΤΕΣ τὴν ὁδοῦν, Hoisting the sail." See *Wolfius, Wetstein* and *Kypke*.

III. Ἐπαιρομαι, Mid. or Pass. To lift up or exalt oneself, to be lifted up or exulted in pride. occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by *Thucydides*. See *Wetstein* on 2 Cor. xi. 20.

IV. To lift up, exalt, raise, as the voice. Luke xi. 27. & al.

The expression, *ἐπαιρεῖν τὴν φωνήν*, is often used by the LXX for the Heb. נָשָׂא קוֹל הָי. See Jud. ii. 4. ix. 7. Ruth i. 9, 14. & al. and *ἐπαιρεῖν τὴν ὀφθαλμὸς* sometimes, but more rarely, for the Heb. הָנִיחַ קוֹל הָי, as Gen. xiii. 10. 1 Chron. xxi. 16. Ezek. xviii. 6. The former phrase is used by the Greek writers, particularly *Demosthenes* (see *Wetstein* on Luke xi. 27.), but the latter seems *hebraical*.

Ἐπαισχυνομαι, from ἐπὶ upon account of, and αἰσχυνομαι to be ashamed.

To be ashamed of. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed. Mark viii. 38. Rom. i. 16.—once with

the preposition ἐπὶ and a dative, Rom. vi. 21.—also with an infinitive, Heb. ii. 11. xi. 16.

Ἐπαιτῶ, ω, from ἐπὶ intens. and αἶτω to ask.

To beg, ask an alms. occ. Luke xvi. 3.

The word is used in the same sense by the LXX, Ps. cix. 10, for the Heb. שָׁאַל to ask, beg; and so is the N. *ἐπαιτῆσις* for begging, *Ecclus.* xl. 31, 34.

Ἐπακολουθεῶ, ω, from ἐπὶ upon, or intens. and ἀκολουθεῶ to follow.

I. To follow the steps of one, used figuratively. occ. 1 Pet. ii. 21. So *Themistius* in *Wetstein*, ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ.

II. To follow, be subsequent, ensue. occ. Mark xvi. 20. 1 Tim. v. 24.

III. To follow diligently, prosecute, pursue a work, occ. 1 Tim. v. 10.

Ἐπακῶ, from ἐπὶ to, or intens. and ἀκῶ to hear.

To hear, hearken to. occ. 2 Cor. vi. 2.

Ἐπακροᾶσθαι, ωμαι, from ἐπὶ to, or intens. and ἀκροᾶσθαι to hear. See under *Ἀκροατήριον*.

To hearken or listen to. occ. Acts xvi. 25.

Ἐπ'α, A conjunction, from ἐπει after that, and ἂν if.

If, after that, when. occ. Mat. ii. 8. Luke xi. 22, 34.

Ἐπ'ανάγκης, Adv. from ἐπὶ upon, on account of, and ἀνάγκη necessity.

Of necessity, necessarily. But with the article it assumes the meaning of the adjective, τὰ ἐπ'ανάγκης (or τὰ ἐπ'ανάγκης), things (which are) of necessity, necessary things. occ. Acts xv. 28, where *Wetstein* cites *Plutarch* and *Josephus* using the phrase ΕΠ'ΑΝΑΓΚΗΣ ΕΙΝΑΙ, To be necessary; and we may remark, that *Homer*, Il. i. line 142, has the adv. ἐπ'ἡδὲς fitly, for ἐπ'ἡδὲς ὥστας fit. Comp. also *Kypke*.

Ἐπ'απ'αλῶ, from ἐπὶ to, and ἀπ'αλῶ to bring back or forth.

I. Intransitively. To return. occ. Mat. xxi. 18.

II. To put, thrust forth, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under *Ἀπ'αλῶ* III. The participle *ἐπ'αναχθέντας* is in a like sense applied to persons, 2 Mac. xii. 4.

Ἐπ'αναμνησκῶ, from ἐπὶ to, and ἀναμνησκῶ to remind.

To



To remind, put in mind or remembrance. occ. Rom. xv. 15.

Επαναπαύομαι, Mid. from *επι* upon, and *αναπαύομαι* to rest.

I. To rely, to rest, repose oneself upon. occ. Rom. ii. 17. The LXX use it in the sense of leaning or resting upon, for the Heb. *נָשָׁא*, 2 K. v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11.

II. To rest, remain upon. occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. *נָשָׁא* to rest, and applied to the Holy Spirit. Num. xi. 26, 26. 2 K. ii. 15.

Επανελεύθω, from *επι* unto, and obsol. *αυαλεύθω* to come back.

To return back to. An obsol. verb, whence in the N. T. we have 2 aor. infin. *επανελεύθω* for *επανελεύθω*. occ. Luke xix. 15. See the following word.

Επανερχομαι, from *επι* unto, and *ανερχομαι* to come back.

To come or return back again, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decompounded V. De Mort. Peregr. tom. ii. p. 764. 'Ο δὲ εἰς τὴν οἰκίαν ΕΠΑΝΕΑΘΩΝ, But he returning back again to his house—'

Επανίστημι, from *επι* upon or against, and *ανίστημι* to arise.

To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. *ανίστημι* V. The Greek writers frequently use the V. *επανίστημι* and the N. *επανάστασις* in the same view. See Wetstein and Kypke on Mat.

Επανορθώσις, 105, att. *εως*, ἡ, from *επανορθώω* to set right again, to correct, which from *επι* intens. and *ανορθώω* to make right. Correction, amendment of what is wrong. occ. 2 Tim. iii. 16. Raphaelius and Wetstein cite from Polybius, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ τὴν ἀνθρωπίνην βίαν, For the amendment or correction of men's life; and from Arrian. ΕΠΑΝΟΡΘΩΣΕΙ τὴν βίαν. To which I add from Epictetus Enchirid. cap. 75, Τὴν ΕΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σαυτοῦ, To make the amendment of, or to amend, thyself."

Επᾶνω, An adv. construed with a genitive, from *επι* upon, and *ἄνω* above.

1. Of place, Above. Mat. ii. 9.  
2. Upon. Mat. v. 14. xxi. 7. xxiii. 18. & al.

3. Over. Luke iv. 39.

4. Of dignity or pre-eminence, Above, over. John iii. 31. Luke xix. 17, 19.

5. Of price, or number, Above, more than. Mark xiv. 5. 1 Cor. xv. 6.

Επαρξω, *ω*, from *επι* to, unto, and *αρξω* to suffice, satisfy.

With a dative, To supply, relieve, support. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Wetstein and Kypke.

Επαρχία, *ας*, ἡ, from *επαρχος* a governour of a province, from *επι* over, and *αρχομαι* to rule.

A province, a district subject to one deputy-governour. occ. Acts xxiii. 34. xxv. 1.

This word is not only used by the LXX, Esdr. v. 3, 6. & al. for the Chaldee *מִדְּרָא*, but also by Plutarch, as cited by Wetstein.

Επαυλις, 105, att. *εως*, ἡ, from *επι* in, and *αυλις* to lodge.

A dwelling, habitation. occ. Acts i. 20.

Επαυριον, Adv. from *επι* upon, and *αυριον* to-morrow, which see.

To-morrow. But with the feminine article prefixed it assumes the nature of a N. and thus it is always used in the N. T. with the fem. article of the dative case *τῇ επαυριον ἡμέρᾳ* day being understood, on the morrow or next day. Mat. xxvii. 62. Mark xi. 12. & al. freq.

Επαυλοφωρῶ, q. d. *ἐπ' αὐτῷ φωρῶ* in the very theft; *φωρῶν* theft being derived from *φωρ* a thief, which may be either from the Heb. *פָּרַח* to strip, or from the Greek *φωρῶ* to take away.

In the very act or fact. It is a phrase used by the purest Greek writers, and by them applied to any flagrant wickedness, particularly to adultery, as well as to theft. occ. John viii. 4, where see Wolfius and Wetstein.

Επαφρίζω, from *επι* upon, or intens. and *αφρίζω* to foam.

To foam up or out. occ. Jude ver. 13. So Alberti, Wolfius, and Wetstein cite from Moschus, Idyll. v. line 5,

— ἡ δὲ Σάλασσα

Κυλιν ΕΠΑΦΡΙΖΕΙ —

—And foams the troubled sea.

Επείσσει, from *επι* upon, and *είσω* to raise. To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2.

Επει,

*Επει, from επί upon, and εἰ if, that.*

I. An adv. of time, *When, after that.* Luke vii. 1.

II. A conjunction,

1. *Since, because.* Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq.

2. *For, implying a condition, for then, for else, for otherwise.* Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.

It is evident that in this application there is an *ellipsis* to be supplied after *επει*, which particle is also thus used in the purest Greek writers. See *Alberti* on 1 Cor. v. 10, and *Blackwall's Sacred Classics*, vol. ii. p. 53.

*Επειδή, from εἶμι, and δὲ truly.*

I. An adv. of time, *When truly, after that indeed.* 1 Cor. i. 21.

II. A conjunction causal, *Since, because, for truly.* Mat. xxi. 46. Luke xi. 6.

It is used much in the same manner as *επει*, but seems emphatical.

*Επειδήτις, A conjunction, from εἶμι, δὲ, and τις, truly.*

*Since in truth.* occ. Luke i. 1.

*Επειδὴ, from επί upon, and ἰδω to see.*

*To look upon, regard.* occ. Luke i. 25. Acts iv. 29.

*Επειμί, from επί upon, after, and εἶμι to go, come.*

*To come after, succeed, follow.* It is in the N. T. used only in the particip. pres. fem. dat. τῇ ἐπιστῇ *on the succeeding or following, ἡμεῖς day* namely, which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. Τῇ ἐπιστῇ νυκτὶ, *On the following night.* occ. Acts xxiii. 11.

*Επειπερ, A conjunction, from εἶμι, and περ truly.*

*Since in truth.* occ. Rom. iii. 30.

*Επεισάγω, ἡς, ἡ, from ἐπισάω to superinduce, which from επί upon, and σάω to introduce, bring in.*

*A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more.* occ. Heb. vii. 19, where *καλλίωνος ἐλπίδος* the better hope seems to be put for that better thing hoped for (comp. *Ελπίς* II.), even Christ himself and the benefits of his priesthood. Comp. Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

*Επειτα, An adv. of time and order, from επί upon, or at, and εἰτα then.*

*Thereupon, then.* Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

*Επειτα μετὰ τοῦτο, Then, or afterwards.* occ. John xi. 7. The best Greek writers often use this and the like pleonastic expressions, *εἰτα μετὰ τοῦτο, εἰτα μετὰ ταῦτα, &c.* as may be seen in *Wetstein* and *Kypke* on John.

*Επεκτείνω, Used as an adv. or preposition, with a genitive, for επί εἰς, namely χωρία or μέρη, to those (further) countries or parts.*

*Beyond.* occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. *אחרי* or *אחריהם* (see especially Amos v. 27.), but also by the profane writers. See *Wetstein* and *Bos Ellipsa*.

*Επενδύωμαι, from επί to, unto, and ἐκτείνω to extend.*

*To stretch or press forward to, or towards, as runners in a race.* It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So *Chrysostom* explains *ἐπενδύομαι* by *Πρὶν ἢ παραλεῖσθαι λαβεῖν σκεδάσαν πολλὴν προθυμίαν καὶ θερμότητα* *δύλοι.* *Eager to scize before one is arrived.* It denotes great earnestness and ardour." occ. Phil. iii. 14.

*Επαμβύθω, from επί upon, and obsol. εἰσ-θω to come.*

*To come upon.* An obsolete V. whence in the N. T. we have 2 aor. *ἐπαμβόν* for *ἐπαμβον*, particip. *επαμβών*, 1 fut. mid. *επαμβοσμαι.* See under *Επερχομαι*.

*Επαυδύης, s, δ, from επαυδύω.*

*An upper garment.* So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. *יָגוּד*. occ. John. xxi. 7, where see *Wetstein* and *Campbell*.

*Επένδυω, from επί upon, and ενδυω to clothe.*

*To clothe upon, superinduce.* Hence Mid. *To be clothed upon, put on.* occ. 2 Cor. v. 2, 3. *Plutarch* in *Pelopid.* p. 283, D. uses the particip. perf. pass. of this decomposed V. *Εσθῆτας ΕΠΕΝΔΕΔΥΜΕΝΟΙ γυναῖκας τοῖς θώρασι, Clothed in female dresses over their breast-plates.* As for the expression, 2 Cor. v. 2, *To be clothed upon with a house,* which *Macknight* thinks an absurdity, it is certainly not more so than laying up in store (or *treasuring up*) a foundation, 1 Tim. vi. 19, or than the domestic

*domestics of God being built upon a foundation*, Eph. ii. 19. 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned *Merrick* has shewn in his Annotation on Ps. lviii. 8, p. 116. So our *Shakspeare* in *Hamlet* speaks of *taking arms against a sea of troubles*. In 2 Cor. v. 3, place a comma after γυμνοί, *Since indeed we shall be found (or be) clothed upon, not naked*.

Ἐπερχομαι, from ἐπὶ upon, τὸ, and ερχομαι to come.

- I. To come upon. occ. Luke i. 35. xxi. 26. Acts i. 8. Jam. v. 1.—of time, occ. Luke xxi. 35. So *Homer* often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 9, Αὐτὰρ Ἀχαιοῖς—ΕΠΗΛΤΘΕ Νυξ, 'The night came on the Grecians.' Il. ix. line 470, Δευαλὴ μοι ΕΠΗΛΤΘΕ Νυξ. The tenth night came on me. Comp. Odyss. ii. lin. 107. and xiv. lin. 457, 475.
- II. To come upon, happen. occ. Acts viii. 24. xiii. 40.
- III. To come upon, in the sense of hostile attack or invasion. occ. Luke xi. 22. So *Homer*, Il. xv. lin. 405, 6.

— Ἀσπίς Ἀχαιοῖς  
Τετρας ΕΠΕΡΧΟΜΕΝΟΤΕ μένον ἱερῶν  
— The Greeks sustain'd  
Th' assaulting Trojans —

II. xxii. lin. 251, 2,

— Οὐδὲ ποτ' εἶλπῃ  
ΜΗΔΕΙΑ ΕΠΕΡΧΟΜΕΝΟΝ  
— Nor darst I e'er await  
Thy fierce assault —

*Scapula* refers to *Thucydides* and *Plutarch* as using it in the same view.

- IV. Of place, To come, arrive. occ. Acts xiv. 19.
  - V. Of time, To be future, coming, or to come. occ. Eph. ii. 7.
- Ἐπερωῶ, ω, from ἐπὶ intens. and ἐρωῶ to ask.
- I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See *Elsner* on Mat. xxii. 46.
  - II. To ask, demand, require. Mat. xvi. 1.
- Ἐπερωήμα, αἶος, τὸ, from ἐπερωῶμαι.

An asking, or rather, An answer or pro-

mise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the Apostle alludes to the questions and answers\*, which, we learn from *Tertullian*, were used at baptism. The Bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe*. This, *Tertullian*, De Baptismo, cap. 18, calls sponsionem salutis, an engagement of salvation; and De Resurrect. cap. 48, referring, no doubt, to the above text in St. Peter, he says, *The soul is consecrated (sanctitur) not by washing, but by answering (responsione)*. To confirm the interpretation of ἐπερωήμα here assigned, we may add the observations of *Grotius*, that ἐπερωήμα is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary ἐπερωῶ is interpreted by stipulator, which signifies primarily "to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law†." But by a metonymy, adds *Grotius*, which is very common in the law, under the name of a stipulation is comprehended also the answer, or promise: For in the same glossary ἐπερωῶμαι signifies to promise, engage. Agreeably hereto *Mill*, on 1 Pet. iii. 21. cites a gloss on the old law, published by *Labbé*, which explains Ἐπερωήσις by Ὁμολογία, συνθήκη ῥημάτων, δι' ὧν ἀποκρίνεται τις πρὸς τὴν ἐπερωήσιν ποιεῖν τι ἢ δίδοναι, A promise, an agreement in words, by which any one answers to a question, that he will do, or give something." See *Wolffius*, who further confirms and illustrates this explanation of Ἐπερωήμα.

Ἐσχω, from ἐπὶ upon, and εχω to have, hold.

- I. To restrain, withhold. In this sense it is sometimes used in the profane writers.
- II. To delay, tarry, stay. occ. Acts xix. 22, Ἐσχε χρόνον, He tarried some time. The expression seems elliptical for ἑαυτὸν ἐσχε δια χρόνον, he restrained, or kept himself for some time. *Herodotus* uses ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ in the same sense. See more in *Raphelius* and *Wetstein*. To

\* See *Cave's* Primitive Christianity, pt. i. ch. 10. p. 315.

† *Ainsworth's* Dictionary.

the

the instances cited by them, I add, from Plato's Phædon, § 3, p. 161. edit. Forster, Ου πολὺν δ' ἐν ΧΡΟΝΟΝ ΕΠΙΣΚΟΝ, *Staying therefore no long time.*"

III. *To retain, hold fast.* So Hesychius explains ἐπὶσχοῦντες by κατέχοντες. occ. Phil. ii. 16. Comp. Heb. iv. 14. x. 23. But on Phil. see Doddridge and Macknight, who, with our translation, *Martin's French, qui portent au devant d'eux, Diodati's Italian, portando innanzi*, render ἐπὶσχοῦντες by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. ἐπὶσχοῦν ever has this sense, which belongs to παρασχοῦν.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. Acts iii. 5. 1 Tim. iv. 16; or with πῶς *how*, and another V. following. occ. Luke xiv. 7. But in these uses of the V. *to apply or fix* appears to be its proper meaning, and in the two latter texts τοῦ ὧν *the mind*, which is sometimes expressly joined with ἐπὶσχω in this sense by the Greek writers, seems to be understood. See Wetstein on Luke. Elser and Wolfius understand τοῦ ὧν in Acts iii. 5. also; but Kypke, more agreeably to the context, supplies τὰς ὀφθαλμούς; *the eyes*. So Lucian expressly, Dialog. Dor. et Gal. tom. i. p. 187, Μορῇ μοι ΕΠΕΙΚΕ ΤΟΝ ΟΦΘΑΛΜΟΝ. *He fixed his eye on me only.*"

Ἐπηεῶζω, from ἐπὶ *against*, and Ἀρης *Mars*, the supposed god of war, and hence sometimes used for war itself. See under Ἀρεῖος.

*To injure, harass, insult*, and as it should seem merely for the *pleasure of insulting*: for Ὁ ΕΠΗΡΕΑΖΩΝ (says Aristotle, Rhet. II. 2.) φανείας καταφρονεῖν ἐστὶ γὰρ ΕΠΗΡΕΑΣΜΟΣ ἐμποδισμός ταις βελήσεσιν, ἐκ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. A person who is styled by the Greeks ἐπηεῶζων seems also to *despise*, for ἐπηεασμός is a thwarting another's inclinations, not for any advantage to oneself, but to cross that other." See Wetstein. occ. Mat. v. 44. Luke vi. 28. 1 Pet. iii. 16. The Vulg. however, renders the V. by calumniari *to accuse falsely*; our Eng. transl. in 1 Pet. by *falsely accuse*; Macknight by *arraign*; and Elser on Mat. shews that, in the Greek writers, it is

used for *criminating or accusing judicially*. Campbell, whom see, accordingly renders it in Mat. by *arraign*, and in Luke by *traduce*. But in Mat. and Luke the more general sense of *injuring*, or *despitefully using*, seems preferable; and in this sense also Kypke on Mat. shews the V. is used in the Greek writers.

EPII, A preposition, perhaps from the Heb. עַל *to cover, overlay*, the aspirate π being softened. Agreeably to which derivation UPON seems plainly the primary and leading sense of this preposition.

I. With a genitive.

1. Upon, on, in. Mat. iv. 6. vi. 10, 19. xvi. 19. xxiv. 30. xxvi. 64. & al.

2. Upon, to, at. Luke xxii. 40.

3. Upon, in, by. Mat. xviii. 16. 2 Cor. xiii. 1. So we say in English, upon the word, or oath.

4. Above, denoting pre-eminence, Eph. iv. 6.

5. Over, of business, Acts vi. 3.—or office, Acts viii. 27: Ὁ ἐπὶ τῷ κοίτῳ, *He who is over the bed-chamber, a chamberlain*. occ. Acts xii. 20. This expression is agreeable to the style of the Greek classics. Raphaelius and Wetstein shew, that the very phrase, Οἱ ἐπὶ τοῦ κοιτωνοῦ, is several times used by Arrian. Comp. Kypke.

6. It denotes the time, office, or government of a person. So ἐπὶ Ἐλισσαῖ, *In the time of Eliseus*, Luke iv. 27. Comp. Acts xi. 28. ἐπὶ Ἀβιαθαρ τῷ ἀρχιερεῶς, *In the time of Abiathar the high priest*, Mark ii. 26, where see Wetstein and Bowyer. Comp. Mat. i. 11. In the profane writers ἐπὶ is often used in this sense.

7. Before, i. e. governors or magistrates, in a judicial sense. Mark xiii. 9. Acts xxiii. 30. 1 Tim. vi. 13. 1 Cor. vi. 1; where see Wetstein. Comp. Acts xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, Grotius understands it, Mat. xxviii. 14.

8. Near, by. Mat. xxi. 19.

9. Of time, Near, about. Mat. i. 11.

10. Of, concerning. Gal. iii. 16.

11. According, agreeably to. Mark xii. 32. ἐκ ἀληθείας, *According to truth, truly*. So Demosthenes, De Coron.—Οὐκ ἀδικαίως ἐπ' ἀληθείας ὑμῶν ἀδικεῖτε, *man,*

*psa*, Things spoken neither justly, nor with any truth."

12. *Eni μαρτυρων*, On the testimony or authority of witnesses. 1 Tim. v. 19. Thus *en* is used, but with the dative *μαρτυροι* or *μαρτυροι* following, by the LXX, Deut. xvii. 6, for the Heb. *ב* by at the mouth, i. e. on the testimony. Comp. 2 Cor. xiii. 1, and Deut. xix. 15, in Heb. and LXX.

#### II. With a Dative,

1. *Upon*, Mark vi. 39. Eph. ii. 20. Rev. vi. 4, 5.
2. *Upon*, over. Eph. vi. 16.
3. *Upon*, in, denoting the object. Luke i. 47. Rom. ix. 33. x. 14.
4. *Upon*, for. 1 Cor. i. 4. Phil. i. 5.
5. *Upon*, concerning. Phil. iv. 10.
6. *Upon*, by, denoting the means of subsistence. Mat. iv. 4. Luke iv. 4. On Mat. Kypke shews that the Greek writers apply it in the same view.
7. *Upon*, through, by means of. Phil. iii. 9.
8. *Against*, q. d. upon. Luke xii. 52.
9. *Upon account of*, about. Acts xi. 19. Comp. Mat. xxvi. 50. So *Xenophon* Cyropæd. p. 491, edit. *Hutchinson*, 8vo. Εἰς ὅτις ἰαίνεσθαι δι' αἰσῶν, For what causes, those who were dispatched, went." See the Note. But comp. Sense 13.
10. *Upon*, at. Luke ii. 47.
11. *Unto*. 1 Thess. iv. 7. Comp. Rom. v. 12, and *Doddridge* there.
12. *Upon*, besides. Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. *Eni παντὶ τούτοις*, Besides, or over and above, all these things. Luke xvi. 26. *Polybius* has used this phrase in the same sense, as may be seen in *Raphelius*. So hath *Lucian*, *Pseudomant*, tom. i. p. 861. *Eni παντὶ τοῖς τούτοις*, But besides all these (qualifications.)"
13. *After*. Mark vi. 52, They did not understand *en* τοῖς λόγοις after, in consequence of, the loaves, i. e. being miraculously multiplied. Comp. Acts xi. 19, and *Kypke* there, and on Phil. ii. 27.
14. *For*, for the sake, or in the cause, of. Acts xiv. 3. Comp. Rev. xxii. 16, and *Vitrings*.
15. *According to*. Luke i. 59.
16. *Of place*, By, near. John iv. 6, where *Kypke* cites from *Josephus*, Ant. lib. v. cap. 1. *σπαρασσάμενος* Εἰς τὴν ΠΗΓΗΝ having encamped by a certain fountain. Comp. *Wetstein*.

#### III. With an Arcansative,

1. *Upon*. Mat. xiii. 20, 23. xiv. 19, 26. xxiii. 35. & al. freq.
  2. *Upon*, in, denoting the object. Mat. xxvii. 43. 2 Tim. v. 5.—the place. Rev. v. 1, where see *Vitrings*.
  3. *To*, unto. Mat. xxiv. 16. Mark xvi. 2. Luke xxiv. 4. & al.
  4. *Before*, governours or kings, judicially. Mat. x. 18. So *Polybius* in *Wetstein*, ΑΓΕΙΝ ΕΠΙ ΤΑΣ ΑΡΧΑΣ, To bring before the magistrates." Comp. Sense I. 7.
  5. *Over*, of authority. Luke xii. 14.
  6. *At*, of place. Luke v. 27. Rev. iii. 20.
  7. *Upon*, towards. Rom. ix. 23.
  8. *Upon*, against. Mat. xxvi. 55. Mark iii. 24. & al.
  9. *Upon account of*, for. Luke xxiii. 28.
  10. *Of*, concerning, de. Mark ix. 12. 2 Thess. iii. 4. 1 Tim. i. 18. Heb. vii. 13. Comp. 1 Kings xvi. 12. Ezek. xiii. 6, in LXX; and see *Kypke* on Mark.
  11. *After*, i. e. in pursuit or search of. Luke xv. 4, where *Kypke* shews that in the Greek writers *en* after verbs of going or sending, denotes the design of such going or sending, and is prefixed to the words denoting the thing sought or wanted.
  12. *For*, during, of time. Luke iv. 25, Acts xiii. 31. xix. 8. 1 Cor. vii. 39. Heb. xi. 30. This sense is very common in the profane writers, particularly in *Herodotus*. See also *Hoogveen's* Note on *Vigerus* De Idiotism. cap. ix. § 4. reg. 23.
  13. *With*, among. Rev. vii. 15. Comp. 2 Thess. i. 10. Rev. xxi. 3. Acts i. 21; in which last text *Raphelius* takes the expression to be elliptical for εἰσῆλθεν εἰς ἡμᾶς, καὶ ἐξῆλθεν ἀφ' ἡμῶν—he entered in to us, and went out from us;" and produces an example of a similar *ellipsis* from *Polybius*.
- #### IV. In Composition.
1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.
  2. It is intensive, or heightens the meaning of the simple word, as *ἐπιζητῶ* to seek earnestly.
- Επιβαίνω*, from *en* upon or to, and *βαίνω* To go.
- I. To go upon, mount, as an ass. occ. Mat. xxi. 5, *ἐπιβέηκας* having mounted, so sitting upon.

II. To

II. *To go on ship-board.* occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See *Wetstein*.

III. *To come to, enter into.* occ. Acts xx. 18.

IV. *Επισταίνειν τῇ επαρχίᾳ, To enter upon the government of the province.* occ. Acts xxv. 1, where *Wetstein* cites from *Dio*, ΕΠΙΒΑΙΝΕΙΝ Τῇ ΑΡΧῇ used in the same view.

*Επιβάλλω*, from *επι* upon, or unto, and *βάλλω* to cast, put.

I. *To cast, throw, lay, or put upon, or to, injicere, superinjicere.* See Mark xi. 7. Mat. ix. 16. xxvi. 50. Luke ix. 62. 1 Cor. vii. 35. On Luke xxi. 12, *Ελσιν* cites *Aristophanes* and *Heliodorus* using the phrase ΕΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ, & —ΧΕΙΡΑΣ, in the same sense as the Evangelist.

II. Intransitively. *To rush, beat into,* Mark iv. 37. So *Kypke*, whom see, and comp. *βάλλω* VI. *Elmsler* and *Wolffius* however understand *επιβάλλειν* in a transitive sense, *And (the storm) dashed the waves into the ship.* But I concur with *Kypke*.

III. *To come, or fall to one's share upon a division.* occ. Luke xv. 12, *To ἐπιβάλλον μέρος τῆς οὐσίας, The portion of goods which falleth to one's share, "The portion of goods that belongeth to me by the laws.* This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune, which, according to the common course of things, must in a few years devolve to him." *Powell's Disc.* xiv. p. 228, 9. Comp. 1 Mac. x. 30. *Demosthenes*, De Coronâ, mentions, Τῆς τῶν ἀλλῶν ἀνθρώπων τύχης τὸ ΕΠΙΒΑΛΛΟΝ ὅφ' ἡμᾶς ΜΕΡΟΣ, *That share of the common lot of mankind which falleth to us.* *Herodotus* and other Greek authors use the same expression, as may be seen in *Raphelius*, *Wetstein* and *Kypke* on Luke xv. 12.

IV. *To throw or put over, as clothes.* Thus *Euripides*, *Electra*, lin. 1221, *Εγὼ μὲν*

ΕΠΙΒΑΛΩΝ φάσθ' ὡς οὐκ ὤφθασιν, *I having thrown a cloak over my eyes.*" So in the pass. or mid. voice, the word for the garment being understood, *Επιβάλλεσθαι, To be wrapt over, covered, or to wrap up, cover oneself in clothes,* is used by *Theophrastus*, *Ethic.* Char. cap. ii. where see *Duport*. And thus *επιβάλλον* is by many learned men interpreted; Mark xiv. 72, *Επιβάλλον σκλαῖς, throwing (his mantle namely) over his head, or face, he wept,* where *Theophylact* mentions the explanation of *επιβάλλον* by *ἐγκαλυψάμενος τὴν κεφαλὴν* covering his head, which was usual in bitter grief, as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, covering his head or face, 2 Sam. xv. 30. xix. 4, or 5. Comp. *Esth.* vi. 12, Jer. xiv. 3, 4. The same custom we find among other nations. Thus in *Homer*, II. xxiv. lin. 163, *Priam*, when grieving for his son *Hector*, is represented

Ἐλυσσας ἐν χλαῖνῃ περιβλυμμένος—  
Close-muffled in his robe—

So *Panthea*, the wife of *Abtradatas*, when taken by *Cyrus*, is described by \* *Xenophon* as sitting κακάλυμνῃ τε, καὶ εἰς γῆν ὄρωσα, covered with a veil, and looking upon the ground." *Isocrates* in *Trapezit.* *Ἐπειδὴ ἤλθομεν εἰς ἀκροπόλιν, ἐγκαλυψάμενος σκλαῖς, After we were come to the citadel, covering or muffling himself,* he wept. And thus in *Plato's Phædon*, towards the end, *Ἐγκαλυψάμενος ἀπεκλαῖον μᾶντρον, Muffling, I bemoaned myself.*" In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in *Elmsler* and *Wolffius* on the text, and in *Swicer's Thesaurus*, under *Επιβάλλω*. It should, however, be observed, that *Wetstein* and *Campbell* concur with our Eng. translation of *επιβάλλον*, by *when he thought thereon*: and the former produces several passages from the Greek writers, where *επιβάλλειν τὸν νῶν* or *τὴν διανοίαν* are construed with a dative in this sense; but when *Campbell* (whom see) asserts that of the word used singly in this acceptance, *Wetstein* has produced

\* Cyropæd. lib: v. ad init.

clear

clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius,—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which *ἐπιβάλλειν* by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus, lib. 10. cap. 30. p. 205. small *Glasgow* edit. *τῷ γὰρ ΕΠΙΒΑΛΛΩΝ ταχέως ἐπιλήσῃ τῆς ὀργῆς*, for *attending to this (hoc enim si adverteris) you will soon forget your resentment.* Let the reader consider and judge.

*Ἐπιβαρῶ, ω*, from *ἐπι* upon, or intensive, and *βαρῶ* to burden.

I. To burden with expense, be burdensome, or chargeable, to. occ. 1 Thess. ii. 9. 2 Thess. iii. 8.

II. To overburden, overcharge, with an accusation. occ. 2 Cor. ii. 5.

*Ἐπιβῆμι*, from *ἐπι* upon, into, and obsol. *βῆμι* to go.

To go upon, or into. An obsolete V. whence in the N. T. we have particip. perf. act. *ἐπιβέβηκας*, 2 aor. *ἐπέβην*, particip. *ἐπιβας*. See under *Ἐπιβαίνω*.

*Ἐπιβιβάζω*, from *ἐπι* upon, and *βιβάζω* to cause to go.

To put, or set upon. occ. Luke x. 34. xix. 35. Acts xxiii. 24.

*Ἐπιβλέπω*, from *ἐπι* upon, and *βλέπω* to look.

To look upon.

I. To look upon, regard with favour or compassion. occ. Luke i. 48. ix. 38.

II. To look upon with respect or reverence, to respect, reverence. occ. Jam. ii. 3.

*Ἐπιβλήμα, ατος, τό*, from *ἐπιβέβημαι* perf. pass. of *ἐπιβάλλω*.

A patch, or piece of cloth, put, or sewed upon a garment, to cover a rent. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text “the word *ἐπιβλήμα* is wanting in so many copies, and so unnecessary, that it seems to be an *ἐπιβλήμα*. The nominative case to *σχιζῆς* I take to be *ὁ ἀνθρώπος*, to be fetched out of *αὐδεις*, which is *ἀνθρώπος*, a, as *nemo* in Latin is often *homo* non. If *καὶνός* be the nominative case, then after *σχιζῆς* is to be understood *τὸ παλαιόν.*” Markland,

in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject *ἐπιβλήμα*. Comp. Kypke on Luke.

*Ἐπιβόω, ω*, from *ἐπι* intens. and *βοάω* to cry out.

To cry out aloud, to roar out. occ. Acts xxv. 24.

*Ἐπιβούλη, ης, ἡ*, from *ἐπι* against, and *βούλη* design, purpose.

A design against, a lying-in-wait for, an ambush, insidiæ. occ. Acts ix. 24. xx. 3, 19. xxiii. 30.

*Ἐπιγαμίζεω*, from *ἐπι* to or after, and *γαμίζεω* used in the LXX, Deut. vii. 3. 1 K. iii. 1. for the Heb. *יִתְּנָהּ* to contract affinity by marriage, and derived from *γαμίζος* (q. *γαμερός*) a relation by marriage, which in the LXX answers to the N. *יִתְּנָהּ* in the sense both of a father—and of a son-in-law, and is a derivative of *γαμῶ* to marry.

I. In the LXX, To contract affinity by marriage. occ. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14, for the Heb. *יִתְּנָהּ*. Comp. 1 Mac. x. 56.

II. In the LXX, To be a son-in-law. occ. 1 Sam. xviii. 22, 23, 26, 27, for the Heb. *יִתְּנָהּ*. So 1 Mac. x. 54.

III. In the LXX, To marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband. Thus it is used Gen. xxxviii. 8. for the Heb. *יִתְּנָהּ* and thus it occurs once in the N. T. Mat. xxii. 24.

*Ἐπιγείος, ο, δ, ἡ, καὶ το—ον*, from *ἐπι* upon, and *γῆα* or *γῆ* the earth.

I. Earthly, being upon the earth. occ. Phil. ii. 10. iii. 19.

II. Earthly, belonging to or wrought in men upon the earth. occ. John iii. 12.

III. Earthly, terrestrial, made of earth. occ. 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19.

IV. Earthly, arising from, and attached to the earth. occ. Jam. iii. 15.

*Ἐπιγινώμαι* (obsol. *ἐπιγινώ*), from *ἐπι* upon, and *γινώμαι* to be, come.

To come on, arise, spring up. Spoken of the wind. occ. Acts xxviii. 13. So Thucydides IV. 30. ΠΙΝΕΤΜΑΤΟΣ ΕΠΙΓΕΝΟΜΕΝΟΤ. See more in Wetstein.

*Ἐπιγινώσκω*, or *ἐπιγινώμι*, from *ἐπι* intens. or after, and *γινώσκω*, or *γινώμι* to know.

I. To know, or perceive clearly. Luke v. 22. Mark ii. 8. v. 30. vi. 33.—And many *ἐπιγινώσκω*

*συνωσας αυτον* knew (not him, Jesus, but) it, the place. See *Bowyer's* Conject. The *Cambridge*, and five other MSS, and the Vulg. version omit *αυτον*. So does *Griesbach* in his edition, and *Campbell* (whom see) in his translation.

II. To know a person's real character and nature. Mat. vii. 16, 20. xi. 27. xvii. 12. Comp. 2. Cor. xiii. 5.

III. To know again a person with whom one was before acquainted. Mat. xiv. 35. Mark vi. 54. Luke xxiv. 31. Comp. Acts iv. 13. xii. 14. xix. 34.

IV. To know thoroughly, understand. Luke i. 4. 1 Cor. xiii. 12. 2 Pet. ii. 21. Comp. Acts xxiv. 8. Rom. i. 32.

V. To know, be informed, come to know, resciscere. See Luke vii. 37. xxiii. 7. Acts ix. 30.

VI. To acknowledge. 1 Cor. xiv. 37. xvi. 18. 2 Cor. i. 13. Comp. Col. i. 6.

*Επγνωσις*, *ισ*, att. *σως*, *η*, from *επγνωσκειν*.

*Knowledge*. See Rom. i. 28. iii. 20. x. 2. Col. i. 9. In several passages, as Col. ii. 2. 2 Tim. ii. 25. Tit. i. 1, it is rendered in our translation *acknowledgement*, or *acknowledging*; but *knowledge* seems the better interpretation. Comp. 1 Tim. ii. 4. 2 Tim. iii. 7.

*Επγραφη*, *ης*, *η*, from *επγραφω*.

I. An inscription upon money, denoting the name, &c. of the prince by whose authority it was coined. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24.

II. An inscription, or superscription of an accusation written on or over a person crucified. occ. Mark xv. 26. Luke xxiii. 38. That this was agreeable to the Roman customs, may be seen, in Bp. *Pearson* on the Creed, Art. 4, in *Hammond's* Note on Mark xv. 26, and in *Lardner's* Credibility of Gospel History, vol. i. book i. ch. 7. § 10.

*Επγραφω*, from *επι* upon, or over, and *γραφω* to write.

I. To write upon, inscribe, engrave, whether in a proper or figurative sense. occ. Acts xvii. 23. Heb. viii. 10. x. 16. Rev. xxi. 12. On Acts xvii. 23, we may observe with the learned *Ellis*, that "it was a custom among the ancients, to engrave on the altar the name of the god to whom it was

\* Knowledge of Divine Things from Revelation, p. 268. 1st edit.

dedicated, which, at *Athens* in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

II. To write over, or above. occ. Mark xv. 26. Comp. Mat. xxvii. 37. Luke xxiii. 38. *Xenophon*, *Cyropæd.* lib. vii. p. 393. edit. *Hutchinson*, 8vo. mentions a sepulchral column, on which the name of an eminent man and his wife *ΕΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ* were written in Syrian letters."

*Επιδεικνυμι* or *επιδεικνυω*, from *επι* intens. and *δεικνυμι* or *δεικνυω* to shew.

I. To shew plainly, exhibit to view. occ. Mat. xvi. 1. xxii. 19. xxiv. 1. Luke xvii. 14. xx. 24. xxiv. 40. Acts ix. 39.

II. To shew evidently, demonstrate. occ. Acts xviii. 28. Heb. vi. 17.

*Επιδεικω*, from *επι* intense, and obsol. *δεικω* to shew.

To shew plainly. An obsol. V. whence in the N. T. we have 1 aor. *επειδειξα* infin. *επειδειξαι*. See under *Επιδεικνυμι*.

*Επιδεχομαι*, from *επι* intens. and *δεχομαι* to receive.

To receive with respect or affection. occ. 3 John ver. 9, 10.

*Επιδημω*, *ω*, from *επιδημος* a sojourner, one who is or lives among other people, from *επι* in, among, and *δημος* a people. To sojourn, reside, or be a sojourner in a place. occ. Acts ii. 10. xvii. 21; 'Οι *επιδημους* ξενοι, The strangers sojourning there.

*Theophrastus*, *Eth. Car.* 3. speaking of *Athens*, uses the same phrase: Πολλοι *ΕΠΙΔΗΜΟΤΕΙ ΞΕΝΟΙ*, Many strangers sojourn here." Our Eng. word *sojourn* is from the French *sejour* abode, residence. See *Kypke* on Acts xvii. 21.

*Επιδιατасσωμαι*, Mid. from *επι* upon, besides, and *διατасσω* to order, appoint.

To appoint any thing besides, to superadd. occ. Gal. iii. 15.

*Επιδιδωμι*, from *επι* into, or intens. and *διδωμι* to give.

I. To give into the hand, deliver to one, Mat. vii. 9, 10. Luke iv. 17. xxiv. 30, 42. John xiii. 26. Acts xv. 30. & al.

II. To give up, dedere, permittere. occ. Acts xxvii. 15, where we may either understand τ: *πλοιον τω ανεμω* the ship to the wind, or rather, with *Raphelius*, *δαιρας* ourselves; as *Arrian* *Epictet.*

R

lib. iv.



lib. iv. cap. 9. speaking of timid persons *οἱ ἀπαρ' ἀνδρες, εἰσάπαν ΕΠΕΔΩΚΑΝ ΕΑΥΤΟΥΣ* καὶ ὡς ὑπο ῥευματος παρε-  
συρσαν, who, having once yielded, give  
themselves up entirely, and are, as it  
were, hurried away by the waves." See  
more in *Wolffius*, *Wetstein*, and *Kypke*.

*Επιδιόρθω, ω, —ομαι, μαι.* Mid. from *επι*  
*besides, above, and διορθω to correct*,  
which see under *Διορθωσις*.

*To proceed in correcting, or setting in or-*  
*der.* occ. Tit. i. 5.

*Επιδυσμαι, from επι upon, and δυν to set,*  
*as the sun, or solar light.*

*To set or go down, upon.* occ. Eph. iv. 26.  
The LXX use it in the same sense, and  
in a like construction for the Heb. *נָסָה*  
*to go off*, Deut. xxiv. 15. *Οὐκ ΕΠΙΔΥ-*  
*ΣΕΤΑΙ ὁ ἥλιος ΕΠ' ΑΤΤΩΙ.* *The sun*  
*shall not go down upon him.* See also  
*Wetstein* and *Kypke*.

*Επιεικεια, ας, ῃ, from επιεικης, which see.*  
*Gentleness, clemency.* occ. Acts xxiv. 4.  
2 Cor. x. 1, where see *Wetstein*.

*Επιεικης, εος, υς, ὁ, ῃ, from επι intens. or*  
*to, and ειχω to yield.*

*Yielding, of a yielding disposition, gentle,*  
*mild, patient.* occ. 1 Tim. iii. 3. Tit.  
iii. 2. Jam. iii. 17. Hence the neut.

*Επιεικας, το, used as a substantive, Gen-*  
*tleness, meekness, patience, French translat.*  
*douceur.* occ. Phil. iv. 5, where see  
*Whitby* and *Macknight*, and comp. James  
v. 8. Heb. v. 36, 37. Wisd. ii. 19.

*Επιζητew, ω, from επι intens. and ζητew to seek.*

I. *To seek earnestly or continually.* occ. Mat.  
vi. 32. Luke xii. 30. Rom. xi. 7. Phil.  
iv. 17. Heb. xi. 14. xiii. 14. Comp.  
Acts xii. 19.

II. *To require, demand earnestly.* occ. Mat.  
xii. 39. xvi. 4. Mark viii. 12. Luke  
xi. 29. Comp. Acts xiii. 7.

III. *To enquire, debate.* occ. Acts xix. 39.  
*Επιθαντος, υ, ὁ, ῃ, from επι to, and θανα-*  
*τος death.*

*Appointed to death.* occ. 1 Cor. iv. 9,  
where see *Whitby*, *Doddridge*, *Kypke* and  
*Macknight*.

*Επιθεσις, ιος, att. εως, ῃ, from επιθεμι to*  
*put or lay on.*

*A putting or laying on, an imposition.* In  
the N. T. it is applied only to the im-  
position of hands. occ. Acts viii. 18. 1 Tim.  
iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp.  
under *Χρησ II.*

*Επιθυμew, ω, from επι in, and θυμος the*  
*mind.*

I. *To desire, in a good sense.* occ. Mat.  
xiii. 17. Luke xxii. 15. 1 Tim. iii. 1.  
Heb. vi. 11.

II. *To desire, long for, in an indifferent*  
*sense.* occ. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after, in a bad*  
*sense.* occ. Mat. v. 28. Rom. vii. 7.  
xiii. 9. 1 Cor. x. 6. Comp. James iv. 2.  
See *Wetstein* on Mat. who shews, that  
the profane writers use it with a gen-  
itive, in like manner as the Evangelist.  
But observe, that as *επιθυμειν*, even when  
applied to women, is capable of an in-  
nocent as well as of a bad sense, *γυναικα*  
in Mat. v. 28, must signify, as usual, *a*  
*married woman*, as the following V.  
*εμοιχευσεν* also shews. See *Kypke* Ob-  
serv. Sacra.

IV. With an Infu. following, *To be con-*  
*tent or glad, to esteem it a great matter.*  
occ. Luke xv. 16. xvi. 21. Comp. 1 Pet.  
i. 12, with Eph. iii. 10. Thus *Elsner* on  
Luke xvi. 21, explains it, and observes  
not only that the LXX have so applied  
it, Isa. lviii. 2, for the Heb. *נָסָה* *to de-*  
*light, be delighted*, but that *Lysias* has  
used it in a like sense, Orat. 24,  
where he says it was for the advantage  
of the Athenians *ὡς πλειστες ΕΠΙΘΥ-*  
*ΜΕΙΝ των παροντων νυνι πραγματος,*  
that as many as possible should be con-  
tent with the present situation of affairs."  
See more in *Elsner* and *Campbell* on  
Luke xvi. 21.

*Επιθυμητης, υ, ὁ, from επιθυμew,*

*One who desireth or lusteth.* occ. 1 Cor. x. 6.

*Επιθυμια, ας, ῃ, from επιθυμew.*

I. *Desire, in a good sense.* Luke xxii. 15.  
Phil. i. 23. 1 Thess. ii. 17.

II. *Lust, desire, in a bad sense.* Mark iv. 19.  
John viii. 44. Rom. i. 24. vi. 12. vii. 7.  
where see *Macknight*, 1 John ii. 16, where  
*ἡ επιθυμια της σαρκος, the lust of the flesh*,  
plainly imports the indulgence of our  
sensual or carnal appetites; and *ἡ επιθυ-*  
*μια των οφθαλμων, the lust of the eyes*, de-  
notes the acquisition of worldly goods  
or riches, with which *the eye is not satis-*  
*fied*; and when they are increased, what  
good is there to the owners thereof,  
save the beholding of them with their eyes?  
Comp. Eccles. iv. 8. v. 11, and see  
*Wetstein* on 1 John ii. 16.

Est-

Ἐγκαθίζω, from ἐπὶ upon, and καθίζω, to set.

To set or place upon. occ. Mat. xxi. 7. Ἐγκαθίσαν ἑαυτὸν αὐτῶν, They set him upon them: οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων not upon the two beasts, but on the garments," says Theophylact. But observe, that one ancient and many later MSS, have ἑγκαθίσεν he sat upon, and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Wetstein, and received into the text by Griesbach.

In the LXX, 1 K. i. 38, 44, ἑγκαθίζω answers to the Hebrew כָּרַב in Hiph. to make or cause to ride, as upon a mule.

Ἐπικαλεῶ, ω, from ἐπὶ upon, and καλεῶ, to call.

I. Ἐπικαλεσθαι, σμαι, Mid. To call upon, invoke, as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression: ΤΟΤΕ ΘΕΟΤΕ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See Wetstein.

II. To call upon, invoke, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for God, and therefore it must be understood that the martyr Stephen prayed to, or invoked the Lord Jesus, (so Diodati, *ch'invocava Jesu*), and with his dying breath commended his spirit into his hands, just as his dying Lord had a little before commended his own spirit into the hands of his Father, Luke xxiii. 46. If Jesus therefore be not God, Stephen expired in an act of idolatry. But see Whitby's and Doddridge's Notes, and Dr. Horsley's (late Bishop of St. Asaph) 12th letter to Dr. Priestley. Comp. also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand Θεὸν after ἐπικαλεσθαι, that it is quite contrary to Stephen's intention, which was to die a martyr to the Divinity of Jesus Christ."

Ἐπικαλεσθαι τὸ ὄνομα τοῦ Κυρίου, to call on the name of the Lord, is an hellenistical expression, used by the LXX for the Heb. קָרָא בְשֵׁם יְהוָה, and signifies not only to invoke the true God, but to invoke him by his name Jehovah, or יְהוֹשֻׁעַ, thereby acknowledging his

necessary existence, and infinite superiority to all creatures. The first passage of the Q. T. in which we meet with this phrase, is Gen. iv. 26, where we read, Then began men to call on the name of THE LORD, or JEHOVAH, (Heb. קָרָא בְשֵׁם יְהוָה, LXX ἐπικαλεσθαι τὸ ὄνομα Κυρίου), which surely cannot mean that men then first began to worship the true God, or to worship him publicly: (see the preceding part of the chapter.) But it seems highly probable that by this time the name אֱלֵיִם Aleim was become equivocal, being applied both by the believing line of Seth, and the idolatrous one of Cain, to their respective gods, and that therefore the believers, to distinguish themselves, invoked God by the name Jehovah. Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) calling on the name of the LORD, or Jehovah. And in that solemn contest between Elijah and the prophets of Baal, 1 K. xviii. Elijah saith, ver. 21, to the people: If Jehovah be God (Heb. קָרָא בְשֵׁם יְהוָה THE, i. e. the true, Aleim, or Saviours), follow him; but if Baal, then follow him; and ver. 24, to the prophets of Baal; Call ye on the name of your Gods (Heb. קָרָא בְשֵׁם אֱלֵיִם your Aleim), and I will call on the name of the LORD, or Jehovah; which they accordingly did respectively, comp. ver. 25, 36, 37. JEHOVAH then was the name which eminently distinguished the true from all false gods; and in the N. T. ἐπικαλεσθαι τὸ ὄνομα τοῦ Κυρίου imports invoking the true God, with a confession that he is Jehovah, i. e. with an acknowledgement of his essential and incommunicable attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11) 1 Cor. i. 2, where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and of the Holy Ghost, against Lindsey, p. 78, &c.

The LXX for the Heb. קָרָא בְשֵׁם יְהוָה use Ἐπικαλεσθαι τὸ ὄνομα Κυρίου, Gen. iv. 26 xiii. xxvi. 25. Ps. cxvi. 4. Comp. Ps. cv. 1; Ἐπικαλεσθαι ἐπὶ τῷ ὀνόματι Κυρίου, Gen. xii. 8. xxi. 33; and

**Επικαλεσθαι** εν τῷ ὀνόματι Κυρίου, 1 K. xviii. 24. Comp. ver. 25, 26. Ps. cxvi. 17. III. **Επικαλεσμαι**, Pass. *To be called, surnamed.* Mat. x. 3. Luke xxii. 3. Acts 1. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in *Wetstein* on Mat. In Heb. xi. 16, *God is not ashamed to be called, or surnamed, their, i. e. the patriarchs', God*, which is plain from Exod. iii. 15, 16. God's name is said **ἐπικαλεσθαι** *ενι*, *to be called upon* a people, when they are called or surnamed by his name. occ. Acts xv. 17; Jam. ii. 7. The phraseology in both texts is *hebraical, or hellenistical*. On the former compare Gen. xlvi. 16. in Heb. & LXX; and as to the latter observe, that the words **Εφ' οὗ ἐπικαλεῖται τὸ ὄνομα μὲν ἐν' αὐτοῖς**, *upon whom my name is called*, answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. **וְהָיָה שְׁמִי נִקְרָא בְּיָדָם** rendered by our translators *which are called by my name*.

IV. **Επικαλεσμαι** *ουαι*, Mid. and Pass. *To appeal* from the sentence of an inferior to a superiour judge, or, as it were, *to call upon* the one *after* the other. *Plutarch* several times applies the V. in the same view, as may be seen in *Wetstein* on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

**Επικαλυμμα**, *αντις*, το, from **ἐπικαλυμμαι**, perf. pass. of **ἐπικαλυψω**. *A covering, a cloak.* occ. 1 Pet. ii. 16, where see *Kypke*.

**Επικαλυψω**, from *ενι* *over*, and **καλυψω** *to cover*.

*To cover over.* It is spoken, figuratively, of *sin*s covered by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Ps. xxxii. 1, where the correspondent Heb. words to **ὡς ἐπικαλύφθησαν αἱ ἀμαρτίαι** are **וְהָיָה פָּנָיו מְכֻסֵּה**, covered, *as to his sin*, even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. **פָּנָיו מְכֻסֵּה** is used. See *Heb.* and *Eng.* Lexicon in **פָּנָיו** I. II. and **כָּסָה** VIII. 2. In the LXX **ἐπικαλυψω** generally answers to the Heb. **כָּסָה**.

**Επιμαρτυρεῖς**, ο, δ, γ, from *ενι* *upon*, and

**μαρτυρεῖς** *curse*, which from **μαρτυρομαι**, *to curse*, which see.

*Cursed, accursed.* occ. John vii. 49. Gal. iii. 10, 13, on which latter text see *Vitringa* *Observ. Sacr. lib. ii. cap. 12*.

In the LXX it almost constantly answers to the Heb. **וָאֵל**.

**Επικειμαι**, from *ενι* *upon*, and **κειμαι** *to be laid, lie*.

I. *To be laid or lie, upon.* occ. John xi. 38, or 39. xxi. 9. Spoken of necessity, or absolute obligation. occ. 1 Cor. ix. 16.

II. *To be imposed*, as gifts or offerings. occ. Heb. ix. 10, where see *Wolffus*. Comp. Acts xv. 10.

III. *To lie, press upon*, as a storm. occ. Acts xxvii. 20. So *Plutarch* cited by *Alberti* and *Wetstein*, **ΧΕΙΜΩΝΟΣ ΕΠΙΚΕΙΜΕΝΟΤ**.

IV. *To press upon*, as a multitude. occ. Luke v. 1.

V. *To press, urge, be urgent or importunate*, by voice or words. occ. Luke xxiii. 23. *Aristophanes*, *Thucydides*, and others of the Greek writers, apply the V. in the same manner, as may be seen in *Wetstein* and *Kypke*.

**Επικουρευω**, *ωρ*, ὁ.

*Epicureans.* A sect of Philosophers among the heathen, so called from their founder *Epicurus*, an Athenian, who was born about 340 years before Christ. Their tenets were, that the world was \* not made by God, nor by any wise designing cause, but arose from a fortuitous concourse of atoms: † that there is no superintending providence which takes care of human affairs: that the † souls of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the

\* See *Lucretius* *De Rer. Nat. lib. i. line 151*, &c. lib. iii. line 14, 15. *Cicero* *de Nat. Deor. lib. i. cap. 30*.

† *Epicurus's* maxim, by which he destroyed the providence of God (according to *Laertius*, himself an Epicurean), was this: *Τὸ μακάριον καὶ ἀθάνατον οὐκ αὐτὸ πρᾶγμα ἐστίν, οὐκ ἄλλω ὄντι. The blessed and incorruptible Being hath no business of his own, nor doth he make any for others.* Comp. *Cicero* *de Nat. Deor. lib. i. cap. 30*, and *Lucretius*, lib. i. line 57, &c.

‡ See *Lucretius*, lib. iii. especially line 842, &c.

only,

\* only, good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18. †.

**Επιμαχία**, ας, η, from **επιμαχος** a helper, properly in war, a military ally. In this sense **επιμαχος** is often used in *Homer* (as Il. 2, lin. 130, 803, 815. Il. 3. lin. 188, 451, 456.) and is an obvious derivative from **επι** besides, or over and above, and **μαχος** a young man, as denoting a young man who comes to an additional military aid. And for **μαχος** or **μαχος** see under **Κορασιον**.

**Assistance, help, aid.** occ. Acts xxvi. 22. **Polybius** frequently uses the phrase **ΤΥΓΧΑΝΕΙΝ ΕΠΙΚΟΤΡΙΑΣ**, and sometimes with **παρά** and a genitive following. See *Raphelius*, *Wetstein*, and *Kypke*.

**Επιμαρτυρῶ**, from **επι** besides, moreover, and **μαρτυρῶ** to judge, decree.

**To approve, or confirm by one's decree, sentence, or judgement.**

In this sense it is used in the profane writers, as may be seen in *Wetstein*. occ. Luke xxiii. 24.

**Επιλαμβάνομαι**, Mid. from **επι** upon, and **λαμβάνω** to take.

I. With a genitive, or more rarely with an accusative, **To lay, take, or catch hold on**, Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xxiii. 26. Acts ix. 27. xvi. 19. Comp. 1 Tim. vi. 12, 19.

II. **Επιλαβεῖσθαι λόγους, or ῥήματος**, **To lay hold on one's words**, in order to accuse him. occ. Luke xx. 20, 26.

The profane writers apply **επιλαβεῖσθαι** in the like sense; and *Plato* uses the phrase **ΤΩΝ ΛΟΓΩΝ ΕΠΙΛΑΒΟΤ** in this view. See *Elser*, *Raphelius*, and *Wetstein*.

III. With a genitive, **To assume, take upon**

\* There is a remarkable passage in *Epicurus's* own book **Περὶ Τῶν**, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." *Laert.* lib. x. § 6. Comp. *Cicero De Nat. Deor.* lib. 1. cap. 40. *Tuscul. Quæst.* lib. iii. cap. 18, and *De Finib.* lib. ii. cap. 3. and *Davies's* Notes.

† See *Whitty* and *Doddridge* on the place, and the authors by them cited, to whom add *Gale's* Court of the Gentiles, part ii. book 4. chap. 5. and *Leland's* Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

one. occ. Heb. ii. 16. twice. Comp. ver. 14. The Angels here mentioned must be the material ones, because of these only is the Apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under *Αγγελος* V. The text therefore means that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under *Διαταγή*); but that he took upon him human nature of the Seed of Abraham. (Comp. Gal. iii. 16.) For though, as the Apostle teaches, † Phil. ii. 6, 7, when he was in the form of God, appearing in glory under the old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβὼν, taking (upon him) the form of a servant, being made in the likeness of a man.

**Επιλανθάνομαι**, Mid. from **επι** in, and **λανθάνω** to forget, which from **λανθάνω** to lie hid, which see.

It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. **To forget, not to remember.** occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. Jam. i. 24.

II. **To forget**, "|| not to attend, neglect." occ. Heb. vi. 10. xiii. 2, 16. **Επιλελησμενος**, particip. perf. used in a passive sense, **Forgotten.** occ. Luke xii. 6.

**Επιλεγομαι**, Pass. from **επι** upon, and **λέγωμαι** to be called, which from **λέγω** to speak.

**To be called or named.** occ. John v. 2.

**Επιλεγομαι**, Mid. from **επι** to, or moreover, and **λέγω** to choose.

**To choose, or associate to oneself**, ascisco. occ. Acts xv. 40.

Thus the LXX have used it, Exod. xvii. 9. & al. for the Heb. **יָרַח** to choose.

**Επιλίσσω**, from **επι** intens. and **λίσσω** to fail.

**To fail, fail entirely.** occ. Heb. xi. 32. So *Isocrates* ad Demon. § 5. **ΕΠΙΛΙΠΟΙ**

† See *Whitty* and *Doddridge* on this text, and *Calcott's* Sermons, Sermon V.

‡ Johnson.

R 3

ἔξω

ἴαν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances, see *Welstein* and *Kypke*.

**Επιληθόμαι**, Mid. and pass. from *ἐπι* intens. and *γῆθω* to lie *hül*.

*To forget*. An obsolete verb, whence in the N. T. we have 2d aor. mid. *ἐπιλαθόμεν*, and part. perf. pass. *ἐπιλησμένος*. See under *Επιλανθανομαι*.

**Επιλησμονή**, ης, ῆ, from *ἐπιλησμαι* perf. of *ἐπιληθόμαι*.

*Forgetfulness*. occ. Jam. i. 25, *ἀκροατῆς ἐπιλησμονῆς*, a forgetful hearer. Comp. undr *Διαλογισμός* I.

**Επιλοιπός**, ο, ὁ, ῆ, from *ἐπιλοιπα*, perf. mid. of *ἐπιλείπω* to leave, which from *ἐπι* after, and *λείπω*, to leave.

*Remaining, left behind*. occ. 1 Pet. iv. 2. So *Isocrates* ad Nicoc. ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διαγιν, To pass the remainder of one's time." See more in *Welstein*.

**Επιλυσις**, ιος, att. *εως*, ῆ, from *ἐπιλυω*, which see. *Solution, interpretation*. occ.

2 Pet. i. 20. For the various explanations of this difficult passage, see *Wolffius*, *Welstein*, *Mill*, *Whitby* and *Doddridge* on the place, and especially *Limborch's Theolog. Christian*, lib. i. cap. 11. § 8. & seqt. who explains *ἰδίας ἐνλυσεως* of a private exposition, which any man makes out of his own head, in opposition to the explication given by the Apostle of Christ speaking or writing under the inspiration of the Holy Spirit.

**Επιλυω**, from *ἐπι* intens. and *λυω* to loose.

I. *To loose, unbind*. So *Welstein* on Mark iv. 34, cites from *Herodian*, ΕΠΙΛΥΕΤΑΙ ἐπιστολάς, He loosens, i. e. opens, the letters," which used anciently to be tied about with a string.

II. *To solve; explain, expound*. occ. Mark iv. 34. Thus used by the LXX for the Heb. *גלה*, Gen. xli. 12, and by the profane writers. See *Welstein*.

III. *To explain, determine, decide*. occ. Acts xix. 39.

**Επιμαρτυρώ**, ω, from *ἐπι* intens. and *μαρτυρώ* to witness, testify.

*To testify earnestly*. occ. 1 Pet. v. 12.

**Επιμελεια**, ας, ῆ, from *ἐπιμελής*, which see under *Επιμελής*.

*Care, a taking care of*. This word includes every thing that relates to taking care of another's body. See *Raphelius*.

occ. Acts xxvii. 3. *ἐπιμελίας τὸν ἑαυτοῦ*, "to enjoy the benefit of their care." *Doddridge*. The Greek phrase is used by *Xenophon*, *Isocrates*, and *Aristotle*, cited by *Raphelius*, and *Welstein*.

**Επιμελεσθαι**, εμαι, Depon. from *ἐπιμελής*. See under *Επιμελής*.

With a genitive, *To take care of*. occ. Luke x. 34, 35. 1 Tim. iii. 5.

**Επιμελής**, Adv. from *Επιμελής*, εως, ες, ὁ, ῆ, careful, which from *ἐπι* upon, for, and *μελής* it is a care, or concern.

*Carefully, with care*. occ. Luke xv. 8.

**Επιμνω**, from *ἐπι* upon, in, or at, and *μνω*, to remain.

I. *To remain, abide in or at a place*. Acts x. 48. xv. 34. xxi. 4, 10. & al.

II. With a Dative following, *To remain, continue, persist in*. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. & al.

III. With a Participle Pres. following, *To continue or persist in doing somewhat*. occ. John viii. 7. Acts xii. 16.

**Επινεύω**, from *ἐπι* upon, or to, and *νέω*, to nod, beckon.

I. *To nod, beckon to*. So *Homer*, II. ix. line 616,

Η, καὶ Πατρὸν ὅγ' ΕΠ' ἄφρουι ΝΕΤΕΕ σιωπῇ.  
He spake; then silent to Patroclus nods.

II. *To assent by nodding*. Thus *Homer* in that grand description of *Jupiter's* assenting to the petition of *Thetis*, II. i. lin. 528, 9.

Η, καὶ κυανέην ΕΠ' ἄφρουι ΝΕΤΕΕ Κρονῶν,  
Ἀμβροσίαι δ' ἀπ' αἰχμαὶ περιέσαντο αἰαίδας.

He spake; and awful bends his sable brows,  
Shakes his ambrosial curls, and gives the nod,  
The Stamp of Fate, the Sanction of the God.  
POPE.

III. *To assent, or consent in general, annuere*. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10. xi. 15. xiv. 20, but also in the profane writers, as may be seen in *Welstein*. I add from *Lucian*, *Deorum Judic. tom. i. p. 162*. A. ΕΠΙΝΕΤΕΙΣ δὲ ὁμῶς, You assent however."

**Επινοία**, ας, ῆ, from *ἐπινοέω* to think upon, which from *ἐπι* upon, and *νοέω* to think. *A device, contrivance*. occ. Acts viii. 22. In the Greek writers it is generally used in a bad sense. See *Kypke*.

**Επιρκέω**, ω, from *ἐπι* against, and *ῥέω*, an oath.

To

To act or omit any thing contrary to a promissory oath. Also, To swear falsely. occ. Mat. v. 33. On which passage *Raphelins* excellently shews that it is applied in the latter, as well as the former sense, by *Xenophon*; so it may be interpreted in general, to forswear, perjure oneself. See also *Wolpius* and *Wetstein*. It is not used in the LXX, but in the Apocrypha, 1 Esdr. i. 48. Wisl. xiv. 28; where it likewise signifies to forswear.

Πειρκος, α, δ, η, from *πει* against, and *ερκος* an oath. Comp. *Επειρκω*.

A perjured person. occ. 1. Tim. i. 10.

Επισυα. See under *Επειμι*.

Επισυσιος, α, δ, η, from *επι* for or into, and *συα*, being, substance.

This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the \*Evangelists, in whose writings only it occurs, after the analogy of *ωπισυσιος* (from *περι* beyond, and *συα* being), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T. it is to be found. The most easy and natural interpretation of *επισυσιος* seems to be that of the Greek commentators *Chrysostom* and *Theophylact*; the former of whom explains *Απρος επισυσιον* by *των προς την σφημερον ζωην της ΟΥΣΙΑΣ ημων χρησιμευοντα*, That which is convenient to our substance for the daily support of life; and *Theophylact* says, *Απρος επισυσιος* is *Απρος ΕΠΙ τη ΟΥΣΙΑ και συσασει ημων αυταρκης*, Bread, which is sufficient for our substance or subsistence. So *Suidas* interprets *επισυσιος απρος* by *Ο ΕΠΙ τη ΟΥΣΙΑ ημων αρμοζων*, fit for our substance or being." *Επισυσιος* then may be explained, sufficient for one's support, convenient for one's subsistence, competent. See *Jos. Mede's Works*, fol. p. 124, 5. But as several learned men are unsatisfied with this interpretation, and would rather explain the word by to-morrow's, future,

\* So *Origen De Orat.* 16. cited by *Wetstein*, *Πρωτη δε των ιερων ουτι ε λεγεις η επισυσιον παρ' υμων των Ελληνων ουτι των σοφων απομαρται, ουτι η τη των ιδιωτων συνθημα τιμωρεται, αλλ' ιουσι πεπλασθαι υπο των Ευαγγελιστων.* We must first know, that the word *επισυσιον* is not used by any of the Greeks or learned men, nor is it in vulgar use, but seems to have been framed by the Evangelists."

*crastinus*, *futurus*, deducing it from *επισα*, the next or following day, I must just observe

1st. That if this latter meaning be assigned to *επισυσιος*, Luke xi. 3, at least, will run extremely harsh; Give us our to-morrow's, or future, bread, day by day. And, 2dly. That from *επισα* the adjective should be not *επισυσιος* but *επισασιος*. See *Swicer Thesaur.* in *Επισυσιος* III.

3dly. That *ωπισυσιος* from *ωπι* and *συα*, is an instance of a word formed after the same analogy as *επισυσιος*, from *επι* and *συα*. And,

4thly. That it is not sufficient to object with *Scaliger*, that, according to this derivation, the word should be *επισυσιος* not *επισυσιος*; for that in many other words compounded with *επι*, and beginning with a vowel, the *i* is retained. Thus in the N. T. we have *επισινης*, *επιρκος*, and in the Greek writers *επιγοδος*, *επισιωμα*, *επισσομαι*, *επιρρος*, &c. occ. Mat. vi. 11. Luke xi. 3.

*Επιπτω*, from *επι* upon, and obsol. *πτω* to fall.

To fall upon. An obsolete verb, whence in the N. T. we have 2 aor. *επεπτον*, partic. *επιπτων*. See under *Επιπτω*, and comp. *Πτω*.

*Επιπτω*, from *επι* upon, and *πτω* to fall.

I. To fall upon, as St. Paul did upon *Eutychus* when seemingly dead. occ. Acts xx. 10. (comp. 1 K. xvii. 21. 2 K. iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlv. 29. in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness, occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3.

II. To press upon. occ. Mark iii. 10, where it signifies, "that they were ready to drive each other u, on him, so that those nearer him could hardly stand, being pressed forward by those behind." *Doddridge*. See *Wetstein* and *Kypke*.

III. *Επιστρων*, particip. 2 aor. Moving nearer, and so lying closer, namely to the breast of Jesus, than he did before at

ver. 28. in order to hear what he should say. *Αγχι σχων κεφαλὴν*, *Holding his head near*, as *Homer* speaks, *Odys.* iv. line 70. occ. *John* xiii. 25, where see *Wolffius*.

*Ἐπιπλησσω*, from *ἐπι* upon, and *πλησσω*, to strike.

With a Dative, *To reprove, rebuke, blame*. occ. 1 *Tim.* v. 1. *Herodotus*, (as cited by *Raphelius*) and *Josephus*, *Ant.* lib. xii. cap. 4. § 2, and § 8, use the V. in the same sense with a dative. See also *Wetstein*.

*Ἐπιποθεω*, ω, from *ἐπι* intens. and *ποθεω* to desire, which from the N. *ποθος* desire, and this from the Heb. *קָחַל* to withdraw, entice. With an infinitive or accusative case following, *To desire earnestly, to long for or after*. See *Rom.* i. 11. 2 *Cor.* v. 2. *Phil.* i. 8. 1 *Pet.* ii. 2. *Jam.* iv. 5, *Do ye think that the Scripture speaketh in vain against this worldly temper?* *Προς ὁθον ἐπιποθεὶς τὸ πνεῦμα ὃ κατοικεῖσιν ἐν ἡμῖν*; *Doth the (Holy) Spirit that dwelleth in us Christians* (comp. *Num.* xi. 29. *Rom.* viii. 11. 1 *Cor.* iii. 16. 2 *Tim.* i. 14.) *lust to envy?* (Comp. *Jam.* iii. 14. 15. 1 *Cor.* iii. 3.) So French *translat.* *Pensez-vous qui l'Écriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie?* See also *Whitby* and *Doddrige*, and especially *Wolffius* and *MacKnight*.

In the LXX likewise it denotes *vehement desire*, and answers to the Heb. *רָצָה* to desire earnestly, *Ps.* xlii. 1; to *רָצָה* to be pale or wan through eager desire, *Ps.* lxxxiv. 2. &c.

*Ἐπιποθήσις*, ιος, att. *σως*, ἡ, from *ἐπιποθεω*.

A vehement desire or longing. occ. 2 *Cor.* vii. 7, 11.

*Ἐπιποθία*, ας, ἡ, from *ἐπιποθεω*.

An earnest desire or longing. occ. *Rom.* xv. 23.

*Ἐπιπορευομαι*, from *ἐπι* upon or to, and *πορευομαι* to come.

To come to. occ. *Luke* viii. 40.

*Ἐπιπλω*, from *ἐπι* upon, and *πλω* to sail.

To sail upon. An obsolete V. whence in the N. T. we have particip. perf. act. neut. *ἐπιπλωτος*, *Acts* viii. 16. See under *Ἐπιπλω*.

*Ἐπιρρίπτω*, from *ἐπι* upon, and *ρρίπτω*, to cast.

To cast upon. occ. *Mark* ii. 11.

*Ἐπιρρίπτω*, from *ἐπι* upon, and *ρρίπτω* to cast. To throw, cast upon. occ. *Luke* xix. 35. 1 *Pet.* v. 7.

*Ἐπισήμιος*, ε, ὁ, ἡ, from *ἐπι* for, and *σημα* a sign, mark.

Remarkable, eminent, whether for good, occ. *Rom.* xvi. 7.—or evil. occ. *Mat.* xxvii. 16.

*Ἐπισιτισμός*, ος, ὁ, ἡ, from *ἐπισιτίζω* to give food, to feed, from *ἐπι* to, and *σιτίζω* to feed, which from *σιτος* corn, food.

Victuals, food, especially for a large number of persons, *commensatus*. occ. *Luke* ix. 12. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb *ἐπισιτίζεσθαι* is used for procuring such provision, as *Kypke* has particularly shewn. See also *Wetstein*.

The LXX apply the N. *ἐπισιτισμός* in a similar view for the Heb. *מַרְזֵה* *Gen.* xlv. 21. *Exod.* xii. 39. *Josh.* i. 11. & al.

*Ἐπισκεπόμεαι*. Mid. from *ἐπι* intens. or upon, and *σκέπόμεαι* to look.

I. Transitivity, with an accus. To look out accurately and diligently, in order to choose the best. occ. *Acts* vi. 3.

II. Transitivity, with an accus. expressed or understood, To look upon with mercy, favour or regard, to regard. occ. *Luke* i. 68. vii. 16. *Acts* xv. 14. *Heb.* ii. 6. *Comp.* *Luke* i. 78.

III. Transitivity, with an accus. To visit, to go or come to see, in order to assist or benefit. occ. *Acts* vii. 23. xv. 36. *Jam.* i. 27. *Mat.* xxv. 36, 43. On which two latter texts we may observe, that the Greek writers likewise apply it to visiting the sick, as may be seen in *Elsevier*, *Wetstein*, and *Kypke*. Comp. also *Campbell's* Note on *Mat.* xxv. 36.

*Ἐπισκηνοω*, ω, from *ἐπι* in, and *σκηνοω* to pitch a tent, to dwell.

To enter and dwell in. occ. 2 *Cor.* xii. 9. So *Polybius*, cited by *Raphelius*. *To δε τα-λαύλαιον*, *ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ ΕΠΙ τας οικίας*, And at length entering into, and taking possession of, the houses—" lib. 4. p. 287. edit. *Paris.* an. 1616. *Ibid.* p. 335. *Μετα δε ταύτα ταῖς οἰκίαις ΕΠΙ-ΣΚΗΝΩΣΑΝΤΕΣ κατέλαβον τὴν πόλιν*, After these things, entering into the houses, they took possession of the city." *Ecumenius* explains *ἐπισκηνοω* in the above text by *ἐλθὲν ἐν οἰκίαις*, which I know

I know not how better to translate than, *may entirely take possession of, and dwell in me*. The modern Greek version for *συναγωγη* has *ναυαγωγη*, and the Vulg. renders *συναγωγη* *in me*, by *inhabitare in me*, *may dwell in me*. But after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent*. Thus the Syriac version, *ܠܝ ܡܢܐ ܡܡܝܬ ܡܢܐ*, and Diodati's Italian, *mi ripari*, which is explained in a Note "Sia la mia unica salvaguardia e protezione. Greco, *Sia al disopra di me, a guisa di tenda*, con che l'uomo si ripara dall'arsure odall'altre ingiurie dell'aria. Vedi Isa. xxv. 4. May be my only safeguard and protection. Greek, *May be over me, like a tent*, with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet. iv. 14, and *Εκπρω* III.

*Επισκιαζω*, from *ἐπὶ* upon, over, and *σκια* a shadow.

I. To overshadow as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. To overshadow (in an unspeakable manner) as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See *Swicer Thesaur.* in *Επισκιαζω* II.

*Επισκοπεω*, *ω*, from *ἐπὶ* upon, or intens. and *σκοπω* perf. mid. of *σκοπεω* to look.

I. To oversee, take the care and oversight of, to superintend. occ. 1 Pet. v. 2. Comp. *Επισκοπεω*, and *Επισκοπος*.

II. To look diligently, take earnest heed. occ. Heb. xii. 15.

*Επισκοπος*, *ος*, *ης*, from the same as *επισκοπεω*.

I. The office of an overseer, or bishop in Christ's church. occ. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8, is *מִשְׁכֵּן*.

II. Visitation. occ. Luke xix. 44. 1 Pet. ii. 12, where *Whitby* and *Macknight*, whom see, explain *ὑμεῖς επισκοπεῖτε* by the time of persecution; and for proof, *Whitby* cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and *Wisd.* iii. 7. *Eccles.* ii. 14. xviii. 20.

*Επισκοπος*, *ος*, *ος*, *ης*, from *ἐπὶ* upon, over, or intens. and *σκοπω* perf. mid. of *σκοπεω* to look.

An overseer, an inspector, one who hath

the inspection or oversight, a superintendant, a bishop. It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of men who have the oversight of Christ's flock. occ. Acts xx. 28, (comp. ver. 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7.

In the LXX, from whence the writers of the N. T. appear to have taken this word, *Επισκοπος* denotes an overseer.

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 K. xi. 15, or 16, answering to the Heb. *מִשְׁכֵּן* or *מִשְׁכֵּן*.

2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. *מִשְׁכֵּן*.

3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. *מִשְׁכֵּן* offices.

4. *יהוה*, a name of God, is rendered *Επισκοπος*, as we say *Providence*. occ. Job xx. 29. Comp. *Wisd.* i. 6.

5. *Επισκοπος* is used for a civil or religious officer. occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the *Επισκοπος*, or *Overseer* of the Priests and Levites. Heb. *מִשְׁכֵּן*. Comp. 1 Mac. i. 51.

6. *Eleazer*, the son of *Aaron*, is in the LXX called *Επισκοπος*, from overseeing the tabernacle and its furniture. occ. Num. iv. 16, where, for the Heb. *מִשְׁכֵּן* the office of *Eleazer*, the LXX has *Επισκοπος* *Ελεαζαρ*, *Eleazer the Overseer*.

7. In Isa. lx. 17, where the prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. *וְהָיָה שָׁלוֹם וְרָחוּק מִלְּחָמָה* *וְהָיָה שָׁלוֹם וְרָחוּק מִלְּחָמָה*, *I will also make thy officers peace, and thine exactors righteousness*, the LXX has *καὶ δώσω τοὺς ἀρχοντας σε ἐν εἰρήνῃ, καὶ τοὺς ἐπισκοποῦντές σε ἐν δικαιοσύνῃ*, *I will appoint thy rulers in peace, and thy overseers (bishops) in righteousness*: And it is not improbable that the *Overseers* of Christ's church are in the N. T. called *Επισκοπος*, from this very passage of Isaiah \*.

The above-cited are all the passages both

\* *Clement*, in his first Epistle to the Corinthians, § 42. edit. *Russett*, carries the matter much farther. He cites the text thus: *κατασκευάσω τοὺς ἐπισκοποῦντας αὐτὸν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτὸν ἐν πίστεϊ*, *I will appoint their overseers (bishops) in righteousness, and their ministers (deacons) in faith*: and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the church.



of the LXX version, and of the Apocryphal books, wherein *Επισκοπος* occurs. *Επισκωω*, ω, —σμαι, ωμαι, from *επι* over, and *σκωω* to draw.

To draw the prepuce over the glans (thus *Herachius*, ἐλκυσθω τα δερμα), and so become uncircumcised, occ. 1 Cor. vii. 18. Thus *Josephus*, Ant. lib. xii. cap. 5. § 1, says of the Jews, who apostatized under *Antiochus Epiphanes*, Καὶ τῶν τῶν αἰδίων περιτομῇν ἐπεκαλύψαν, ὥς ἂν εἰεν καὶ τὰ περὶ τὴν ἀποδοσὶν ἑλκυντες, Genitalium etiam circumcisionem obtexere, ut vel nudato corpore Græci viderentur." *Hudson*. See his Note. And in the Treatise of the *Macrabees*, § 5, we read that *Antiochus παρασκελευσεν* αυτοῖς ἕνα ἕκαστον τῶν Ἑβραίων ΕΠΙΣΠΑΣΘΑΙ, commanded his guards to *επισπασθαι* each of the Hebrews." Comp. 1 Mac. i. 15. See *Wetstein* on 1 Cor. vii. 18, *Buxtorf's* Lexicon Chald. Thalm. Rabin. under *יָצַו*, and *Calmet's* Dictionary in *FORESKIN*.

*Επισμαί*, from *επι* intens. and *ισμη* to know, τ being inserted for the sake of the sound, as it is likewise in *ισωρ* knowing, *ιστορία* history, *ισορῶ* to visit, derivatives from the same verb *ισμη*.

I. To know, understand. See *Mark* xiv. 68. *Acts* x. 28. xv. 7. xxvi. 23. 1 *Tim.* vi. 4. *Jude* ver. 10.

II. To know, be acquainted with, a person. occ. *Acts* xix. 15.—or thing. occ. *Acts* xxiii. 25.

III. To know, foreknow. occ. *Jam.* iv. 14. Comp. *Heb.* xi. 8.

*Επιστάς*, σ, δ, from *επιστημι* to stand or place near, to set over.

I. In the profane writers it denotes one who is set over any thing, and takes care of it. Thus in *Sophocles' Ajax*, line 27, ΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the keepers, or shepherds, of the flocks; in *Xenophon's Cyropæd.* lib. viii. p. 431. edit. *Hutkinson*, 8vo. ΕΠΙΣΤΑΤΑΙ εἰσὼν are overseers of the works (comp. 2 *Chron.* xxxiv. 13, in LXX); and *Aristotle*, *Polit.* lib. iv. cap. 15, uses ΕΠΙΣΤΑΤΑΙ for magistrates, who are presidents and guardians of the state.

II. In the N. T. Master, a title of respect, and acknowledgement of authority. It is used by *Luke* alone, and applied only to *Christ*. occ. *Luke* v. 5. viii. 24, 45.

ix. 33, 49. xvii. 13. By a comparison of *Luke* ix. 33, with *Mat.* xvii. 4, and *Mark* ix. 5, it is plainly parallel to *Κυριε*, Lord, and to *Ραββί*, Rabbi; and *Luke* ix. 49, it answers to *Διδασκαλε*, Master, teacher, in *Mark* ix. 38. On *Luke* v. 5, *Kyphe* shews that *Diogenes Laert.* and *Diodorus Sic.* use it for a Preceptor. In the LXX it constantly signifies a *provident* or *overseer*, præfectus.

*Επιστῆλῶ*, from *επι* to, and *στῆλῶ* to send.

I. To send to. Thus the Greek writers use *επιστῆλῃν ἐπιστολάς*. See *Scapula*.

II. With a Dative of the Person, To send by letter to, to write to. occ. *Acts* xv. 20. xxi. 25. *Heb.* xiii. 22.

*Επιστημων*, ονος, δ, ῆ, from *επισμαί* to know.

Knowing, skilful, understanding. occ. *Jam.* iii. 13.

*Επιστηρίζω*, from *επι* intens. and *στηρίζω* to strengthen.

To confirm, strengthen. In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution. occ. *Acts* xiv. 22. xv. 32, 41. xviii. 23.

*Επιστολή*, ης, ῆ, from *επιστολά* perf. mid. of *επιστῆλῶ* to send.

An epistle, a letter. *Acts* ix. 2. xxiii. 25. *Rom.* xvi. 22. & al. freq.

*Επιστομίζω*, from *επιστομιον* a muzzle, which from *επι* upon, and *στομα* the mouth.

To muzzle. occ. *Tit.* i. 11. It is a figurative word taken from muzzling dogs (comp. *Phil.* iii. 2.) that they may not bark or bite; hence applied by the profane writers (see *Elsner* and *Wetstein*), as by *St. Paul*, to stopping the mouths of noisy and foolish talkers. Comp. *Φιμω* II.

*Επιστρέφω*, from *επι* to, and *στρέφω* to turn.

I. To turn, turn to, or towards. *Mat.* ix. 22. *Mark* v. 30. viii. 33. *Acts* xvi. 18.

II. To return. *Mat.* x. 13. xii. 44. xxiv. 18. *Luke* ii. 20. Comp. 2 *Pet.* ii. 21, where it is applied to turning back, or returning to one's former evil course of life.

III. Transitiely, To convert, turn to God and holiness. *Luke* i. 16, 17. *Jam.* v. 19, 20.

Intransitiely, To turn, to be thus converted or turned. *Mat.* xiii. 15. *Luke* xxii. 32. *Acts* iii. 19. ix. 35. xiv. 15. xxvi. 18, 20; & al. Comp. *John* xii. 40.

Επι-

**Επιστροφή, ης, ἡ**, from *επιστρέφα* perf. mid. of *επιστρέφω*.

*A turning, conversion.* occ. Acts xv. 3.

**Επισυναΐω**, from *επι* to, and *συναΐω* to gather, collect.

I. *To collect, gather together* to one place. occ. Mark i. 33. Luke xii. 1.

II. *To gather together*, as a hen doth her chickens under her wings. occ. Mat. xxiii. 37. Luke xiii. 34.

III. *To collect, gather together*, or assemble, the elect into the christian church. occ. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27.

**Επισυναΐωσις, ης, ἡ**, from *επισυναΐω*.

I. *A being gathered together.* occ. 2 Thess. ii. 1. Comp. 1 Thess. iv. 17.

II. *An assembling together* at one place. occ. Heb. x. 25. Comp. 2 Mac. ii. 7.

**Επισυνίρρω**, from *επι*, upon or to, and *συνίρρω* to run together.

*To run together upon or to* (him, namely). occ. Mark ix. 25.

**Επισυναΐσις, ιος, ἡ**, from *επισυναΐω*—*μαι* to meet together against, from *επι* upon or against, and *συνίω* to stand together.

*A concourse, tumult, insurrection.* occ. Acts xxiv. 12. 2 Cor. xi. 28, in which latter text it is applied to that \* crowd of cares, on account of the churches, which were continually rushing upon St. Paul, and almost overbearing him.

It is used by the LXX for a tumultuous concourse, Num. xvi. 40, or xvii. 5, answering to the Heb. *חַבְרָא* a company; and Num. xxvi. 9, to *חָרָה* (inf. Hiph. of *חָרָה*) to contend; and in the Apocrypha, 1 Esdr. v. 72, according to the *Alexandrian* MS, we have the phrase *ΕΠΙΣΤΑΣΤΑΞΕΙΣ ΠΟΙΟΥΜΕΝΟΙ*.

**Επισφαλής, εως, υς, ὁ, ἡ, καὶ το—ας**, from *επι* for, and *σφαλλω* to supplant, throw down, which see under *Ασφαλής*.

I. Properly, *Apt to throw down, slippery.* Hence

II. *Hazardous, dangerous.* occ. Acts xxvii. 9, where see *Kypke*.

**Επισχυω**, from *επι* intens. and *ισχυω* to be strong.

*To grow more strong, violent, or urgent.* occ. Luke xxiii. 5.

**Επισπυνω**, from *επι* upon, and *σπυνω* to heap.

*To heap up.* occ. 2 Tim. iv. 3.

\* See *Benz* and *Doddrige* on the place.

**Επιτάλη, ης, ἡ**, from *επιτάλα* perf. mid. of *επιτάσσω*, which see.

I. *A command, commandment, appointment.* occ. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* occ. Tit. ii. 15.

**Επιτάσσω**, from *επι* upon or intens. and *τάσσω* to order, appoint.

*To command, order.* Mark i. 27. vi. 27, 39. Philem. ver. 8. & al.

**Επιτελειω**, ω, from *επι* intens. and *τελειω* to finish.

I. *To finish, complete, perfect.* occ. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3. Phil. i. 6. Heb. viii. 5.

II. *To perform, accomplish.* occ. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6, *λατρείας επιτελειν*.

*Herodotus* uses the similar expressions *θρησκείας—ευχολίας—θύσιας ΕΠΙΤΕΛΕΙΝ* to perform ceremonies—devotions—sacrifices, lib. ii. cap. 37, 68. lib. iv. cap. 26. And on 1 Pet. observe that *Xenophon*, Memor. Socrat. lib. iv. cap. 8. § 8, applies the V. *επιτελεισθαι* to the infirmities endured in old age.

**Επιτηδεύς, α, ον**, from *επιτηδής* the same, which may be deduced from *επι* to, and *ηδύς*, sweet, agreeable, τ being inserted for sound's sake; unless the reader should rather choose to derive it from *επι* for, and the Heb. *מְרַחֵץ* prepared, fit.

*Fit, convenient, necessary.*

*Quæ humanæ sibi doleat natura negatis.*

*Without which languid nature must decline.*

**Επιτηδεύειν, τα**, occ. Jam. ii. 16, is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for food. See *Wetstein* and *Kypke*.

**Επιτίθημι**, from *επι* upon or besides, and *τίθημι* to put.

I. *To put or lay on*, as the hand, Mat. ix. 18. xix. 13. & al. freq.—a burden, Mat. xxiii. 4. Acts xv. 28.—a yoke, Acts xv. 10.

II. *To lay on*, as strokes. occ. Luke x. 30, (where see *Wetstein*) Acts xvi. 23. Comp. Rev. xxii. 18.

III. *To lade, put on board* a ship. Acts xxviii. 10.

IV. *To impose* a name. Mark iii. 16, 17.

V. *To add.* Rev. xxii. 18.

VI. *Επι*—

VI. *Enklishmas*, Mid. with a Dative, *To set, or fall upon, to assault.* occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. *to set upon*, and to *fall upon*) and frequently by some of the best Greek writers, particularly by *Xenophon* and *Plutarch*. See the passages in *Raphelius* and *Wetstein*.

*Enlishmas*, w. It may be deduced either from *en* upon, and *tipash* to punish, or from *en*, and Heb. *malal* to defile, pollute, to pronounce defiled, polluted, or unclean.

I. *To accuse, blame, or find fault with.* Thus sometimes used in the profane writers.

II. *To reprove, rebuke, reprehend.* Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see *Campbell*) Luke iv. 39. 2 Tim. iv. 2. Jude ver. 9.

III. *To charge, enjoin strictly.* Mat. xii. 16. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses *enlishmas* is plainly of a different root from *enlishmas* to honour, which see.

*Enlishma*, as, *η*, from *enlishmas*.

A punishment, or rather, A rebuke, censure. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4, 5, 13. This word is used also, Wisd. iii. 10, for punishment or rebuke.

*Enlishmas*, from *en* to, and *tpesh* to turn. To turn any thing to any one.

I. *To commit to, deliver to the care of, to intrust to.*

In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 6, for the Heb. *to leave*.

II. *To permit, allow, suffer.* Mat. viii. 21. xix. 8. & al. freq.

*Enlishmas*, *ης, η*, from *enlishmas* perf. mid. of *enlishmas*.

A commission, office committed or intrusted. occ. Acts xxvi. 12.

*Enlishmas*, *ος, ο*, from *enlishmas* perf. mid. of *enlishmas*.

A person intrusted to act in another's name, or to whose care any thing is committed by another.

I. A steward, a bailiff, villicus. occ. Mat. xx. 8. *Wetstein* on Mat. and *Raphelius* on Luke viii. 3, cite from *Xenophon*, *ὁ ἐν τοῖς ἀποῖς ΕΠΙΤΡΟΧΟΣ*, The country—or land-steward. Comp. *Kypke* on Mat.

II. A steward or treasurer to a prince, or

rather, according to *Grotius* and *Beza*, a deputy-governour, a lieutenant, for the Greeks called the same officer *Enlishmas* as the Romans named *Procurator*. So the Vulg. *Procuratoria*. occ. Luke viii. 2. *Herodotus*, lib. i. cap. 108, calls *Harpagus* *Παῖλον ΕΠΙΤΡΟΧΟΝ*, The superintendent of all things, to king *Astyages* namely. See *Raphelius*.

III. A guardian, to whom the care of orphans is committed, or rather, according to *Elmer*, *Wolfius*, and others, the same as the *paidasalos*, or keeper of the children during their father's lifetime. occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called *paidasalos*. See also *Josephus* De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under *Παῖδαςalos*.

*Enlishmas*, from *en* intens. and *tsyhas* to obtain.

It is either construed with a genitive, or used absolutely, *To obtain, attain.* occ. Rom. xi. 7. Heb. vi. 13. xi. 33. Jam. iv. 2.

*Enlishmas*, from *en* over, upon, or to, and *shinus* to shine.

I. *To shine over or upon, to give light to.* occ. Luke i. 79. Comp. Acts xxvii. 28. So *Virgil*, *Æn.* iii. lin. 203, 4,

*Tres adeo incertos cuncta caligine soles*

*Eramus pelago, totidem sine sidere noctes.*

II. *Enlishmas*, Pass. from *en* to, and *shinus* to appear.

*To appear, be manifested.* occ. Tit. ii. 11. iii. 4.

*Enlishmas*, as, *η*, from *enlishmas*.

Brightness, splendour. occ. 2 Thess. ii. 8. Comp. Sense II.

III. The appearance, manifestation of Christ in the flesh. occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See *Swicer* Thesaur. in *Enlishmas*, who observes from *Cassiodorus*, that the Greek writers particularly apply this word to the appearance of some deity. To the instances he has produced from *Diodorus Siculus*, and *Dionysius Halicarn.* I add from *Lucian*, tom. i. p. 1016, speaking of the philosopher *Demonax*: *Ακλῆς αἰς τῇ τυχῇ παρὼν οὐκ ἔστιν οὐδὲν, τῶν ἐνοικούντων οὐς τίνα ΕΠΙΦΑΝΕΙΑΝ ἡγήσαντο το σπασμα.* Whatever house he happened to light upon in his

his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the appearance of a god."

**Επιφανής**, ας, ες, δ, ι, from **επιφανω**.

**Glorious, illustrious.** occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is **אור** terrible, which is sometimes applied to a bright, dazzling object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6.

**Επιφανω**, from **επι** upon, to, and **φανω** or **φωω** to shine, which from Heb. **נר** the same.

**To shine upon, give light to.** occ. Eph. v. 14. Comp. Isa. lx. i.

**Επιφαιε**, from **επι** to, upon, besides, or against, and **φαιεω** to bring.

**I. To bring, carry to.** occ. Acts xix. 12.

**II. To bring upon, inflict wrath or vengeance.** occ. Rom. iii. 5.

**III. To add, superadd.** occ. Phil. i. 16.

**IV. To bring against, as an accusation.** occ. Jude ver. 9. Acts xxx. 18. **Επιφαιεω** αυτων is a phrase frequently used in the purest Greek writers. See *Raphelius, Wetstein* and *Kypke*.

**Επιφωρεω**, ω, from **επι** intensa. or against, and **φωρεω** to cry.

**I. To cry aloud, clamour, shout.** occ. Luke xxiii. 21. Acts xii. 22.

**II. With a Dative, To cry out against.** occ. Acts xxii. 24.

**Επιφωρευω**, from **επι** upon, or besides, denoting accession, and **φωρευω** to shine, which from **φωω** the same.

**I. Properly, and according to the etymology of the word, To begin to shine, to dawn, as the day-light, illucesco.** So in *Herodotus*, lib. iii. cap. 86, 'Αμ' ημερη δε ΔΙΑΦΩΣΚΟΤΕΗ, As soon as the day dawns;" and in *Polybius*, lib. ix. ad init. *Απὸ τῆς ἡμέρας ΕΠΙΦΑΙΝΟΤΕΗΣ*, The day now dawning." See *Raphelius* and *Wetstein* on Mat. xxviii. 1.

**II. To draw on, as the Jewish Sabbath, which began in the evening.** (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (comp. John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely Mat. xxviii. 1, *Ὅτε δε Σαββατων, ἡ επιφωρευασα* (ημερη, namely, as in the above passages of *Herodotus* and *Poly-*

*bios*) *ως μιαν Σαββατων, ηλθε Μαρια η Μαγδαληνη, και η αλλη Μαρια, θεωρησαι τον ταφον*, In the evening of the Sabbath, when the (Jewish) day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the σεισμος πηλας great earthquake or storm, ver. 2, which preceded our Lord's resurrection) to visit the sepulchre." For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. *Blacknight*, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of *Ηλθον*, Acts xxviii. 14.

And observe further, that the Syriac *ܡܕܢܐ*, which properly signifies to shine, as the day-light ("illuxit. Dicitur de luce diurna, Castell), is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac *ܡܕܢܐ* may account for the similar application of the Greek *επιφωρευω* in the Evangelists. See *Marsh's* Note 51, on his Translation of *Michaelis's* Introduct. to N. T. vol. i. p. 467.

**Επιχρησεω**, ω, from **επι** upon or in, and **χρησ** the hand.

**To take in hand, undertake, attempt, whether with effect or not.** occ. Luke i. 2. Acts ix. 29. xix. 13. See *Raphelius* and *Wetstein* on Luke.

**Επιχυνω**, ω, from **επι** upon or in, and **χυνω** to pour.

**To pour upon or in, to infuse.** occ. Luke x. 34.

**Επιχορησεω**, ω, from **επι** besides or to, and **χορησεω** to lead the chorus, also to supply, furnish. Comp. *Χορησεω*.

**I. With a Dative of the person, and an Accusative of the thing, To supply, furnish, or rather, To supply or furnish abundantly.** occ. Gal. iii. 5. 2 Cor. ix. 10, where see *Wolffius*, who is for placing the comma after *βρωσις*, and referring *χορηγησας* to what follows. Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Eccles. xxv. 22.

**Επιχορησσομαι**, σπαι, Pass. **To be supplied, i. e. to have supply, vigour, or nourishment ministered.** occ. Gal. ii. 19. Also, *To*

*To be supplied or ministred.* occ. 2 Pet. i. 11.

II. With an Accus. and a Dative preceded by *εἰ*, *To supply, add to.* occ. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of dancing in chorus, Faith being represented as the leading Grace in the chorus of Christian virtues, and that they accordingly explain *επιχορηγῶ* by *join*, or *associate to the chorus*, of Christian virtues, namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for *επιχορηγῶ* being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in its usual sense of *supplying, furnishing, or ministring.*

*Επιχορηγῶ*, ας, ἡ, from *επιχορηγῶ*.

*A supply.* occ. Eph. iv. 16. Phil. i. 19.

*Επιχρίω*, from *επι* upon, and *χρίω* to anoint. *To anoint, daub, smear.* occ. John ix. 6, 11.

*Εποικοδομῶ*, ω, from *επι* upon, and *οικοδομῶ* to build.

I. *To build upon, superstruere.* occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify.* occ. Acts xx. 32. Col. ii. 7. Jude ver. 20.

*Εποικαλλῶ*, from *επι* intens. and *οικαλλῶ* to bring a ship to land, or to run it aground, which from *καλλῶ* the same, also to move; which from Heb. *קָרַב* to be light, swift. *To run a ship aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein.

*Επονομαζῶ*, from *επι* intens. and *ονομαζῶ* to name.

*To call as by a name of honour, to style, entitle.* occ. Rom. ii. 17, *Thou art entitled a Jew, i. e. a confessor of Jehovah, but falsely.* Comp. Rev. ii. 9. iii. 9. See Wetstein on Rom.

*Επὸς* αὐτοῦ, from *επι* upon, and *ὄσους* to see. *To look upon, behold, be an eye-witness of.* occ. 1 Pet. iii. 2. ii. 12, where, "as *ἐκ καλῶν ἔργων* cannot be connected with *ἐπὸς* αὐτοῦ, which governs an accusative, c. iii. 2,—remove the comma from *ἐπὸς* αὐτοῦ, they may from your good works, which they shall behold, glorify God." Bowyer. See Eng. transl.

*Επὸς* αὐτοῦ, ε, δ, ἡ, from *επι* upon, and *ὄσους* to see. See *Επὸς* αὐτοῦ.

*A beholder, an eye-witness:* occ. 2 Pet. i. 16.

On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said *ἐπὸς* αὐτοῦ, and were called *ἐπὸς* αὐτοῦ. See Elmsler and Blacknight on the place, and Wetstein on 1 Pet. ii. 12.

*Επος*, αὐτοῦ, ες, τῷ, from *επω* to speak.

*A word, an expression.* occ. Heb. vii. 9, *ὡς* επος εἶπεν, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See Grotius, Raphelius, Wolfius, Wetstein and Kypke.

*Επουρανιος*, ε, δ, ἡ, from *επι* upon, in, and *ουρανός* heaven.

*Heavenly, celestial.* Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, *επουρανιος* heavenly (places) means the Christian Church, called by Christ himself the kingdom of heaven, because the Christian Church was foretold, Dan. ii. 44, under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." Macknight.

*ΕΠΤΑ*, δ, α, τα. Indeclinable.

I. A noun of number, *Seven*. It is a plain derivative from the Heb. *שֶׁבַע*, or *שִׁבְעָה* seven, the aspirate breathing being substituted for the sibilant letter (as in *ἐξ* from *ωω*, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. & al. freq.

II. It is the number of sufficiency, or denotes a sufficient number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 2. \*The radical meaning of *שֶׁבַע* in Heb. is sufficiency, fulness, and the number seven was denominated from this root, because it was on that day from the creation that the Lord *יְהוָה*, Gen. ii. 2, completed or finished all his work, or made it sufficient for the purposes to which it was designed. The seventh day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God

\* Comp. Heb. and Eng. Lexicon under *שֶׁבַע*. then

then entered into, and of that שבע (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of times into weeks, or periods of seven days. Hence the sacredness of the seventh day, not only among believers before the giving of the law, but also among the \* heathen, † for which they gave the very same reason as Moses doth, Gen. ii. 2. namely, that on it all things were ended or completed. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—31. Ps. xvi. 11. Heb. iv. 1—11. And hence seven was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4. see *Vitranga*.

**Επτάς**, Adv. from *επτά* seven, and *ως* a numeral termination denoting times, from the Heb. כס *to reckon, count*. See *Κίς*. Seven times. occ. Mat. xviii. 21, 22. Luke xvii. 4, twice; where it is used indefinitely for *many times*, or *often*. So some of the Greek versions in *Montfaucon's Hexapla*, render the Heb. שבע seven times in Ps. cxix. 164, by *πλεῖστας* often, frequently.

**Επτακισχίλιοι**, αἱ, α, from *επτάς* seven times, and *χίλιοι* a thousand.

Seven thousand, q. d. seven times a thousand. occ. Rom. xi. 4.

**ΕΠΩ**, from Heb. הפה *the mouth*. Comp. *פאו* I. An obsolete V. whence in the N. T. we have 1 aor. *εἶπα*, 2 aor. *εἶπον*, infin. *εἰπών*, particip. *εἰπων*.

1. To utter with the mouth, to say. Mat. ii. 5. iii. 7. xii. 2. & al. freq. *Συ εἶπας*, Thou hast said. Mat. xxvi. 25, 64. Comp.

\* Very express are the testimonies of *Josephus* and *Philo* to this purpose. Thus the former, in his controversial Treatise against *Apion*, lib. ii. cap. 39. Οὐδ' ἔστι τι πόλις Ἑλληνική, ἀνδρῶν τε, οὐδὲ βασιλέως, οὐδὲ ἑνὸς, οὐδὰ μὴ τοῦ τοῦ ἱεροῦ ἡμεῖς, τοῦ ὅτι οὐ διακρίνομεν. Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus *Philo*, Of the seventh day: "Ἐστὶ γὰρ οὐ μίας πόλεως, ἢ χώρας ἔστιν, ἀλλὰ τοῦ παντός. For this is a feast, not of one city or country, but of all." See more in *Hudson on Josephus*, as above.

† See *Grotius De Verit. Relig. Christ.* lib. i. cap. 16, and Not. 20, &c. *Cook's Enquiry* into the Patriarchal and Druidical Religion, p. 4, 5, and the authors there quoted, and *Leland's Advantage and Necessity of the Christian Revelation*, pt. i. ch. 2. p. 74, 8vo edit.

Mark xiv. 62. This is manifestly a form of assenting to a question asked. We meet with similar expressions in the Greek writers. Thus in *Xenophon*, *Memor. Socrat.* lib. iii. cap. 10. § 15, one answers *Socrates*, ΑΥΤΟΣ ΤΟΛΟ ΑΕΓΕΙΣ, ω Σωκράτης! You say so yourself, O Socrates!" In *Euripides* we have ΣΤ ΔΕ ΤΑΥΤΑ ΑΕΓΕΙΣ, *ex esu*; you say so, not I." So in *Sophocles*, ΣΤ ΤΟΙ ΑΕΓΕΙΣ *viv, ex esu*." See more in *Wetstein*, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words *Εἰπα δὲ ὁ Κύριος*, Luke vii. 31, are wanting in almost all the MSS, in several ancient versions, in some printed editions, are marked by *Wetstein* as what ought to be expunged, and by *Griesbach* rejected from the text.

II. *Ερεῖν* *εν ταυτῷ*, or *εν τῇ καρδίᾳ*, To say within himself, or in his heart, i. e. to think within himself. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are *hellenistical* phrases used by the LXX; the former, *Euth.* vi. 6; the latter more frequently, *Deut.* viii. 17. xviii. 21. & al. for the Heb. אמת בלב, or אמת בלבב *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by *Wollaston*, *Religion of Nature*, p. 123, 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse within ourselves, as well as communicate our thoughts and discourse with others; and if anyone observes himself well, he will find, that he thinks as well as speaks in some language, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, bodies or vehicles to the sense or meaning, which is the spiritual part, and which, without the other, can hardly be fixt in the mind. Let any man try, ingenuously, whether he can think over but that short prayer in *Plato* (*Alcib.* 2.) Τα μὲν σῶθλα x. x. λ. abstracted quite from those and all other words." See some farther observations on this subject,

ject, in *Ellis's Enquiry*, Whence cometh wisdom and understanding to man?" p. 10, 14.

III. *To speak*. Mat. v. 11. x. 27. xii. 32.  
IV. *To tell, declare, inform*. Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxvii. 17.

V. *To command, order, direct*. Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. *Stockius* observes, that the writers of the N. T. seem to have learned this application of the V. *αρρᾶν* from the Hebrews, who frequently use *צוה* in this sense. We deny not, however, adds he, that the purest Greek writers use *αρρᾶν* for commanding, ordering, as, besides others, *Alberti* on Mat. iv. 3, and *Daker* on *Thucydides*, lib. vii. § 29. p. 462, have shewn by various examples; but in them it is never construed with *iva*, as it often is in the N. T. but always with an infinitive." But *Quere?* See also *Kypke* on Mat. xx. 21.

*Eplazomai*, from *επλν*.

I. *To work, labour*. Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Thess. ii. 9. & al. Comp. John v. 17.

II. *To work, perform*. Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35, *Επλζομενος δικαιοσυνην*, *Working righteousness*. So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. *עָמַל בְּטוֹב*;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, *Επλζομενος την ανομιαν*, *Working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. *עָמַל בְּרָע*, *workers of iniquity*.

IV. *To be employed in, or about*. occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe that in 1 Cor. ix. 13, 'Οι τα εσα επλζομενοι, *They who are employed about holy things*, denote the *Levites*, as distinguished from 'Οι τω θυιασκηπιω προσδουλευοντες, *Them who wait at the altar*, i. e. the *Priests*, mentioned in the next verse. See *Wolfius*, *Jos. Mede's Works*, fol. p. 77, and *Vitringa De Synagoga Veteri*, Proleg. p. 74. In Rev. xviii. 17, 'Οσοι την θαλασσαν επλζομαι. *As many as use, i. e. are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See *Raphelins*, *Westein* and *Kypke*.

V. *To procure, acquire by labour*, in the word

is frequently applied in the profane writers. occ. John vi. 27. See *Elmer* and *Westein* on Mat. xxv. 16.

VI. *To trade, traffic*. occ. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18, for the Heb. *סוֹחַר* *to trade*; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek Classics. See *Westein* on Mat. xxv. 16, and *Hoogveen's Note* on *Vigerus De Idiotism*. cap. iii. § 13. reg. 3.

*Epsaria*, ας, ης, from *επσᾶσαι*.

I. *Work, labour, pains*. occ. Luke xii. 58, where the phrase *δος εψαριαν* exactly answers to the Latin *da operam*, *give thy diligence, take pains*; and is, according to *Grotius*, *Casauban*, and other critics, a mere *Latinism*. *Westein*, however, cites from the rhetorician *Hermogenes*, a writer of the second century, the phrase ΕΡΤΑΣΙΑΝ ΔΙΑΟΝΑΙ in the similar sense of *taking pains* about a composition, *giving it an elaborate handling*, or the like, "exornata deductio, expolita tractatio." *Westein*.

II. *A practice, or practising*. occ. Eph. iv. 19. Comp. *Eplazomai* III.

III. *Work, business, manufacture*. occ. Acts xix. 25. Comp. *Jonah* i. 8, in LXX.

IV. *Gain*. occ. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by *Xenophon*, *Memor. Socrat.* lib. iii. cap. 10. § 1. ΕΡΤΑΣΙΑΣ *εναυα*, on account of *gain*," by *Theophrastus*, *Eth. Char.* 23. ΕΡΤΑΣΙΑΣ *δανειστικης*, *usurious gain*." (See also *Daubuz* on Rev. xviii. 17.) And in *Josephus De Bel.* lib. ii. cap. 21. § 2. we have the very phrase ΕΡΤΑΣΙΑΝ ΠΑΡΕΧΕΙΝ for  *furnishing gain*."

*Epsahs*, σ, δ, from *επσᾶσαι*.

I. *A workman, a labourer*, properly in husbandry or agriculture. See Mat. xx. 1, 2, 8. Jam. v. 4. Comp. Mat. ix. 37, 38, and *Westein* there.

II. *A workman, an artificer*. Acts xix. 25.

III. *A spiritual workman, or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10.—or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practising*. occ. Luke xiii. 27. ΕΡΤΟΝ, σ, τν. It is generally deduced from *επλν* perf. mid. of *επλν* *to work*; but may it not be better derived from the

the Heb.  $\text{נָּתַן}$ , to set in order, dispose? whence also Eng. *work*.

I. A *work*, or *deed*, whether of God, Heb. i. 10. ii. 7. Phil. i. 6.—or of man, whether good or evil, Mat. v. 6. Eph. ii. 10. John iii. 19. 1 Cor. iii. 13. v. 2. & al. freq.

II. A *deed*, *fact*, as distinguished from *word*, Rom. xv. 18. 1 John iii. 18. So in *Cebes'* Picture towards the beginning,  $\Lambda\omicron\Gamma\Omega\iota$  καὶ  $\epsilon\pi\tau\omicron\iota$  Πυθαγόριον τινὰ καὶ Παρμενίδιον ἐζηλωτῶν βίον, Emulating the life of *Pythagoras* and *Parmenides*, both in *word* and *deed*; and in *Plato's* *Apol.* Socrat. § 20. p. 96. edit *Forster*: "Then indeed I shewed  $\omicron\tau$   $\Lambda\omicron\Gamma\Omega\iota$   $\Lambda\Lambda\Lambda'$   $\epsilon\pi\tau\omicron\iota$   $\Gamma\Omega\iota$  Not in *word*, but in *deed*."

III. A *work*, *office*, *business*. John xvii. 4. Acts xiii. 2. 1 Tim. iii. 1. 2 Tim. iv. 5.

IV.  $\epsilon\pi\sigma\tau\omicron\nu$  τὸ νόμος, Rom. ii. 15, the *work of the law*, "is, I think, here used for τὸν νόμον the *law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus *Aristophanes* in *Plut.* ver. 894, has  $\chi\epsilon\sigma\mu\alpha$   $\tau\epsilon\mu\alpha\chi\omega\nu$ , where see *Ezech. Spanheim*.—And *Paul* seems to have here mentioned not *νόμος* simply, but  $\epsilon\pi\sigma\tau\omicron\nu$  τὸ νόμος, because  $\epsilon\pi\sigma\tau\omicron\nu$  *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the  $\omega\nu\iota\sigma\tau\omicron\nu$  τὸ νόμος the *doer of the law*." Thus *Wolfius*. I add, that the learned *Bp. Fell*, in his paraphrase, explains  $\epsilon\pi\sigma\tau\omicron\nu$  τὸ νόμος by *mutter of the law*. It may throw some further light on the application of  $\epsilon\pi\sigma\tau\omicron\nu$  in this passage to observe, that *Homer* uses  $\epsilon\pi\sigma\tau\omicron\nu$  for a *thing*, or an *affair*, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone,  $\mu\alpha\lambda\alpha$   $\epsilon\pi\tau\omicron\nu$ , A great *affair*. See 1 *Thess.* i. 3, and *Kypke* there, who explains  $\epsilon\pi\sigma\tau\omicron\nu$   $\omega\nu\iota\sigma\tau\omicron\nu$  by *true, real faith*. Comp. 2 *Thess.* i. 11.

$\epsilon\pi\sigma\tau\iota\lambda\omega$ , from  $\epsilon\pi\sigma\tau\omicron\nu$  the same, which from  $\alpha\gamma\iota\varsigma$  *contention*.

I. To *provoke*, in a bad sense, to irritate, exasperate. occ. Col. iii. 21.

II. To *provoke*, in a good sense, to stir up, excite. occ. 2 Cor. ix. 2. The compound  $\alpha\nu\epsilon\pi\sigma\tau\iota\lambda\omega$  is used in a like good sense by *Xenophon*, *Plutarch*, and *Philo*. See *Wetstein*.

$\epsilon\pi\epsilon\iota\delta\omega$ , from the Heb.  $\text{יָרַד}$ , or  $\text{יָרַד}$  to descend,

To *stick in*, *stick fast*. occ. Acts xxvii. 41.

$\epsilon\pi\epsilon\tau\tau\omicron\iota$ ,  $\omicron\mu\alpha\iota$ , Mid. from the Heb.  $\text{פָּרַח}$  to spit out.

To *give vent to*, *throw out*, or *utter abundantly*. It properly signifies to *belch*, or *belch out*, ructure, eructare, and is sometimes so used in the \* profane writers; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is  $\text{עָבַר}$ , I will pour out, utter.

$\epsilon\pi\alpha\nu\alpha\nu$ ,  $\omega$ , from  $\epsilon\pi\alpha\nu$  to inquire, seek, (see *Homer*, Il. vii. line 128. *Odys.* xxi. line 31.) formed nearly as  $\epsilon\lambda\alpha\nu\nu$  from  $\epsilon\lambda\alpha\nu$ .

To *search*, *search diligently*, *trace*, *investigate*. *Homer*, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies  $\epsilon\pi\alpha\nu\alpha\nu$  to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. line 321.

Πάλα δὲ τ' ἀγχι\* πύλῃσι, μετ' αὐτοῖς;  $\iota\chi\eta\iota'$   $\epsilon\pi\epsilon\tau\tau\omicron\nu$ ,  
Ἐπὶ δὲ  $\iota\chi\eta\iota$ .

So to dogs tracing their game by the foot, *Odys.* xix. line 436,

$\iota\chi\eta\iota$   $\epsilon\pi\epsilon\tau\tau\omicron\nu\alpha\nu\tau\epsilon\varsigma$  κυνὲς  $\iota\chi\eta\iota$ .

Accordingly some of the Greek Grammarians explain  $\epsilon\pi\alpha\nu\alpha\nu$  by  $\iota\chi\eta\iota\nu\alpha\nu$  and  $\alpha\nu\iota\chi\eta\iota\nu\alpha\nu$  to trace, or follow by the foot; and *Scapula* renders it in Latin by *indago* to track, and *vestigio* to follow by the tract. occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23.

$\epsilon\pi\alpha\nu\alpha\iota$  τὰς  $\gamma\rho\alpha\phi\alpha\varsigma$ , Search, investigate, the scriptures. John v. 39. The V. I think, is not indicative but imperative, as appears from the structure of the sentence (see *Wetstein*), and from the emphatic meaning of the word itself, which seems to import such diligence and care in searching, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and *Wolfius* on John v. 39. The Syriac version accordingly renders it impera-

\* See *Theophrast.* *Eth. Char.* li. and *Duport* in loc. p. 377, edit. *Needham*.



tively, *לר* search ye. Comp. Isa. xxxiv. 16. Campbell, however (whom see), understands *ερευνη* in John indicatively; and Bowyer says, "perhaps interrogatively, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself.

The LXX apply the compound V. *εξερευνη* in like manner to the testimonies, commandments, or law of God, for the Heb. *לר* to observe, Ps. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. *ερευνη* answers to the Heb. *לר* to search by uncovering, to *לר* to search minutely, explore, to *לר* to strip, and to *לר* to feel, search by feeling.

*Ερω*, ω, from *αρω*, which see, or immediately from Heb. *לר* to teach, shew. This verb is scarcely used in the present tense (see however Phil. iv. 4.), but hence in the N. T. we have perf. act. \* *αρηκα*, particip. *αρηκας*, pluperf. *αρηκαυ*, perf. pass. *αρημαι*, particip. *αρημενος*.

I. To say, declare. Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. To declare, promise. Heb. xiii. 5.

III. To call. John xv. 15.

*Ερημος*, ας, η, from *ερημος*, which compare.

A desert, an uncultivated country. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38.

ΕΡΗΜΟΣ, ο, ο, η, plainly from the Heb. *ערו* naked.

Desert, desolate, waste. Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20.

*Ερημος*, η, († *χωρα* country being understood) a desert or wilderness. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, barren, and uncultivated place. But it sometimes denotes

\* See the learned Duport, who, on Theophrast. Eth. Char. p. 183, 4, deduces these forms from the Ionic *ερω*; and says, *Ερημα* is not from *ερω* baryton, but from *ερω*-circumflexed." Pasor, however, in his Lexicon, under *Ερω*, will have *ερημα* to be the perf. act. attic from *ερω* for *ερεμα*, as *ελεμα* for *ελεμα*. Comp. *Ερω*, and Vigerus De Idiotismis, p. 217, edit. Zeumii. Lips. 1788.

† So Xenophon in Scapula: ΕΡΗΜΟΣ ΧΩΡΑ καλεσθαι, a desert and uncultivated country.

no more than † uncultivated ground used as common of pasture, in distinction from arable or inclosed land. Luke xv. 4. Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21, for the Heb. *סדר*. The *ερημος της Ιουδας*, Mat. iii. 1. & al. does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited. Comp. Josh. xv. 61, 62.

*Ερημω*, ω, from *ερημος*.

To lay waste, make desolate, bring to desolation. occ. Mat. xii. 25. Luke xi. 17. Rev. xxi. 16. xviii. 17, 19.

*Ερημωσις*, ιος, att. *εως*, η, from *ερημω*.

Desolation. occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Comp. *Βδελυσμα*.

*Ερι*, ω, from *ερις*.

To contend, dispute. occ. Mat. xii. 19. The correspondent Heb. word in Isa. xlii. 2, is *קרא* to cry out.

*Εριθεια*, ας, η, from *εριθεω* to contend, dispute, which from *ερις*.

Contention, strife, love of strife, of contention, or disputing. Suidas explains *εριθεια* by η δια λόγων φιλονεικία a love of disputing, or of contention by words. Rom. ii. 8. 2 Cor. xii. 20. Jam. iii. 14. See Suicer Thesaur. in *Εριθεια*.

*Εριον*, ο, το, from *ερος* wool, which perhaps from Heb. *ערו* to strip; as Latin vellus a fleece, from vello to pluck.

Wool. occ. Heb. ix. 19. Rev. i. 14.

ΕΡΙΣ, ιδος, η, from *ερι* to be hot with anger.

Contention, strife, quarrel. Rom. i. 29. xiii. 13. & al. freq.

*Ερισιον*, ο, το, from *εσφος* the same.

A goat. occ. Mat. xxv. 33. See *Βελιον*.

ΕΡΙΦΟΣ, ο, ο. The Greek Etymologists deduce it from *επι φαειν*, appearing in the spring, because kids are yeared at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to kids, than to lambs, calves, &c. We may perhaps better derive it, with the learned Damm, Lexic. col. 1885, from the intensive particle *επι*, and *πας* a foot, a goat being an animal that treads very firmly on its feet, and climbs up the roughest places; or else *επι*-

† See Shaw's Travels, p. 9. Note, and Doodridge on Luke xv. 4.

*שׂוֹס* may be derived from the Heb. שׂוֹס *to skip*, with שׂ emphatic prefixed, q. d. *the skipper*, an action for which *kids* and *goats* are very remarkable. For a like reason, the *he-goat* was called in Heb. שׂוֹס, from שׂוֹס *to move nimbly*.

A *goat*, properly a *young goat*, or *kid*. See *Wetstein* on Mat. xxv. 32. So *Homer* joins together *εἰσος* and *αἴγες* *lambs*, Il. xvi. line 352. Il. xxiv. line 262. & al. occ. Luke xv. 29. Mat. xxv. 32; where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgement, to be finally separated from the good. Comp. ver. 33, 41, 46. "Goats are *hypocrites*, (chap. xxiv. 51); for *goats* were *clean* both for sacrifice and food." *Clarke's* Note. On Luke xv. 29, see *Harmer's* Observations, vol. i. p. 322, and vol. iv. p. 103, 4.

*Ἑρμῆς*, ας, η, from *ἑρμηνεύω*.

An interpretation. occ. 1 Cor. xii. 10. xiv. 26.

*Ἑρμηνεύω*, from *ἑρμηνεύς* an interpreter, which the Greek Etymologists derive from *Ἑρμῆς* *Mercury*, the supposed messenger or interpreter of the gods, (which see); but it may perhaps be better deduced immediately from the Heb. שׂוֹס *to be cunning, skilful*.

*To interpret, explain, or translate out of one language into another.* occ. John i. 38, 42. ix. 7. Heb. vii. 2.

*ΕΡΜΗΣ*, υ, δ:

*Hermes*, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was \* the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence; from which last attribute the *Lycaonians* took St. Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. "It appears from Josh. xiii. 27, that the *Canaanites* had a temple to שׂוֹס *the projector*, by which they seem to have meant the *material spirit*, or rather the heavens, considered as *projecting, impelling, or pushing forwards* the planetary orbs in their courses. The Egyptian

and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with *wings* on his head and feet; hence in his hand the *caduceus*, or rod (the emblem of *power*), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or *light* and *spirit* in expansion." Thus equipped, no wonder that the fanciful Greeks made him the messenger, or ambassador, of the gods. Whence, as also by confounding his name *Herm* and the Heb. שׂוֹס *skilful*, or by deriving it (as the Greek Etymologists generally do) from their V. *εἶπω* or *εἶπαι* *to speak*, they feigned him to be the god of *eloquence*, and patron of *learning*. He was also with them the god of *cheating* and *thief*, either because the manner in which the heavens impel the planets, and particularly the earth, in their orbits, *crades* our senses, or rather because they, by mistake, referred his oriental name שׂוֹס to the verb שׂוֹס in the sense of *deceiving* or *cheating*. And from being the god of *cheating* he became, with too obvious a transition, the god of *merchandise* and *commerce*. (See Hos. xii. 7, or 8, in Heb.) So the Romans called him *Mercurius*, from *merx* || *merchandise*, which from Heb. שׂוֹס *to sell*: and as commerce could not be carried on without weights and measures, of these likewise he was reputed the inventor.

*Ἐρμεύω*, υ, ρο, from *ἑρμῆς* *to creep*, which from the Heb. רָחַץ *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the Eng. *creep*.

A *creeping thing, a reptile*. occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see *Doddridge's* Note, and comp. Wisd. xi. 15, and under Πυθων II.

*Ἐρμῆς*, Ερμῆς. See Παννύμι II.

*Ἐρυθρός*, α, ον, from *ερυθρός* *redness*, which perhaps from Heb. חָמָה infin. of חָמָה *to be hot*.

† Perhaps from the Heb. שׂוֹס *holy, separate, distinguished*. See Abbé Plache's *Histoire du Ciel*, tom. i. p. 298, &c.

|| "Mercurius à mercibus est dictus: Hunc enim negotiorum omnium existimabant esse Deum." *Festus*. "Ab actibus vocantur, ut Mercurius quod mercibus præest." *Isidor.* lib. viii. cap. 11, De Diis Gentium. See also *Martinii Lex. Etymol.*

\* See *Boyet's* Pantheon, chap. 33.

† Heb. and Eng. Lexicon in שׂוֹס VI.

*Red.* occ.<sup>y</sup> Acts vii. 36. Heb. xi. 29, *Ερυθρα Θάλασσα*, *The Red Sea*. Thus the LXX constantly (except in one passage, Jud. xi. 16.) render the Heb. יַם סוּף *the weedy sea*, by which is meant the *Western gulph* or arm of what is now commonly known by the name of the *Red Sea*, which arm was anciently named the *Heroopolitian Gulph*, and now the *Gulph of Suez*.

This gulph, together with the sea with which it communicates, the Greeks called *Ερυθρα Θάλασσα*\*. The colour of this sea is, however, no more red than that of any other, as we are assured by the accurate and authentic *Niebuhr*, Description de l'Arabie, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de *Mer rouge*; cependant je ne l'ai pas trouvé plus rouge que la mer noire, le mer blanche c. a. d. l'Archipel, ou toute autre mer du monde." See more in *Niebuhr* himself. Several ancient heathen writers agree in the same testimony. Thus † *Artemidorus* in *Strabo* expressly tells us, it looks of a *greea* colour, by reason of the abundance of *sea-weed* and *moss* that grows therein, which † *Diodorus* also asserts of a particular part of it. And with their descriptions compare *Wisd. xix. 7*. Whence then did the Greeks name it *Ερυθρα Θάλασσα*? Most probably from *Esau* or *Edom*, whose descendants having possessed themselves of it's northern coasts, the sea itself came to be denominated יַם עֲדוֹם, i. e. *the sea of Edom*; but the Greeks receiving this name from the Phenicians, rendered it improperly *Ερυθρα Θάλασσα*, mistaking יַם for an appellative, and translating it by *ερυθρα*, as the LXX do יַם, Isa. lxiii. 2. *Mela* and *Pliny*, cited by *Fuller*, mention that this sea had it's name from a king called *Erythras*, who could be no other than *Edom* (i. e. *Esau*), or some of his descendants. So *Curtius*, speaking of the *Erythraean* sea in it's largest extent, lib. viii. cap. 29, "Mare ceteré quo aliusitur ne colore quidem abhorret à cæteris. Ab Erythra rege inditum eat nomen: propter quod ignari ru-

bere aquas credunt. The sea with which India is washed certainly differs not even in colour from others. It's name was given it from a king *Erythras*: wherefore the ignorant believe it's waters are red †."

EPXOMAI. It borrows most of it's tenses from the obsolet. V. *ελευθω*, and is plainly derived from the Heb. יָצָא *to go from one place to another*, for which the LXX use a deflection of *ελευθω*, Job xxxi. 32. It primarily and properly denotes *motion from one place to another*.

I. *To come*: See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6. *To come to Christ is to believe on him*. John vi. 35. vii. 37. Comp. ver. 38.

II. *To go*. Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. *Xenophon* uses the word in the same sense, *Cyropæd.* lib. vi. p. 325, 333. edit. *Hutchinson*. 8vo. So *Homer* II. i. line 120.

III. *Of time, To come*. Luke xxii. 7. Gal. iv. 4.

IV. *To be to come, to be future*. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Thessa. i. 10. 'Ο *ερχομενος*, *He who cometh*, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Isa. xxxv. 4. Zech. ix. 9, but especially Gen. xlix. 10, and see Bp. *Chandler's* Defence of Christianity, p. 165. 1st edit.

V. *To be coming, following, next, or instant*. Acts xiii. 44. xviii. 21. So *Thucydides* cited by *H. Stephens*, EPXOMENOT *ελας*. *The following, or next, year*. See *Weistæin* on Acts xiii. 44.

VI. *To come, happen*. Phil. i. 12. 2 Thessa. ii. 3. Rev. iii. 10. John xviii. 4, where *Kypke* cites from *Dionysius Halicarn.* Ant. lib. xi. p. 721, Οὐδὲ δαδόναι μὴ ΕΠ' ΑΤΤΟΝ ΕΛΘΟΙ *wote ουν χρονω τα δυνα*. Nor fears lest in time evils should come upon him."

VII. *To be brought*. Mark iv. 21. This application of the word is proved by *Raphælius* and *Kypke* to be agreeable to the style of the best Greek writers.

VIII. *To come back, return*. John xiv. 18, 28. *Xenophon* applies the V. in the same manner. See *Raphælius*.

† See more in *Fuller's* Miscel. Saer. lib. iv. cap. 30. *Prideaux* Connect. vol. i. p. 10, 11. 1st edit. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. *Shaw's* Travels, p. 447. 2d edit. *Wells' Sacra. Geog.* vol. ii. p. 90.

\* They sometimes extended this name even to the *Arabian* and *Indian* Sea.

† See the passages cited by *Bochart*, vol. i. p. 2.

IX. Εἰς το χειρὸν εἶδεν, *To grow worse*.  
occ. Mark v. 26. *Aristophanes* has a  
similar expression, Nub. line 830,

ἔν δ' ἐξ τοσούτο τῶν Μανίων εἰσάτταται;  
*Are you then grown so very mad?*"

Comp. *Kypke*.

X. Εἰς ταύτην εἶδεν, *To come, or be come to*  
*himself*, i. e. to recover his senses or under-  
standing. occ. Luke xv. 17. So *Arrian*  
Epictet. lib. iii. cap. i. 'Ὁρα Εἰς ΕΑΤ-  
ΤΟΝ ΕΛΘΗΣ, When you come to your-  
self." See more in *Wetstein*. It is obvious  
to remark how similar the phraseology of  
the English. The Latins say, ad se re-  
dire, and the French, revenir à lui-même,  
in the same sense; so French translated in  
Luke,—étant revenu à lui-même.—And  
in like manner *Diodati's* Italian—ritor-  
nato a se medesimo. Comp. Γινώμαι XI.

Ερωῶμαι, ω. The Greek Etymologists de-  
rive it from ερωμαι to ask, interrogate  
(which from ερω to speak), or from ερωε,  
ωλος, δ, love, desire. But may it not be  
more probably deduced from a corrup-  
tion of the Heb. עָרַר to entreat?

I. To ask, interrogate, question. Mat. xvi.  
13. xxi. 24. Mark iv. 10. Luke ix. 45.  
xxii. 68. & al. On John xvi. 30, see  
*Campbell*, and comp. ver. 19. 23.

II. To ask, request, desire, beg, beseech. See  
Mat. xv. 23. Luke v. 3. vii. 35. xiv. 32.  
John iv. 40, 47. xiv. 16. Acts iii. 3.  
1 Thes. iv. 1. *Xenophon* and *Demos-  
thenes* use the V. in this latter sense.  
See *Wetstein* on Mat. xv. 23.

ΕΣΘΗΣ, ἦλος, ἦ, either from Heb. עָשָׂה  
array, dress, with ה emphatic prefixed, or  
from עִשָּׂה 3d pers. perf. pass. of עָשָׂה  
to put on, which see under Αμφιέννυμι.  
*A robe, garment, raiment.* Luke xxiii.  
11. Acts i. 10. Jam. ii. 2. & al.  
Hence, the Æolic digamma being pre-  
fixed, as usual, the Latin *vestis* (by which  
the Vulg. render the Greek εσθης),  
whence the Eng. *vest, vestare, vestment,*  
*invest, direct, &c.*

Εσθης, ἰος, εως, ἦ, from εσθης.

*A robe, garment.* occ. Luke xxiv. 4,  
where see *Wolfius* and *Wetstein*.

Εσθω, from εσθω the same, which from  
the Heb. עָשָׂה to destroy, demolish, whence  
also the N. עָשָׂה a moth, which so won-

derfully eats woollen. See Job xiii. 28.  
Isa. i. 9. li. 8. Hos. v. 12.

I. To eat, as men, Mat. ix. 11. 1 Cor. xi.  
28, 29. & al. freq.—or as other animals,  
Mat. xv. 27. Luke xv. 16.

John the Baptist is said, Mat. xi. 18, to  
have come μὴ εσθίων μὴς πίνων, neither  
eating nor drinking, i. e. as other men  
did; for he lived in the wilderness on  
locusts, wild honey, and water, Mat.  
iii. 4. Luke i. 15. This is expressed,  
Luke viii. 33, by his neither eating bread  
nor drinking wine. On the other hand,  
the Son of Man is said, Mat. xi. 19, to  
have come eating and drinking, i. e. as  
others did, and that too with all sorts of  
persons, Pharisees, Publicans, and Sin-  
ners. But, Luke xvii. 27, 28, eating and  
drinking is part of the description of a  
sensual, worldly, careless and irreligious  
life. Comp. Isa. xxii. 13. 1 Cor. xv.  
32, where see *Wetstein*.

II. To devour, consume, as fire. occ. Heb.  
x. 27. Thus in the O. T. the Heb. אָכַל,  
to eat, is often applied to the action of  
fire, for which in this sense the LXX  
use other words expressive of eating, as  
εσθμαι, καταφασθμαι, καλεσθω, but never  
(as I can find) εσθω. In *Homer*, how-  
ever, II. xxiii. line 182, we meet with  
εσθω thus applied:

Τὴν δ' αὖτε σὺ πῶς ἔσθῃς ἵππῳ ἔσθῃς—

All these with thee the fire devours:

Εσθίον, ε, το, from εἰς or εἰς into, and  
οἰσθω to seek, look.

*A looking-glass, mirror.* occ. Jam. i. 23.

1 Cor. xiii. 12 Comp. Αἰνίσμα.

Εσθίον is used in this sense by *Ana-  
creon*, Ode xx. line 5.

Εἴω δ' ΕΣΘΙΠΤΩΝ ἡν

Ὅπως αὖ βλεψῆς με.

I as looking-glass would be,  
To be always viewed by thee.

Again, Ode xi. line 3.

Αὐτὸς ΕΣΘΙΠΤΩΝ ἀβρί

Κομῆς μὴν ἡντι' ὤψεαι—

'Take thy looking-glass, and view  
Thy white hairs, alas! how few!

So *Arrian* Epictet. lib. iii. cap. 22. p. 314.  
edit. Cantab. 1655. ΕΣΘΙΠΤΩΝ ὡρω-  
ν λαβε, ἵδε σε τὰς ὤμους, First take your  
looking-glass, look at your shoulders—"

S 3

Εσθίον

*Eosklop* occurs not in the LXX, but is used in the sense of a *mirror*, Wisd. vii. 26. Eccclus. xii. 11, or 13; which passages may be illustrated by remarking that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8.), and were consequently liable to spots and rust, which circumstances are also not irrelevant to 1 Cor. xiii. 12.

*Ἑσπερα*, αἱ, ἡ.

*The evening*. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. *Ἑσπερος*, α, δ, *Hesperus*, the *evening star*, that is, the planet *Venus*, while tending from it's upper to its lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek *Ἑσπερος* may be derived either from the † Heb. הַשְׁמֶרֶת or הַצֶּמֶרֶת, on account of the *vivid light or splendour* which it reflects. This *Homer* has long since observed, Il. xxii. lin. 317, 318,

Ὅμοι δ' ἀστὴρ νύκτι μίτ' ἀστάρσι τυκλὸς ἀμάλῳ  
Ἑσπερος, δέ; κἀαἰστὸς τῷ ἠέρον ἰσάται ἀστρο.

As radiant *Hesper* shines with keener light,  
Far beaming o'er the silver host of night,  
When all the starry train emblaze the sphere.

POPE.

So *Milton*, in his description of the evening,

— Now glow'd the firmament  
With living sapphires: *Hesperus*, that led  
The starry host, rode brightest.

Par. Lost, b. iv. lin. 604—6.

*Ἐστηκω*, either from *ἔστηκα* perf. of *ἵστημι* to stand, or from Heb. עָמַד to be still.

To stand, stand still, stand firm. Some learned men consider the forms *ἵστημι* and *ἵστημι*, Mat. xii. 46. xiii. 2. & al. as the 3d pers. pluperf. sing. and plur. of *ἵστημι*, while others choose to refer them to *ἵστημι*. It is, however, certain, that the Greek writers sometimes use the V. *ἵστημι*. Thus *Aristophanes*, Lys. lin. 635, Ὡς ἔστημι, Here will I stand, or place myself." And thus in the *Life of Homer*, ascribed to *Herodotus*, § 33,

\* Agreeably to that of *Virgil*, Eclog. x. line 77.

Ille domum saturæ, venit Hesperus, ille capellæ.

† Comp. Heb. and Eng. Lexicon in עָמַד VI. VII. and in עָמַד II.

Ὅχι ἔσθηζομεν, We will not stay." See also *Scapula's* Lexicon.

*Ἐσχατος*, η, ον. The Greek Etymologists deduce it from *σχω*, 2d aor. of *εχω* to hold, contain, or from *σχω* to restrain, contain; but perhaps it may be more probably derived from the Heb. תֵּץ the end, with ת emphatic prefixed.

I. The last, of time. John vii. 37. 1 John ii. 18, where *Ἐσχάτη ὥρα* may mean the last period of the Jewish state. See *Wolfius*, and Acts ii. 17. Jam. v. 3. Mat. xxiv. 5, 24. & al. See also *Macknight* on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. *Lardner's* History of the Apostles and Evangelists, chap. xx. § ii. Καὶ τὴν Ἐσχάτην, The last time. 1 Pet. i. 5, is † the end of the world, and the time of judgement, called elsewhere *Ἐσχάτη ἡμέρα* the last day, John vi. 39, 40, 44, 54. xi. 24. xii. 48. ¶ But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, the last days; and Jude ver. 18, the last time; and 1 Pet. i. 20. Ἐσχάτων τῶν χρόνων, the last times, seem to denote the last age of the world, namely, from the first to the second coming of Christ. But see *Macknight* on the several texts, and *Whitby* on 1 Tim. iv. 1.

In the term *Ἐσχατος*, 1 Cor. iv. 9, "there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had." *Doddridge*.

II. The last, of condition, order, or dignity.

Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14.

III. The last, utmost. Mat. v. 26.

IV. Of place, *Ἐσχατος*, το (μῆκος, namely, being understood), The extreme, utmost, or most distant part. Acts i. 8. xiii. 47. The LXX use the phrase, *Ἐσχατος τῆς γῆς*, for the Heb. מֵצֵד הָאָרֶץ, Isa. xlviii. 20. xlix. 6. Jer. x. 13. Nevertheless the ex-

† See the learned *Jos. Mede's* Works, fol. p. 652, &c.

‡ See Bp. *Newton's* Dissertat. on Prophecies, vol. ii. p. 456, &c.

pression

pression ought not to be regarded as merely *hebraical* or *hellenistical*, since *Herodotus* also has ΤΑ ΕΣΧΑΤΑ ΓΗΣ, lib. iii. cap. 25. So *Theocritus*, *Idyll*. xv. line 8. See *Raphelius* and *Wetstein*, and comp. Πσπας I.

V. Of state, *Εσχαλα*, *ρα* (*εσχαλαρα*, namely), *The last state, or condition*. Mat. xii. 45. Luke xi. 26. 2 Pet. ii. 20.

*Εσχαλως*, Adv. from *εσχαλος*.

*Εσχαλως* *εχειν*, *To be in the last extremity*, i. e. *at the point of death*. occ. Mark v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by *Diodorus Siculus*. See *Elasner*, *Wetstein*, and *Kypke*.

*Εσω*, Adv. from *εις* or *ες* in, into.

1. With a Genitive, *Into*. occ. Mark xv. 16.

2. Absolutely, *In, within*. occ. Mat. xxvi. 58. Mark xiv. 54. Acts v. 23. John xx. 26, where *ειναι εσω* denotes being in the house, as *Kypke* shews *εσω* is used in *Sophocles*. So from *Arrian* *Epictet*. lib. i. cap. 22, he quotes *εξω εστιν* he is out, for, he is from home.

3. With the article prefixed it assumes the nature of a N. adjective. 'Ο *εσω ανθρωπος*, *The inner man*, i. e. *the mind, soul, or spirit of man*. occ. Rom. vii. 22. Eph. iii. 16. Comp. *Εξω* 2. So *Plato* uses the phrase, *δ εσλος ανθρωπος*, for *the rational part of our nature*. See *Wetstein*, *Whitby*, and *MacKnight* on Rom. vii. 22.

*Εσω, οι*, *Those who are within*, i. e. the pale of Christ's church. occ. 1 Cor. v. 12. Comp. *Εξω* 2.

*Εσωθεν*, Adv. from *εσω* within, and *θεν* a syllabic adjection denoting from a place.

1. From within. occ. Mark vii. 21, 23. Luke xi. 7.

2. Within. Mat. vii. 15. xxiii. 25, 27, 28.

3. With the article prefixed it assumes the nature of a N. adjective. *Εσωθεν, το* (*μερος*, namely), *The inner part, the inside*. occ. Luke xi. 39, 40. 'Ο *εσωθεν* (*ανθρωπος*, namely), *The inner man*. occ. 2 Cor. ix. 16, where see *Whitby*, and comp. *Εσω* 3, and *Εξωθεν* 3.

*Εσωτερος*, *α, ον*. Comparative of *εσω*.

*Inner, interior*. occ. Acts xvi. 24. *Εσωτερον, το*, (i. e. *μερος*,) *The part within*. occ. Heb. vi. 19, *Εις το εσωτερον τε καλαπασματος*, *Within the veil*. So the LXX use *εσωτερον τε καλαπασματος* for מִבֵּית

לפרכת, Lev. xvi. 2, 12; and for מֵבֵית לִפְרֹכֶת, Lev. xvi. 15.

*Εταιρος*, *ς, δ*. The most probable of the Greek derivations proposed of this word seems to be that from *εθος* *custom*, q. d. *εταiros* a *customary companion or friend*; but perhaps it may be better deduced from the Heb. דּוֹחֶרֶת, *Hith. of רעה, to make oneself a companion*. So in Prov. xxii. 24, the LXX render מֵל דּוֹחֶרֶת by μη ισθι 'ΕΤΑΙΡΟΣ, *be not a companion*; and *εταiros* in that version generally answers to the N. רעה.

I. A companion, associate, fellow. occ. Mat. xi. 16.

II. Used in compellation 'Εταίρε, *Vocat. Friend*. occ. Mat. xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as φίλος does, and is applied in the profane writers as in St. Mat. to indifferent or even obnoxious persons. Thus in *Lucian*, *De Saltat.* tom. i. p. 912. Βούλει εν αφοσιμένω, ω 'ΕΤΑΙΡΕ, των βλασφημιών τούτων, *Will you, therefore, my friend, leave off this railing, &c.*" See other instances in *Wetstein* on Mat. xx. 13, and comp. *Campbell's Prelim. Dissert. to Gospels*, p. 399. 'Ετερογλωσσος, *ς, δ*, from *ετερος* another, and *γλωσση* a tongue, language.

One of another tongue or language. occ. 1 Cor. xiv. 21.

This word occurs not in the LXX, but *Aquila* has used it for the Heb. בָּרְבָרִים, *Ps. cxiv. or cxiii. 1*. And *Raphelius* cites the following words from *Polybius*, speaking of *Hannibal*: Πλείστοις αλλοφύλοις και 'ΕΤΕΡΟΓΛΩΤΤΟΙΣ ανδρασι χρησαμενος, *He employed a great number of men who were foreigners both in descent and language.*"

*Ετεροδιδασκαλειω*, *ω*, from *ετερος* other, *different*, and *διδασκαλια* doctrine.

*To teach other or different doctrine*, namely, from that taught by the Apostles, which was in effect the words of our Lord Jesus Christ. occ. 1 Tim. i. 3. vi. 3. Comp. 1 Cor. xiv. 37.

*Ετεροζυγισω*, *ω*, from *ετερος* another, and *ζυγος* a yoke.

*To draw the other side of the yoke, to draw, or be joined in, the same yoke*; or rather, as our translation, *To be unequally, or unfilly yoked*, particularly \* in marriage;

\* See *Leslie's Theological Works*, vol. i. p. 756.

for the Apostle seems to allude to that law, Lev. xix. 19, בְּחֹרֶת לֹא תִרְבֵּעַ כְּלָאִים, which the LXX render τὰ ἑτέρωθεν ὡς α καλοχυστοῖς ἑρεποῦσιν, where it is plain, as Bochart has observed, vol. ii. 246, that ἑρεποῦσιν is used for one of another kind or species. "But why are cattle of different species called ἑρεποῦσα? Namely, because they are not usually joined together in the same yoke, *εἰ ἐνὶ ζυγῷ*. So Hesychius: 'Ἑρεποῦγοι, ὅτι μὴ συζυγίζουσιν, Those that are not yoked together.'" *Le Clerc*. occ. 2 Cor. vi. 14.

ΕΤΕΡΟΣ, α, ὁ, formed, like the Eng. other, by a corruption from the Heb. אחר after, latter, other, to which word ἑτερος frequently answers in the LXX.

I. Other, another. Mat. viii. 21. xi. 3. xii. 45. & al. freq. 'Ο ἑτερος, following ὁ, οὗς, the one, The other, of two. Mat. vi. 24. Luke vii. 41. xvii. 34, 35, & al. 'Ετεροι, ὅι, Others, meaning a third sort. Mat. xvi. 14. The Attics apply ἑτερος in like manner. See *Wetstein*. 'Ετερος and ἑτερος, repeated, One and another, i. e. different from each other. 1 Cor. xv. 40. Observe, that in 1 Cor. viii. 4, nine or ten MSS, five of which ancient, together with the Vulg. and Coptic versions, omit ἑτερος, which is accordingly rejected by Bp. *Pearce*, and by *Griesbach* marked as probably to be omitted.

II. Other, different, altered. Luke ix. 29.

III. Other, foreign, strange. Acts ii. 4.

IV. Strange, unnatural. occ. Jude ver. 7.

'Ετερος, Adv. from ἑτερος.

Otherwise, differently. occ. Phil. iii. 15. ETI, Adv. either from εἰς to be, or rather from the Heb. עַד, or עַד yet, until.

1. Any more, any longer, yet, still. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6. where see *Wolffius*.

2. Even, of time, jam inde. Luke i. 15. *Raphelius* shews that *Herodotus* uses it in the same view. See also *Wolffius*, *Wetstein*, and *Kypke*.

3. Εἰ δέ, Moreover. Acts ii. 26. Heb. xi. 36. So the Vulg. insuper. These two particles are used in the same sense by the profane writers. See *Raphelius*.

4. Εἰ δέ καί, And even, and moreover. Luke xiv. 26.

'Ετοιμαζω, from ἐτοιμος.

To prepare, make ready. See Mat. iii. 3.

xx. 28. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31.

'Ετοιμασία, ας, ἡ, from ἐτοιμαζω to prepare, or to establish, settle, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Ps. lxxv. 7. ciii. 19. & al. for the Heb. הִכָּן. A preparation, or rather, A basis, foundation, firm footing; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Ps. lxxxix. 15. Zech. v. 11, for the Heb. סִכָּן, or סִכּוּנָה a base, foundation. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. ii. 15, the only passage of the N. T. wherein it occurs, and with the use of the military προδγμα, in St. Paul's time: for at ver. 11, the Apostle advises his converts to put on the whole armour of God, that they might be able to stand (ἵστασθαι) against the wiles of the devil; and ver. 13, to take the whole armour of God, that they might be able to withstand (ἀντιστασθαι) in the evil day, and having done all to stand (ἵστασθαι): Stand (ἵστη) therefore,—having your feet shod with the ἐτοιμασία firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose\*. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to *Bynæus De Calceis Hebræorum*, lib. i. cap. 5. where the reader may find it well illustrated and defended.

ΕΤΟΙΜΟΣ, ὁ, ὁ, either from the Heb. סָלַם to seal, seal up, finish, complete, (see Dan. ix. 24. Ezek. xxviii. 12.) or from סָלַם perfect, complete, with ה emphatic prefixed.

I. Ready, prepared. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. *Εν ἐτοιμῷ ἔχειν, To have in readiness, be prepared.* 2 Cor. x. 6. So *Polybius* cited by *Raphelius*, ΕΙΧΟΝ ΕΝ ΕΤΟΙΜΩ, They were prepared." See also *Wetstein* and *Kypke*.

II. With a V. Infinitive following, it denotes futurity, and is equivalent to μελλων, What is to be, futurus. occ.

\* See *Juvenal*, Sat. iii. line 248, and Sat. xvi. lin. 24, 25.

1 Pet. i. 5. Σωτηριαν ἑτοιμὴν ἀποκαλύπτῃται, *Salvation which is to be revealed.*" This use of the Greek ἑτοιμός seems *hebraical*, and correspondent to the similar application of the Heb. תָּנָה, which most properly signifies *ready, prepared*. See *Heb. and Eng. Lexic.* in תָּנָה I.

Ετοιμός, Adv. from ἑτοιμός.

*Readily, preparedly.* But in the N. T. it is found only in the phrase, 'Ετοιμός εἶναι, *To be ready, prepared.* Comp. under Εἶναι IX. occ. Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5, in which last text it may denote simply *futurition*,—*who shall or will judge*. So the Syriac Version ܦܠܬܝܬܝܬܝܬ. Comp. under 'Ετοιμός II. The phrase ἑτοιμός εἶναι in the sense of *being ready or prepared*, is frequently used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxi. 13.

Εὐς, σοῦ, ἑς, το. It may be derived either from the V. *eo to go, proceed*, or perhaps from the Heb. תָּנָה *time, season*.

*A year.* Luke ii. 44. 42. iii. 1. et al. freq. This word in the LXX most commonly answers to the Heb. שָׁנָה *a year*.

Εἶ, Adv. from the Heb. מָה *to desire, choose*.

I. *Well, happily.* occ. Eph. vi. 3.

II. *Well, good.* occ. Mark xiv. 7.

III. *Well, rightly.* occ. Acts xv. 29.

IV. *Well done!* Eu! Euge! occ. Mat. xxv. 21, 13. Luke xix. 17. See *Wetstein* on Mat.

V. In Composition it is used in the three first senses just assigned; besides which it sometimes imports the opposite of *εὐς*, namely, *readiness, or easiness*, as in *συστάδοις* *ready to distribute*, *ευκωτός* *easy*; and sometimes, but more rarely, *intensity*, as in *συσπαραδός* *attending very much*, or *constantly*, *συντονως* *vehemently*.

Εὐαγγελίζω, from εὐαγγελιον.

I. In the Active and Middle voice, *To bring glad tidings, good or joyful news.* Luke i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32. Rom. x. 15. 1 Thess. iii. 6. Rev. x. 7. The LXX frequently apply it in this sense for the Heb. בָּשַׂר, and in the profane writers likewise it is used for *bringing or telling good news or tidings*. See *Wetstein* on Mat. xi. 5. I add from *Lucian*, Tyrannicid. tom. i. p. 790. Τὴν εὐεθέρειαν ΕΤΑΓΓΕΛΙΖΟΜΕΝΟΣ, *Bringing the joyful tidings of liberty*; and from *Josephus*, Ant. lib. v. cap. 1.

§ 5. "On the seventh day Jesus (Joshua) having assembled the army and all the people, τὴν ἀλώσειν αὐτῷ τῆς πόλεως ΕΤΗΓΓΕΛΙΣΑΤΟ, *told them the good news of taking the city.*" So lib. vii. cap. 10. § 5. Νικῆν ΕΤΑΓΓΕΛΙΖΕΤΑΙ, *He tells the good news of the victory.*" And De Bel. lib. iii. cap. 9. § 6, "Titus sending out a horseman, ΕΤΑΓΓΕΛΙΖΕΤΑΙ τῷ πατρὶ τοῦ ἐφ' οὗ, *tells his father the good news of this affair.*"

In Pass. *Εὐαγγελίζομαι, To have good tidings brought, published or declared to one.* Mat. xi. 5. Heb. iv. 2, "For unto us the good tidings are published which were published to them. What these good tidings are, is evident from the context. It is the promise of rest to God's people." Thus *Campbell* in his Vth Prehm. Dissertation to Gospels, part ii. which by all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the Mid. voice, Isa. lxi. 1, to the Messiah's *publishing good tidings* to the poor, and in Isa. lii. 7, to the *preaching* of the Apostles. Hence in the N. T. Act. and Mid. *To publish the gospel, or declare the glad tidings of Jesus Christ's being come in the flesh for the redemption and salvation of man, to evangelize.* It is construed with an accusative of the thing or person preached, and either with a dative or an accusative of the person who is preached to. See Luke iii. 18, iv. 18. 43. Acts v. 42. viii. 4. xiii. 32. Rev. xiv. 6, *Εὐαγγελίζομαι, pass. To be published as glad tidings.* Luke xvi. 16. Gal. i. 11. 1 Pet. i. 25. comp. ch. iv. 6.

Εὐαγγελιον, s, το, from εὐ well, good, and ἀγγελια a message.

I. A good message, glad tidings, good or joyful news. The LXX (according to *Aldus's* edition) use εὐαγγελίων for *good tidings*, 2 Sam. xviii. 20, and εὐαγγελια for *tidings in general*, 2 Sam. xviii. 22, 25, answering to the Heb. בָּשַׂר. The Greek writers also apply εὐαγγελιον for *good news or tidings*. To the instances produced by *Wetstein* on Mat. iv. 23, I add from *Josephus* De Bel. lib. iv. cap. 11. § 5, Τα αὐτοῦ τῆς Ρώμης ΕΤΑΓΓΕΛΙΑ ἦκε, *The good news came from Rome.*" And from *Artistophanes* (cited by *Minert*), ΕΤΑΓΓΕΛΙΑ κατὰ σφρασα αὐτοῖς, *And I told them good news.*"

II. In



II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the Prophet Daniel, ch. ii. 44. vii. 13, 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c.

Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, ΕΚ ΤΟΥ ΕΤΑΓΓΕΛΙΟΥ ζην, to live of, or from, the gospel, so Josephus tells us, De Bel. lib. v. cap. 13. § 6, that John, the zealot, in defense of his sacrilegious plundering of the temple, and using of the consecrated wine and oil, pleaded that it was fit, *τὴν τὰν ὑμῶν ἐπαλεινομένων; ΕΞ ΑΥΤΟΥ ΤΡΑΠΕΣΘΑΙ*, that those who fought for the Temple should be fed from the Temple." See also Wolfius.

Our English word *gospel*\* from the Saxon *gōdþpell*, which is compounded of *gōd* good, and *þpell* a history, narration, message, admirably expresses the force and propriety of the Greek *εὐαγγέλιον*.

*Εὐαγγελιστής*, s, δ, from *εὐαγγελίζω*.

An *Evangelist*. These were ministers in the primitive church, whose seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with †. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. Comp. Acts xix. 22.

\* The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL Evangelium. Anglosax. *gōdþpell*, Al. *Gotþpell*. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus intercederet. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum homiliis, etque aliis quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguæ voces confugerent. Quod tamen minime necessarium erat, cum vox *gōdþpell* sit *μεγαλειωτάτη*, et compositione merè Teutonici vim proprietatemque Gr. *εὐαγγέλιον* mirificè reddat. Est enim à *gōd* bonus, et *þpell* historia, narratio, nuntium." Junii Etymol. Anglican. in *Gospel*.

† See Eusebius Eccles. Hist. lib. v. cap. 9, or 10. Echard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188, and Sicer Thesaur. in *Εὐαγγελιστής*.

*Εὐαρεσῶ, w*, from *εὐαρεστος*.

To please well, or very much. occ. Heb. xi. 5, 6. *Εὐαρεστομαι*, *εἰς*, pass. To be well pleased. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5, and xiii. 16, where comp. *Kypke*.

The LXX render *ὁμιλῶν τῷ θεῷ* to walk with God, by *εὐαρεσθῆναι τῷ θεῷ*, concerning Enoch, Gen. v. 22, 24, and in several other passages.

*Εὐαρεστος*, s, δ, ἡ, καὶ, το—ον, from *eu* well, and *ares* pleasing, agreeable.

Well-pleasing, acceptable, or pleasing well. Rom. xii. 1, 2. Tit. ii. 9.

*Εὐαρεσως*, Adv. from *εὐαρεστος*.

Acceptably. occ. Heb. xii. 28.

*Εὐγενεστος*, s, ον. The Comparative of the following

*Εὐγενής*, *σος*, *ος*, δ, ἡ, from *eu* well, and *γενος* race, family, which from *γενωμαι* to be born.

I. Descended from a good family, well-born, noble. occ. Luke xix. 12. 1 Cor. i. 26.

II. Generous, ingenuous. So Aristotle ap. H. Steph. cited by Wetstein on Acts xvii. 11, observes, that *εὐγενής* sometimes signifies *μαλαγωγῆτης* και *γενναῖος*. Comp. also *Kypke*! occ. Acts xvii. 11, where we have the comparat. masc. plur. *Εὐγενεστοι*, δι, More generous: "There is (as *Whitby* has observed) a peculiar spirit and propriety in this expression, as the Jews † boasted they were || *ελευθεροι* και *εὐγενεις*, free and noble, by virtue of their descent from Abraham and the other Patriarchs. These *Berzans*, imitating the rational faith of their great progenitor, were *εὐγενεστοι* his more genuine offspring." Doddridge.

*Εὐδία*, *ας*, ἡ.

Fair, or fine, weather. It is derived from *eu* & well, or good, and *Δία* (which see under *Ζεὺς*) Jupiter, i. e. the heavens, or air, whence the Latins say, *sub* Dio, in the open air; and in *Horace* we have *sub* Jove frigido, in the cold air, literally, under cold Jupiter, lib. i. ode 1. line 25.

‡ See John viii. 33, 39, 41.

|| So *Philo* in Legat. col. 792.

§ So *Eustathius* in *Homer*, li. iii. p. 314, 30. Ζεὺς καὶ ὁ ἀπὸ διδωλῶται, εἰς ἡ καὶ ἡ ΕΤΑΙΡΙΑ, ἡ εἰς ἡ ΕΤΑΙΡΙΑ, Jupiter also denotes the air, whence *Evdia*, that is, a good state of the air, fair weather."

The

The same Poet speaks of *Jupiter's*, i. e. the *air's* congealing the snow, lib. i. ode 10. line 7, 8,

— *Ut glaciæ rives*  
*Puro numine Jupiter.*

See also *Cicero De Naturâ Deor.* lib. ii. cap. 25. occ. *Mat.* xvi. 2, where see *Wetstein's* excellent Note. It is not used in the LXX, but in *Ecclus.* iii. 15.

*Eudæw*, ω, from *eu* well, good, and *daew* to think.

I. To think well, think good, be pleased, willing, or desirous. *Luke* xii. 32. *Rom.* xv. 26, 27. 2 *Cor.* v. 8. *Col.* i. 19, 'Ὅτι ἐν αὐτῷ εὐδοκῆτος πάν το πληρωμα καλοισχησται, Because in him the whole fulness, of the Godhead namely, was pleased to dwell. The text, according to this explanation, is so agreeable to what the Apostle says, ch. ii. 9; and the structure of the words so conformable to that of other passages, (see *Luke* xii. 32. *Gal.* i. 15, 16, and comp. 1 *Mac.* xiv. 41.) that I have no doubt but this is the true interpretation. Comp. *Πληρωμα* X.

II. With *eu* or *eis* following, To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction. *Mat.* iii. 17. xii. 18. 1 *Cor.* x. 5. 2 *Cor.* xii. 10. 2 *Thess.* ii. 12. *Eudæxw* EN— is an *hellenistical* phrase formed after the analogy of the Heb. —ב ופנח or —ב ופנח, to both which it answers in the LXX. See *Isa.* lxii. 4. *Mal.* ii. 17. 1 *Chron.* xxix. 3. *Ps.* xlv. 3. exlix. 4, and comp. 1 *Mac.* x. 47.

III. With an accusative, To take pleasure in, to delight in. *Heb.* x. 6, 8. This also is an *hellenistical* phrase, and is used by the LXX for the Heb. ופנח, *Ps.* li. 18. cii. 15, for ופנח, *Ps.* li. 19.

The learned *Raphelius* has remarked on *Mat.* iii. 17, that this V. is scarcely to be found in any of the profane writers, except *Polybius*, who frequently uses it, but applies it either absolutely, or joins it with a dative. *Wetstein*, however, on *Mat.* iii. has produced a passage from *Diodorus Sic.* where it is in like manner construed with a dative.

*Eudonia*, ας, η, from *eudæw*.

I. A seeming well or good, will, pleasure, good pleasure. occ. *Mat.* xi. 26. *Luke* x. 21.

II. Good will, benevolent affection; affectionate desire. *Luke* ii. 14. *Rom.* x. 1. *Phil.* i. 15. Comp. *Phil.* ii. 13, and *Macknight*. See *Suicer's* Thesaur. on the word.

*Eusepsia*, ας, η, from *eu* well, good, and *epov* a work.

A good work or deed done, a benefit conferred. occ. *Acts* iv. 9. 1 *Tim.* vi. 2. On which latter text compare under *Αντιλαμβάνομαι* II.

*Eusepsia*, ω, from *eu* well, good, and *epov* a work.

To do good. occ. *Acts* x. 38.

*Eusepsis*, ε, δ, from *eusepsia*.

A benefactor. occ. *Luke* xxii. 25. See *Wetstein's* Note.

*Eudēlos*, ε, δ, η, from *eu* well, and *dero*; placed, disposed.

Rightly disposed, fit. occ. *Luke* ix. 62. xiv. 35. *Heb.* vi. 7. See *Wetstein* on *Luke* ix.

*Eudōs*, Adv. from *subus*.

1. Immediately, instantly. *Mat.* iv. 20. viii. 3. & al. freq.

It must in some passages be considered as transposed, or else be rendered as soon as. Thus *Mark* i. 10. Καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εὐθὺς οὐρανοῦς τὰς θύρας. And coming up out of the water he immediately saw the heavens opened, or, As soon as he came up out of the water he saw, &c." So ver. 29. ch. v. 36. xi. 2. See *Doddridge* on *Mark* i. 10.

*Eudus* is in like manner transposed by *Xenophon*, *Cyri Exped.* lib. ii. p. 171. edit. *Hutchinson*, 8vo. "Proxenus, the Bœotian, Εὐτότε μὲν μαίρινον ὦν, εὐθυμῶς γινώσκειν ἀπὸ τοῦ μετὰ λαοῦ παρταίειν ἱκανός, As soon as he was a stripling, desired to be a man, fit for doing great things;" and by *Lucian*, *De Merc.* Cond. tom. i. p. 495. Καὶ ὁ μὲν πρωτοῦς, Εὐτότε ἐπιστρέφοντες παρακίνας τοῦ δεσποῦ, προδραμὸν καὶ προμήνησας ἀπερχέσθαι, — And the first who overhears his master proposing (such a thing) immediately running before, and bringing information of it, returns, &c."

2. Soon, speedily. 3 *John* ver. 14.

*Eududromw*, ω, from *subus* straight, and *dromo* a course.

To come with a straight course, or run, as the sailors call it. occ. *Acts* xvi. 11. xxi. 1.

*Eudw*

Εὐθυμω, ω, from εὐθυμος.

I. To take courage, be of good courage. occ. Acta xxvii. 22, 25.

II. To be cheerful, to be in good spirits, as we say. Jam. v. 13.

Symmachus uses the particip. εὐθυμων for the Heb. לֵב טוֹב, a good or cheerful heart. Prov. xv. 15.

Εὐθυμος, σ, δ, ῥ, from εὐ well, good, and θυμος a mind.

I. Of good cheer or courage. occ. Acta xxvii. 36, Εὐθυμοὶ δὲ γενομένοι, Being encouraged.

II. Cheerful, whence the comparat. neut. sing. Εὐθυμότερον, used adverbially, More cheerfully. occ. Acta xxiv. 10.

Εὐθύνω, from εὐθύς.

To make straight, direct.

I. To make straight a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use εὐθείας ποταμοί.

II. To direct, guide, steer a ship. occ. Jam. iii. 4, Ὁ εὐθύνων, The person steering, the steersman.

Εὐθύς, Adv. from εὐ well, and θυω to rush impetuously, or from the Heb. שׁוּבָה to move swiftly, rush impetuously.

Immediately, instantly. Mat. iii. 16, (where comp. under Εὐθὺς ἴ-;) John xiii. 32. xix. 34. & al.

Εὐθύς, αἶα, υ, from εὐθύς Adv.

I. Straight, in a natural sense. occ. Acta ix. 11.

II. Straight, right, in a figurative and spiritual sense, Acta viii. 21. xiii. 10. 2 Pet. ii. 15. Comp. Mat. iii. 3.

This word in the LXX most commonly answers to the Heb. יָשָׁר straight, right.

Εὐθύτης, ῥητος, ῥ, from εὐθύς.

Rectitude, righteousness, equity. occ. Heb.

i. 8. The correspondent Heb. word in Ps. xlv. 8. is יְשׁוּעָה rightness, righteousness.

Εὐκαιρῶ, ω, from εὐ well, good, and καιρος time, opportunity.

I. To have convenient time or opportunity, to have, or be at, leisure. occ. Mark vi. 31. 1 Cor. xvi. 12. Lucian uses the verb in the same sense, Amores, tom. i. p. 1050. Ὅτι δὲ τῶν ἐπιγινόμενων αἱ λήσεις τῆς ἀνάγκης ἀφαιρέσεις ἤΤΚΑΙΡΟΤΗ ἐκινῶσιν τὴν κρίσιν—And the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better." So likewise Plutarch, whom see in Wetstein.

II. To spend, or employ, one's leisure time. occ. Acta xvii. 21.

Εὐκαιρία, ας, ῥ, from εὐκαιρῶ.

A convenient opportunity. occ. Mat. xxvi. 16. Luke xxii. 6.

Εὐκαιρός, σ, δ, ῥ. See εὐκαιρῶ.

Timely, opportune, seasonable, convenient. occ. Mark vi. 21. Heb. iv. 16.

Εὐκαιρῶς, Adv. from εὐκαιρῶς.

Opportunately, conveniently, in season. occ. Mark xiv. 11. 2 Tim. iv. 2.

Εὐκαταρῶς, α, ον, Comparat. of ευκατος easy, which from εὐ denoting easiness, and κατος labour.

Easier, more easy. Mat. ix. 5. xix. 24. & al.

Εὐλαστία, ας, ῥ, from εὐλατῶ.

Fear. occ. Heb. v. 7, where Christ is said to be εὐλατῶντος heard, and so delivered from his fear, that horrid fear, namely, which is so affectingly described,

Mat. xxvi. 37, 38. Mark xiv. 33, 34, and under which an Angel appeared from

heaven strengthening him; Luke xxii. 43.

Εὐλαστία is used in the sense of fear, not only in the LXX, Josh. xii. 24. (comp.

Wisd. xvii. 8. and εὐλατῶμαι) but also by the profane Greek writers. See Wolf-

sius and Wetstein on Heb. v. 7. And in the LXX of Job xxxv. 12, according to the

Alexandrian MS. and the edition of Aldus, we read ΟΤΙ ΕΙΣΑΚΟΤΣΗ ΑΠΟ

ὕψους ὠνόητων, And thou wilt not hear, and so deliver from, the insolence of the

wicked." The words in Heb. v. 7, may otherwise be rendered being heard from,

or on account of (comp. Act. I. 5.) his religious reverence, to God namely, (comp.

Bowyer's Conject.); but the former interpretation seems preferable. See Mark-

land in Appendix to Bowyer's Conject.

4to. Our Eng. translators in rendering it, and was heard in that he feared, seem

to have aimed at preserving the ambiguity of the original; for in that may

here mean either in (as tu) that which, or in as much as. In the margin they

have, for his piety.

II. Religious, or godly, fear. occ. Heb. xii. 28.

Εὐλατῶμαι, μαι, from εὐλατῶ.

To be afraid, to be moved, or impressed with a natural or religious fear. occ.

Acta xxiii. 10. Heb. xi. 7.

Εὐλατῶς, ος, υς, δ, ῥ, from εὐ well, carefully,

fully, and ελαβον 2 aor. of λαμβανω, or obsol. ληβω to take.

I. It properly denotes one who taketh any thing, which is holden out to him, well and carefully.

II. *Cautious, circumspect, timid, timorous.* So Philo, Life of Moses, και αμα την ουσιν ΕΤΑΑΒΗΣ ων, and being also of a timorous disposition; and Plutarch in Pericl. περι τον λαον ην ΕΤΑΑΒΗΣ, in speaking he was timorous." Comp. Wetstein on Heb. v. 7.

III. *Cautious, circumspect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2.

The LXX seem to have used ευλαβεις in a passive sense for acceptable, Lev. xv. 31, where και ευλαβεις ποιησεις answers to the Heb. צורמים, and ye shall separate. In Walton's Polyglott, however, the Greek words are rendered, et abstinentes facietis, and ye shall make them abstain.

Ευλοσω, ω, from ευ well, good, and λωσ a word.

I. To bless, as one man doth another, to express good wishes to, to wish happiness to. Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 84. Heb. vii. 1, 6, 7.

II. To bless, as man doth God, to praise, laud, celebrate, magnify. Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of praising by the purest Greek writers. See Elmer on Luke i. 64.

III. To bless, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's blessing a person implies his actually conferring happiness, whether temporal or spiritual, upon him. Acta iii. 26. Eph. i. 3. Heb. vi. 14.

IV. To bless, as Christ did the loaves and fishes, when he miraculously multiplied them, Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16.—and the infants, Mark x. 16.

Ευλογητος, υ, ο, from ευλογω.

Blessed. Luke i. 68. Rom. i. 25. ix. 5. & al. Ο Ευλογητος, THE Blessed, is used by the High Priest as a title or name of God, Mark xiv. 61, agreeably to the Jewish style. See Wolfius, Schoettgenius' edition

of Passer's Lexicon in Ευλογητος, and Bp. Pearson On the Creed, Art. II. HIS ONLY SON, p. 141, fol. edit. 1662.

Ευλογια, ας, η, from ευλογω.

I. *Blessing, wishing well, or expressing wishes of happiness, to,* Jam. iii. 10. Comp. Heb. xii. 17.

II. *Praise, eulogy, to God.* Rev. vii. 12. Comp. Rev. v. 12, 13.

III. *Praise, commendation, to man.* occ. Rom. xvi. 18. So used in the profane writers. See Wolfius on the place, and Wetstein on Mat. v. 44.

IV. *Blessing, of God.* See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. Ευλογω III. Rom. xv. 29, Εν πληρωματι ευλογιας τε ευαγγελιας τε Χριστου, In the fulness of the blessing of the gospel of Christ, i. e. "with a full and abundant blessing attending my ministerial and evangelical labours," Doddridge; or rather, according to Whitby, "with a full impartment of spiritual gifts to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτηριον της ευλογιας, The cup of blessing, i. e. the cup, or wine in the cup, which is blessed in the Eucharist, and which corresponds to the second cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being blessed by the master of the house, was likewise called The Cup of Blessing. See Bp. Pearce's Comment. on the Gospels, p. 443, and Dr. Bell On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16.

VI. *Blessing, beneficence, bounty, a bountiful present.* occ. 2 Cor. ix. 5, 6. This seems an hellenistical sense of the word; and thus ευλοια is used in the LXX for a present, answering to the Heb. ברכה, Gen. xxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 K. v. 15.

Ευμεταδοτος, υ, ο, η, from ευ denoting readiness, and παραδιδωμι to impart.

Ready to impart or distribute. occ. 1 Tim. vi. 18. M. Antoninus, cited by Wetstein, uses το ευμεταδοτον for readiness to distribute.

Ευνοω, ω, from ευ well, and νοος the mind, To be well affected or (q. d.) well minded towards, another, to be friends with him, (as we commonly express it.) occ. Mat. v. 23, where see Wetstein.

Ευνοια, ας, η, from ευ well, and νοος the mind.

Bene-

*Benevolence, goodwill.* occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS, six of which ancient, for *οφειλομεν* *ευνοιαν* have *οφειλην*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers, is approved by several learned Critics cited by *Wetstein*, to whom we may add *Bp. Pearce*, who thinks the common reading to be an interpretation only of the genuine one: and *Griesbach* receives *οφειλην* into the text.

*Ευνυχίζω*, from *ευνυχος*.

To make an eunuch, either literally by castration, or figuratively by mortification. occ. Mat. xix. 12.

*Josephus* uses this word, Ant. lib. x. cap. 2. § 2, where *Isaiah* threatens king *Hezekiah*, *της εγκυνης ΕΥΝΟΤΧΙΣΘΗΣΟΜΕΝΟΤΕ*, και απολασταντας το ανδρας ειναι, τω, Βαβυλωνιω δελευσοντας βασιλεις, that his descendants should be made eunuchs, and having lost their virility, should serve the Babylonish king."

*Ευνυχος*, ε, ο, δ, from *ευνη* a bed, (which perhaps like the Latin *unus* one, is a derivative from *εις*, *ενος*, one, alone) and *νυχ* to have, keep: unless we prefer *Eustathius's* derivation, from *ευνις* deprived, and *οχλιας* of cohabitation. *Ευνις* is used by *Homer*, Il. xxii. line 44. and *Odys.* ix. line 524, and may also be derived from *εις*, *ενος*, alone.

I. A keeper of the bed, or bed-chamber, a chamberlain. Some think it is applied strictly in this etymological sense to queen *Candace's* eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called *ανηρ* a man: But this argument seems very weak; for *ανηρ* *Αθιοψ*, according to both the Greek and Heb. idiom, is exactly equivalent to *Αθιοψ τις* (see *Raphelius*;) and surely an eunuch might be called *ανηρ*, as distinguished from a woman. The LXX use *ευνυχος* from the Heb. *שר* an officer, where we cannot well suppose any reference to castration. Comp. Gen. xxxix. 1, 7, in the LXX, and see *Heb.* and *Eng.* Lexicon under *שר*.

II. An eunuch, a man either naturally impotent, occ. Mat. xix. 12; or castrated, Mat. xix. 12. Acts viii. 27. & al. Eunuchs had anciently the charge of the bed-chamber, and the care of the women, in

the palaces of the Eastern princes (see *Esth.* ii. Dan. i.), as they still have in that part of the world to this day.

III. An eunuch, in a figurative sense, one who on a religious account mortifies his natural inclinations, and refrains even from marriage. occ. Mat. xix. 12.

See *Suicer's Thesaur.* on this word.

*Ευδοω*, ω, from *ευ* well, good, and *δος* a way, journey.

I. To give or afford a good or prosperous journey; whence *Ευδοομαι*, εμαι, pass. To have a prosperous and successful journey. occ. Rom. i. 10, where see *Κυρκε*. It is used in this sense by the LXX, Gen. xxiv. 27. for the Heb. *לדרכו* to lead in the way.

II. To prosper another, to make him prosperous. *Ευδοομαι*, εμαι, pass. To prosper, be prospered. occ. 1 Cor. xvi. 2. 3 John ver. 2, twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Jud. xv. 18, but by the profane writers, as may be seen in *Wetstein* on Rom. i. 10.

*Ευπειθης*, εος, ες, δ, η, from *ευ* denoting easiness, and *πειθω* to persuade.

Easily persuadable, easy to be persuaded or entreated. occ. Jam. iii. 17.

*Ευπεριστος*, ε, ο, η, from *ευ* well, easily, and *περιστος* surrounding, which from *περις* ημι, or *περισταμαι* to surround.

Easily surrounding or encompassing, apt to surround or encompass. This is a very difficult word, being found in no Greek writer before the time of the Apostles.

After examining various interpretations of it both ancient and modern, (which may be seen in *Suicer Thesaur. Pole Synops. Wetstein, Elmer* and *Wolffus*,) I find myself, with the two last-named

learned writers, obliged to acquiesce in the exposition *Chrysostom* gives of *ευπεριστος* by *η ευκολως περισταμενη ημας*,

which easily encompasses or surrounds us. So French *Trana. qui nous enveloppe si aisement. Diodati's* Italian *ch'è atto*

a darci impaccio, which is apt to hinder us. occ. Heb. xii. 1, where *Κυρκε*, whom

see, explains it to the same effect as *Diodati*. The particular sin here meant by the Apostle seems to be that mentioned

by *Doddridge*, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering." Compare the following

context,

context, and chap. liii. G, 14. vi. 11, 12. x. 23, 25, 36—39.

Very ingenious is the interpretation of *Wetstein*, who explains *εὐπερίστος* in a passive sense of the sin which is surrounded with so great a cloud of witnesses, who are, as it were, spectators of the christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation he proves from pertinent authorities, that both *περίστος* and *ἀπερίστος* are used passively, the former signifying surrounded, the latter not surrounded. But then he also quotes a passage from *Theopompus in Athenæus*, where *περίστος* must be understood actively (*ΠΕΡΙΣΤΑΤΟΝ βωσῶν τὴν καμὴν ποιεῖ*, by her cries she makes the village surround her, or brings it around her,"); and *Elser* observes against *Le Clerc*, that verbal adjectives of a like form in *-τος* have often an active signification. And since the Apostle joins the *εὐπερίστον ἀμαρτίαν* with *ὄγκον παντα* every weight, and describes it as something which christians are to lay aside, *Chrysostom's* exposition above-mentioned appears justly preferable to *Wetstein's*; and it seems very probable, that in this epithet *εὐπερίστον* the Apostle alludes to the long flowing garments of the ancients, which, if not put off in running a race, would (*περίσταναι*) cling about their legs, and impede their course. So *Diodati*, *Beza*, and *Piscator* in *Leigh Crit. Sacr. Comp.* under *Ἀναζώννυμι*.

*Εὐποιᾶ*, ας, ἡ, from *εὐποιᾶω* to do good, which from *eu well*, and *poiesis* to do.

*Doing good*, i. e. works of charity and mercy, beneficence. occ. Heb. xiii. 16.

*Εὐπορεῶ*, ω, and *εὐποροῦμαι*, εμαι, from *εὐπορος* \* having or possessing any thing, which from *eu well*, and *poros* (from *παρῶν* to pass through) which signifies not only † a passage through, but a mean or

method found out for doing any thing, particularly for getting money; also, gain, income, revenue.

To be able to afford, to be able, in this sense. occ. Acts xi. 29, where *Kypke* observes that the expression is elliptical, and that *χρημάτων* wealth or some such word is to be understood. He accordingly cites from *Josephus* *ΧΡΗΜΑΤΩΝ ΕΤΙΟΡΗΘΕΙΣ*, and from *Strabo* *ΧΡΗΜΑΤΩΝ ΕΤΙΟΡΟΤΝΤΑΣ*. Comp. also *Elser* and *Wetstein*.

It is used by the LXX for the Heb. *נָשַׁח* to reach, attain to, Lev. xxv. 26, 49; for the Heb. *נָשַׁח* to find, obtain. Lev. xxv. 28.

*Εὐπορία*, ας, ἡ, from *εὐπορος*, which see under *Εὐπορεῶ*.

Substance, maintenance, livelihood, means, opes, facultates. occ. Acts xix. 25.

*Εὐπρεπεία*, ας, ἡ, from *εὐπρεπής*, εος, ες, ὅ, ἡ, which from *eu well*, and *πρεπῶ* to be beautiful, to become.

Beauty, pleasing form. occ. Jam. i. 11.

*Εὐποσδεκτός*, ος, ὁ, ἡ, from *eu well*, and *ποσδεκτός* accepted, acceptable; which latter word is used by the LXX, Prov. xi. 20, and is derived from *ποσδεχέσθαι* to receive, accept.

Well accepted, acceptable. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. v.

The word is applied in the same sense by *Plutarch*, (see *Wetstein*), and by *Clement*, 1 Cor. § 35, 40. edit. *Russel*.

*Εὐποσδεσπός*, ος, ὁ, ἡ, καὶ το—ον, from *eu* intens. and *ποσδεσπός*, an assessor, a constant attendant, also assiduous, which from *προς* near, hard by, and *ἐδρα* a seat. Constantly attending, whence the name. *Εὐποσδεσπός*, το, used as a substantive. Constant, or continual, attendance. occ. 1 Cor. vii. 35. Comp. *εὐποσδεσπῶν*. But observe that in 1 Cor. vii. 35, many MSS, five of which ancient, read *εὐταπεσπός* to the same sense. And this reading is embraced by *Bp. Pearce*, whom see, and by *Griesbach* received into the text.

*Εὐπροσώπῳ*, ω, from *eu well*, and *προσώπων* a face, appearance.

To make a fair appearance, or shew. occ. Gal. vi. 12.

*niss comparandæ*. *Eurip.* pro quo & absolutè *πρὸς* dicitur apud *Aristot.* *Rhet.* 1. & *Polit.* lib. i. cap. 7. Interdum pro quæstu usurpatur, ut apud eundem in *Polit.* significat & reditus, proventus, obventio; rectigal apud *Aristoph.* in *Vesp.* *Scapula*.

The

\* *Kypke* remarks, that *Musonius in Slobæus*, serm. viii. p. 476, confirms this sense by distinguishing between *εὐπορος* and *πλουσιος* the rich. "Some men, when they cannot pretend poverty, ἀλλ' ἔτιοποι χρημάτων οἷος, τινες δὲ καὶ πλουσιαι, but who are possessed of property, and some even rich, yet go so far as not to bring up their younger children *ἵνα, τα πρῶτα μὲν ἔτιοποι μᾶλλον*, that the elder may be better provided for."

† *Προς* transitus, trajectus—item ratio excogitata aliquid efficiendi: ut *πορος* *χρημάτων* ratio pecu-

The Greek writers often use the adjective *ωσπερσωτος* for *specious*, *appearing fair or well*. For instances see *Wolfius*, *Wetstein*, and *Kypke*.

#### ETPEΩ, ω.

*To find*. An obsolete V. which may not improbably be derived from Heb. *נמח* the *light*, either because *to find* is, as it were, *to bring things to light*, or because the *light* itself searcheth and *findeth out* all things. (See Job xxv. 3. Ps. xix. 6.) From *ευρω* we have in the N. T. 1st fut. *ευρησω*, perf. *ευρηκα*, 1 aor. pass. *ευρεθην*, 1 fut. *ευρεθισομαι*, 1 aor. mid. particip. *ευραμενος* (Heb. ix. 12.) by syncope for *ευρησαμενος*; if it should not rather be deduced from the obs. *ευρω*, 1 aor. *ευρα*, 1 aor. mid. *ευραμην*, particip. *ευραμενος*. See under *Ευριστω*.

*Ευριστω*, from the obs. *ευρω*, or *ευρω*.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by *Xenophon* and *Demades*, cited by *Kypke*.

III. *To find without seeking, or by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. xxiv. 46. xxvi. 40. Comp. Luke xvii. 18, (which *Elmer*, *Wolfius*, and *Campbell* understand interrogatively, as the preceding verse) Phil. iii. 9.

V. *To find, obtain, get*. Luke i. 30. ix. 12. John x. 9. Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So *Lucian* Reviv. tom. i. 396. *Μελις γὰρ ἘΤΡΟΜΗΝ πολλὰ ἱκετεύας*, I could, however, scarcely obtain with many entreaties." See also *Wetstein* and *Kypke* on Heb. ix. 12, and *Kypke* on Rom. iv. 1.

VI. *To find the price or value of any thing by computation*. Acts xix. 19. *Xenophon* applies the V. in the same sense. See *Raphelius* and *Wetstein*. So *Herodotus*, lib. viii. cap. 28. *ἘΤΡΟΝ λογιζομενος*—*I found by computation*—

VII. *To save, preserve*. Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able*. Rom. viii. 18, where *Kypke* cites *Plutarch*, *Pausanias* and *Arrian* using it in a like view.

IX. *Ευρισκομαι*, Pass. *To be found*, i. e. *to be*.

In this sense it is frequently applied in the LXX for Heb. *נמצא*, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where *Campbell* translates *Ευρεθη εν γαστρι σπαρα*, by *She proved to be with child*.<sup>\*</sup> Comp. Phil. ii. 8. Acts v. 39. Rev. xviii. 21, where see *Vitringa* and *Kypke* on Mat.

*Ευροκλυδων*, ανεος, δ.

*Euroclydon*, a *tempestuous wind*; usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N.E. round by the N. to the S.E. The *great wind*, or *mighty tempest*, or *vehement east wind*, described by the prophet *Jonah*, ch. i. 4. iv. 8, appears to have been one of these *levanters*.<sup>\*</sup> *Ευροκλυδων*, according to the annotations of *Erasmus*, *Vatibus*, and others, is said to be vox *hinc ducta quod ingentes excitet fluctus* (a word derived from its exciting *great waves*), as if these commentators understood it to have been, as *Plavorinus* writes it (*in voce Τυφων*), *Ευροκλυδιων*†, and as such compounded of *ευρος* (*latus*, *amplus*, *broad*, *large*, &c.), and *κλυδων* (*fluctus*, *a wave*). But rather, if an etymology is required, as we find *κλυδων* used by the LXX (*Jonah* i. 4, 12.) instead of *νεφ*, which always denotes a *tempest*, as I conjecture, properly so called, *Ευροκλυδων* will be the same with † *Ευρος κλυδων*, i. e. *an eastern tempest*, and so far express the very meaning that is affixed to a *levanter* at this time." Thus Dr. *Shaw*, *Travels*, p. 330, and Note, where the reader may meet with further satisfaction on this subject, and may find the common reading *Ευροκλυδων* sufficiently defended in preference to that of the *Alexandrian* MS, *Ευρακλυδων*, though favoured by the *Vulg.* version, *Euroaquilo*, and embraced by *Grotius*,

\* The winds in *Jonah*, however, appear to have been miraculous.

† One MS. cited by *Wetstein* and *Griesbach* reads so.

‡ *Ευρος*, the east wind, is, by the way, from the Heb. *רוח* the *light*, which rises in that part of the heavens.

*Claver*,

*Cluver, Le Clerk, and Bentley.* The ancient Syriac version has ܡܬܬܪܢܐ. See also *Wetstein, Doddridge, and Bowyer's Conject.* on the text. Comp. Ps. xlviii. 7. Ezek. xxvii. 26.

*Ευρηχωρος*, ε, δ, η, from \* *eurus* broad, and *χωρος* a place.

Broad, roomy, spacious. occ. Mat. vii. 13.

*Ευσεβια*, ας, η, from *ευσεβης*.

I. *Devotion, piety towards God.* Acts iii. 12.

1 Tim. ii. 2. 2 Pet. i. 6, 7.

II. *Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it.* (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8, vi. 6. Comp. 1 Tim. iii. 16.

*Ευσεβω*, ω, from *ευσεβης*.

I. *To exercise piety or true religion.* Comp.

*Ευσεβια* II. occ. 1 Tim. v. 4, where observe that *την—οικον* is governed of the preposition *κατα* understood. So *Elser* cites from *Isocrates* in *Nicocle*, § 35, *ΤΑ παρι τῆς Θεῆς ΕΤΣΕΒΟΤΜΕΝ* †. See more in *Elser* and *Wolfius*.

II. Transitive, governing an Accusative.

*To worship religiously.* occ. Acts xvii. 23. So *Euripides* and *Plutarch*, cited by *Wetstein*, *ΕΤΣΕΒΟΤΣΙ ΤΟΤΣ ΘΕΟΤΣ*, and *ΕΤΣΕΒΕΙΝ ΘΕΟΤΣ*."

*Ευσεβης*, ες, ες, δ, η, from *eu* well, and *σεβωμαι* to worship.

*Devout, pious, religious, godly.* occ. Acts x. 2, 7. xiii. 12. 2 Pet. ii. 9.

*Εουσεβας*, Adv. from *ευσεβης*.

*Piously, religiously; godly.* occ. 2 Tim. iii. 12. Tit. ii. 12.

*Ευσημος*, ε, δ, η, from *eu* well, and *σημα* a sign.

*Significant, intelligible, easy to be understood.* occ. 1 Cor. xiv. 9, where see *Wolfius* and *Wetstein*.

*Εουσπλαγχος*, ε, δ, η, from *eu* well, and *σπλαγχον* a bowel, which see.

*Of tender bowels, tender-hearted, tenderly*

\* *Scapula* remarks, that this word may seem to be composed of *eu* well, and *ηω* to flow, so as to be spoken properly of a broad and well-flowing river, as in *Homer*, II. vi. line 508.

*Ευδωκας λυθου* ΕΥΡΕΙΟΝ ποταμους.

That us'd to bathe in the wide-flowing stream.

Comp. II. v. line 545. II. xxi. line 1.

† *Isocrates* has a very similar expression in *Demon.* § 7, *Πρωτον μιν εν ΕΥΣΕΒΕΙ ΤΑ πρὸς τῆς Θεῆς*—

*compassionate* ‡. occ. Eph. iv. 32. 1 Pet. iii. 9. So also in *Clement*, 1 Cor. § 29. *Εουσπλαγχος* is used in *Sophocles*, and *Εουσπλαγχια* in *Euripides*; but in those writers both these words denote *strength of mind, high-spiritedness.* See *Wolfius* on Eph. iv. 32. But *Chrysostom*, cited in *Suicer's Thesaur.* under *Εουσπλαγχισμας*, applies the particip. *εουσπλαγχισματος* in the sense of *tenderly compassionate*; and *Symmachus* uses *ασπλαγχος* for the Heb. *רַחוּם* *cruel*, Prov. xvii. 11, and so doth another *Hexaplar* version for *רַחוּם*, Deut. xxxii. 33. Comp. under *Σπλαγχον* II.

*Ευσχημονως*, Adv. from *ευσχημων*.

*Honourably, gracefully, decently.* occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Thess. iv. 12.

*Ευσχημοσυνη*, ης, η, from *ευσχημων*.

*Comeliness.* occ. 1 Cor. xii. 23.

*Ευσχημων*, ονος, δ, η, from *eu* well, good, and *σχημα* form, fashion, mien.

I. Spoken of persons, *Honourable, respectable, reputable.* occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See *Wetstein* and *Kypke* on Mark.

II. Of things or actions, *Decent, becoming, comely.* occ. 1 Cor. vii. 35. xii. 24.

*Ευλονω*, Adv. from *ευλονος* intense, from *eu* intens. and *τελονω* perf. mid. of *τενω* to stretch, strain.

*Intensely, vehemently, strenuously.* occ. Luke xxiii. 10. Acts xviii. 28.

*Ευλαπεια*, ας, η, from *ευλαπιδος*, which is derived from *eu* easily, and *ελαπεν* 2 aor. of *τραπω* to turn, and properly signifies one who can || *easily or readily turn* his discourse, and accommodate it to the present occasion, for the purpose of exciting mirth or laughter; a wit; but since such persons are very apt to deviate into buffoonery, and scurrility, hence *ευλαπιδος* is sometimes used in a bad sense for a buffoon, a scoffer, a sneerer. So *Isocrates* in *Areopag.* joins the *ευλαπιδες* with *τῆς στωπῆς δυναμενους*, those who are expert in scoffing." And *Aristotle*, *Οι βωμολοχοι ευλαπιδες προσεδραυονηαι*, *Buffoons* are called *ευλαπιδες*."

‡ *Notat.*—*esse qui ex imis visceribus, aut ex corde plane medullitibus miserorum misereantur, eorumque calamitatibus vehementissime afficiantur.*" *Illyr.* in N. T. in *Leigh's Crit. Sacr.*

|| "Ευλαπεια—παρε το ΕΥ ΤΡΕΠΕΣΘΑΙ εν τῷ λῶνι υφ'ηαι." *Etymol. Mag.*

T

I. In



I. In a good sense, *Wit, pleasantry, facetiousness, merriment*. So used by *Plato*.

II. In a bad sense, *Buffoonery, scurrility, satirical or obscene jesting*; for, from the tenour of the Apostle's discourse, he seems particularly to allude to this last. (See *Hammond*.) So *Herychius* explains *εὐφρασία* not only by *καρδής* levity, and *μαρολογία* foolish talking, but also by *αἰσχρόλογία* filthy or obscene talking. occ. Eph. v. 4. See *Wetstein* and *Elmer* on the place.

Εὐφημία, ας, ἡ, from *εὐφημος*.

Good report. occ. 2 Cor. vi. 8.

Εὐφημος, υ, δ, ἡ, from *εὐ* well, good, and *φημη* report, fame.

Of good fame or report, reputable. occ. Phil. iv. 8.

Εὐφορεῖω, ω, from *εὐ* well, and *φορεῖω* to bear. To bear or bring forth well or plentifully. occ. Luke xii. 16. The verb or participle is used by *Hippocrates* and *Josephus*, cited by *Kypke*, as the nouns *εὐφορος* and *εὐφορία* are by others of the Greek writers.

Εὐφραίνω from *εὐ* well, and *φρην* the mind. To rejoice, make joyful in mind.

I. In a good and spiritual sense, To rejoice, make joyful. occ. 2 Cor. ii. 2.

Εὐφραίνομαι, Pass. To be glad, joyful. Acts. ii. 26. Rom. xv. 10. Gal. iv. 27.

II. Εὐφραίνομαι, Pass. To be joyful, rejoice, be merry. In a natural and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19, Εὐφραίνουσιν—λαμπρῶς Living in jovial splendour." The Greek beautifully implies that this worldling not only indulged himself in dainty meals, rich wines, music, singing, and the other articles of luxury, but that he did all this in an elegant, sumptuous, and splendid manner. And observe further on Luke xvi. 19, that our Lord having reprov'd the hypocrisy and erroneous tenets of the *Pharisees*, ver. 15, 18, who were covetous, and who, as *Josephus*, one of that sect, tells us, Ant. lib. xviii. cap. 1. § 3, τὴν διαίταν ἐξευέλυσιν, ἔθεν ἐς το μαλακώτερον ἐνδιδόντες, lived sparingly, and indulged in no luxury," proceeds now, under a parable representing a rich self-indulgent Epicurean *Sadducee* (see *Josephus*, Ant. lib. xiii. cap. 10. § 6.), to

warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical *Pharisees* and to the openly impious *Sadducees*, the doctrine of a future state of happiness or misery after death. See also *Wetstein*, and comp. under *Σαδδουκαῖοι*.

Εὐφροσυνή, ης, ἡ, from *εὐφρων* joyful, glad, which from *εὐ* well, and *φρην* the mind. Joy, joyfulness, gladness. occ. Acts ii. 28. xiv. 17.

Εὐχαριστῶ, ω, from *ευχαριστος*.

To thank, give or return thanks, be thankful. See Mat. xv. 36, and *Wetstein* and *Kypke* there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25, for *ευχαριστῶ τῷ Θεῷ*, two ancient MSS, with the Vulg. read ἡ χάρις τῷ Θεῷ; and one ancient MS, with two later ones, have *χαρίς τῷ Θεῷ*; and this latter reading *Griesbach* marks as perhaps preferable to the common one. In 1 Cor. xiv. 18, "I find that the Alexandrian and other good MSS [four ancient, and two later ones, *Wetstein* and *Griesbach*] and the Syr. Copt. and Ethiop. versions leave out *με*: I render this place therefore thus, I give thanks to God, speaking in more foreign languages than you all. St. Paul used *ευχαρισεῖν* in the two preceding verses for giving thanks in the public service of the church, and so it means here, as I think." Bp. *Pearce*, whose interpretation is embraced and enforced by *MacKnight*, whom see.

Εὐχαριστοῦμαι, σπαι, Pass. To be acknowledged with thanks, or thanksgiving. occ. 2 Cor. i. 11.

Εὐχαριστία, ας, ἡ, from *ευχαριστος*.

Thankfulness, giving of thanks, thanksgiving, whether to man, as Acts xxiv. 3.—or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. & al. freq.

Εὐχαριστός, υ, δ, ἡ, from *εὐ* well, and *χαρίς* thanks.

Thankful, grateful. occ. Col. iii. 15.

Εὐχῇ, ης, ἡ, from *εὐ* well, and *χεῖω* to pour out.

I. A prayer poured forth to God. occ. Jam. v. 15.

II. A vow. occ. Acts xviii. 18, (where see *Doddridge*.) xxi. 23. In this latter sense it is not only frequently used by the LXX (for the Heb. נָדָה a vow), but also by the profane writers. See *Scapula*.

Εὐχε-

*Eυχομαι*, from *ευχη*.

I. *To pray to God.* occ. Jam. v. 16. Comp. 2 Cor. xiii. 7. 3 John. ver. 2.

II. *To wish.* occ. Acts xxvi. 29. xxvii. 29. Rom. ix. 3, (where see *Bowyer*.) 2 Cor. xiii. 9. *Raphael* remarks on Acts xxvi. 29, that *Xenophon* in like manner joins *ευχομαι* with a dative, as *Cyropæd.* lib. ii. ΕΤΗΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ *τα αθανα*, *Praying to the gods for good things*; and lib. vii. 'Οι δὲ ΕΤΗΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ—They having *prayed to the gods*—" So the text may be rendered, *I could pray to God, that, &c.*" See other instances in *Kypke*.

*Ευχρηστος*, *υ*, *δ*, *η*, from *ευ well*, or *intens.* and *χρηστος useful*.

*Useful, very useful.* occ. 2 Tim. ii. 21. iv. 11. *Philem.* ver. 11.

*Ευψυχος*, *ω*, from *ευψυχος courageous*, which from *ευ well*, and *ψυχη the soul*, *mind*.

*To be of good courage, or comfort.* occ. Phil. ii. 19; where *Kypke* cites *Josephus* using this V. Ant. lib. xi. cap. 6. § 9, concerning *Artaserxes* or *Ahasuerus*, who, *την Εσθηρα ΕΤΥΥΧΕΙΝ και τα κρειττω προσδοκων παραδάρρυνεν*, encouraged *Esther to be of good comfort, and to expect better things.*"

*Ευωδια*, *ας*, *η*, from *ευ well*, *good*, and *ωδια perf. mid. of ολω to smell*.

*A good smell, a good odour.* occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. The phrase *οσμαν ευωδιας*, *a sweet-smelling savour or odour*, is very frequently used by the LXX for the Heb. מרינן ריח *a savour or odour of rest*, which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28.

*Ευωνυμος*, *α*, *δ*, *η*, from *ευ well*, *good*, and *ονυμα Æolic for ονομα, a name*.

I. *Of a good name, having a good or fortunate name.* Thus used in *Lucian*.

II. *The left*, as opposed to the right. Εξ *ευωνυμων* (*μερων parts*, namely), *On the left side.* Mat. xx. 21. xxv. 33. & al. Καταλιποντες αυτην *ευωνυμον*, *Leaving it on the left.* Acts xxi. 3; so *Welstein* cites from *Lucian*, speaking of navigators, Την Κρητην ΔΕΞΙΑΝ λαζοντες, *Leaving Crete to the right.*—Τον—*ευωνυμον*, *The left, foot namely*, Rev. x. 2.

As to the reason of this latter signification, the left side was by the Greeks superstitiously reckoned of *evil omen*, and it was part of the same superstition to call such things by more *auspicious* names; and what could be more auspicious than *ευωνυμος*? This, therefore, they used for the left side, in the same manner as they styled the *Infernal Furies*, *Ευμνιδες* the good-natured goddesses. See more on this subject under *Αριστος*.

*Εφαλλομαι*, from *επι upon*, and *αλλομαι to leap*.

*To leap upon.* occ. Acts xix. 16.

*Εραπαξ*, Adv. from *επι upon*, *at*, and *απαξ once*.

1. *Once, once for all.* occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. *At once.* occ. 1 Cor. xv. 6.

*Εφεσιος*, *η*, *ον*, from *Εφεσος Ephesus*, the name of a city, the metropolis of *Ionis*, a country of *Asia Minor*.

*Of Ephesus, Ephesian.* occ. Rev. ii. 1.

*Εφεσιος*, *α*, *ον*, from *Εφεσος Ephesus*.

*An Ephesian*, occ. Acts xix. 28, 34, 35. xxi. 29.

*Εφευριτης*, *α*, *δ*, from *εφευρισκω* or *εφευρεω* *to invent*, which from *επι intens.* and *ευρισκω* or *ευρω to find*.

*An inventor.* occ. Rom. i. 30. *Anacreon* uses this word, Ode xli. line 3, where he calls *Bacchus*, τον ΕΦΕΤΡΕΤΗΝ *χορηγίας*, *the inventor of the choral dance.*"

*Εφημερια*, *ας*, *η*, from *εφημερος daily*, *lasting one day*.

I. Properly, *A daily course, a ministration lasting a day.* So *Suidas*, 'Η της ημερας λαιλαργια."

II. *A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration.* occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 K. xi. 5—7, that these courses of the Priests were weekly, or of seven days each, and began and ended on the Sabbath.

In the LXX this word sometimes answers to the Heb. מוקלן *divisions, distributions*, of the Priests or Levites namely, but most properly to the Heb. משרת *charge, ministry*. See 2 Chron. xxxi. 16.

Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.

Josephus has the same phrase as St. Luke, ch. i. 5, when he calls *Mattathias* 'ΙΕΡΕΤΕ ΕΞ ΕΦΗΜΕΡΙΑΣ ἱωαριζος, a priest of the course of Joarib. Ant. lib. xii. cap. 6. § 1. (comp. 1 Mac. ii. 1.) And in his *Life*, § 1, he applies Εφημερις in the same sense: My descent, says he, is not only from the priests, ἀλλὰ καὶ ἐκ τῆς πρώτης ΕΦΗΜΕΡΙΔΟΣ τῶν εικοσι-ἑσσεσίων, but also from the first course of the twenty-four."

Εφημερος, α, δ, ῥ, from *ex for*, and ἡμερα a day.

Daily, sufficient for a day. occ. Jam. ii. 15. See *Wolfius* and *Wetstein* on the place.

Εφικνεσθαι, εμαι, from *επι unto*, and *ικνεσθαι to come*, which see under Αφικνεσθαι.

To come, or reach unto. occ. 2 Cor. x. 13, 14.

Επιστημι, from *επι by*, near, or upon, and *στημι to stand*.

I. To stand by or near, to present oneself. Luke xxiv. 4. Acts xxii. 13, 20. xxiii. 11. Comp. ch. x. 17. xii. 7. Luke ii. 9. This word is applied by St. Luke to heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in *Raphelius* on Acts xxiii. 11, and in *Wetstein* on Luke ii. 9.

II. Implying local motion, To come in, or near. Luke ii. 38. x. 40.

III. To come upon, implying hostility, Acts iv. 1. vi. 12. xxiii. 27. To assault. Acts xvii. 5.

IV. To come upon suddenly and unexpectedly. Luke xxi. 34. 1 Thess. v. 3.

V. To be instant, imminent, at hand. 2 Tim. iv. 6.

VI. To be instant, urge. 2 Tim. iv. 2.

VII. To be present. occ. Acts xxviii. 2. So *Polybius* has τὸν ΕΦΕΣΤΩΤΑ ζῶον for a present surrounding darkness. See *Raphelius*.

ΕΦΦΑΘΑ, Heb.

Εφφάθα, that is, Be thou opened. It may be considered either as the 2d pers. sing. imperat. of Niph. פתח, or rather of Hith. פתחת (the ה being in pronunciation softened into ב) from the V. פתח to open. The ancient Syriac version

expresses it by the Hith. form, פתחת occ. Mark vii. 34.

Εχθρα, ας, ῃ, from *εχθρος*.

Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. Jam. iv. 4. Eph. ii. 15, 16, where see *Macknight*.

In these two last texts it denotes the cause or occasion of enmity.

Εχθρος, α, δ, or *εχθρος, α, or*, from *εχθος hatred*, enmity, which from *ερχομαι to adhere* (say some), because hatred is apt to adhere to the mind, and become inveterate: or may not *εχθος* be rather deduced from the Heb. שׂוֹאֵת to loathe, nauseate, with ה emphatic prefixed?

I. In an active sense, An enemy, adversary. See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18.

II. In a passive sense, A person hated or rejected as an enemy. Rom. v. 10. xi. 28. In this latter view *Homer* applies the word, Il. ix. line 312. & al.

ΕΧΘΡΟΙ γὰρ μοι κείνος ἦν, αἷμα σπύλον

Ὅς κ' ἔειπεν μοι κενὸν ἐν φρεσίν, ἀλλο δὲ βῆζον.

Who dares think one thing and another tell  
"By me's detested," as the gates of hell.

POPE.

Εχιδνα, ης, ῃ, from the masc. *εχίς, ιος, δ*, the male viper, which may be deduced either from *ερχομαι to adhere* (as Acts xxviii. 3. comp. *καβαλίω*), or from Heb. נָחָשׁ, Hiph. of נָסַח to smite.

I. A viper, properly the female. occ. Acts xxviii. 3.

II. Γεννηματα *εχιδνών*, Offspring of Vipers, i. e. a wicked brood of wicked parents (comp. Acts vii. 51.), with particular allusion to their father, the devil, that old serpent. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 10; and see *Bochart*, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.

ΕΧΩ, perhaps from the Heb. *py to confine*, compress, if it be not rather derived from the obsol. *εχσω*, which see.

I. To have, in almost any manner. Mat. iii. 9. 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. & al. freq.

On Tit. ii. 8, see *Wetstein*, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9.

• My heart detests him.

POPE observe,

observe, that many MSS, six of which ancient, several ancient versions, and eight printed editions, have *σεχομεν*; which reading is accordingly approved by *Mill* and *Wetstein*, and by *Griesbach* received into the text.

- II. *To have, possess.* Mat. iii. 4. xii. 11. xiii. 9. 44. Acts xxiv. 16. & al. freq. Mat. xiii. 12, *But whosoever hath not, from him shall be taken away even that he hath.* As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. *Macknight*, that *Juvenal* has used a parallel one, Sat. iii. lin. 208, 209,

*Nil habuit Codrus; ——— & tamen illud  
Perdidit, infelix, totum nil: ———*

*Codrus had nothing; yet, poor wretch! he lost  
That nothing.*

See also *Wetstein*; and comp. 1 Cor. xi. 22, *τις μη εχοντας the poor.* So in *Aristophanes*, *Plut.* line 595, *τις εχοντας* means *the opulent, or rich.* Comp. *Kypke* on Luke viii. 18.

- III. *To have, as a wife.* Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18.

- IV. *To have, obtain.* Mat. v. 46. vi. 1. Rom. i. 13, where see *Kypke*.

- V. *To hold, retain.* 1 Tim. i. 19. iii. 9.

- VI. *To hold, esteem, count.* Mat. xiv. 5. xxi. 26. Mark xi. 32. Acts xx. 24. *Wetstein* on Mat. xiv. 5, cites *Isocrates* applying the V. in the same sense. See also *Kypke*. So Luke xiv. 18, 19, *Εχς με παρητημενον* may be rendered, *Reckon me excused.* The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See *Wolfius*.

- VII. *To have in one's power, to be able, can.* Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. *Kypke* on Mark shows that *εχς* is used in this sense with *δ, δ, τι, ως* and the like by the best Greek writers.

- VIII. *To seize, possess, as trembling and astonishment.* Mark xvi. 8. The best Greek writers apply *εχς* in like manner. See *Wetstein*, and *Homer* II. vi. line 137, and II. xviii. line 247, and for other instances, see *Kypke*.

IX. Joined with an Adv. it may be rendered, *To be.* Acts xii. 15, ΟΤΩΣ ΕΧΕΙΝ, *To be so, Ita se habere, comp.* Acts vii. 1. xvii. 11; Πως εχς, *How they are, or fare,* Acts xv. 36; especially with Adverbs expressing an affection of body or mind, thus Κακως εχς, *To be ill, sick,* Mat. iv. 24. viii. 16. & al. Εργατως εχς, *To be at the last extremity,* Mark v. 23; Καλως εχς, *To be well,* Mark xvi. 18; Κομψοτερον εχς, *To be better, to amend in health, to recover,* John iv. 52; Ετοιμως εχς, *To be ready,* Acts xxi. 13. In these phrases *εαυτον, εαυτην, εαυτο, him—her—or it—self,* are understood; or else in the four former we may supply *σωμα the body,* which is expressed by *Χενοφον*, *Memor. Socrat. lib. iii. cap. 12. § 1.* ΤΟ ΣΩΜΑ κακως εχοντα. See also the passages cited by *Wetstein* on *Μαλαχιαν*, Mat. iv. 23. To this sense of *being* belongs also the expression *το νυν εχον for καλα το νυν εχον*, i. e. *πραγμα or χρημα, ut nunc se res habet*, as the case is at present. Acts xxiv. 25. So in *Tobit* vii. 11, αλλα ΤΟ ΝΥΝ ΕΧΟΝ ηδως γινε; *nevertheless for the present be merry.* This phrase is very usual in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxiv. 25.

X. With words expressive of time. *To be.* John viii. 57, Πεντηκοντα εη παω εχς, *Thou art not yet fifty years, literally, Thou hast not yet fifty years.* Thus the French would say, *Vous n'avez pas encore cinquante années.* So *Josephus*, Ant. lib. i. cap. 11. § 2, speaking of Sarah, has the phrase. Αυτης μιν εννηχοντα ΕΤΗ ΕΧΟΤΗΣ, *She being ninety years old.* John v. 5, Τριακοντα οντω εη εχων εν τη ασθενεια, *Being thirty-eight years, in an infirmity, or infirm.* John v. 6. Γινος οτι παλιν ηδη χρονον εχει, *Knowing that he had been now a long time (in that condition, namely.)* John xi. 17, Τεσσαρας ημερας ηδη εχοντα εν τω μνημειω, *Who had been now four days in the tomb; on which text Raphaelius cites the similar passages from Arrian Epictet. lib. ii. cap. 15, ΗΑΗ ΤΡΙΤΗΝ ΗΜΕΡΑΝ ΕΧΟΝΤΟΣ αυς της αποχης, He being now in the third day of his abstinence from food, i. e. having now abstained till the third day;* and, ΗΑΗ δε ΤΡΙΤΗΝ ΗΜΕΡΑΝ

αὐτῷ τὰ πλὴς EXONTI καταβιβάζεται, *When he was now on the third day of his voyage it was told him.*" John ix. 21, *Ἄνθρωπος ἡλικίαν ἔχει, He has age, he is of proper or sufficient age.* Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, lib. iii. cap. 14, and 16, uses the expression, *Τὴν αὐτὴν ἡλικίην ΕΧΕΙΝ, To be of the same age.*"

XI. Of space. *To be distant, for ἀπὸ χω.* Acts i. 12; where however the learned and accurate Kypke remarks, that no one has yet proved that *ἔχειν* is ever used by the Greek writers for *ἀπὸ χω* *to be distant.* According to a hint therefore of Alberti on Luke xxiv. 13, he is rather inclined to refer *Σαββάτου ἔχον ὄδον* to the mountain itself, q. d. *a sabbath day's journey in height*; and he observes that *ἔχειν* in Greek often relates to magnitude or size. A sabbath day's journey is about eight stadia, or one English mile; and in the *Complete Syst. of Geography*, vol. ii. p. 124, col. 1, we read that "*Mount Olivet—is reckoned near a mile in height.*"

XII. For the phrases *ἀναγκὴν ἔχειν, ἐν γαστρὶ ἔχειν, νόμον ἔχειν, &c. &c.* See *Ἀναγκὴ Γαστρ., Νόμῳ, &c. &c.*

XIII. *Εχομαι, Pass. \* To adhere to, be conjoined or connected with, q. d. To be holden by.* It governs a genitive case, occ. Heb. vi. 9, *Εχομενα σωτηρίας, Things which are conjoined, or connected, with salvation.* So Lucian Hermotim. tom. i. p. 601, *Παραπολυ γὰρ ταυτ' ἀμεινω καὶ ΕΛΠΙΔΟΣ ἢ μικρὰς EXOMENA λείψεις, What you say is much better, and connected or accompanied with no small hope.*" And *Ælian* in *Elsner*, *Πολλὰ προσέτατε καὶ ἐπιπονα καὶ ΚΙΝΔΥΤΝΩΝ EXOMENA τῶν ἐσχατῶν, He commanded many things which were both laborious, and joined or accompanied with the greatest dangers.*" See more in *Elsner* and *Kypke*.

XIV. *Εχομαι, Pass. To adjoin, be next in place.* occ. Mark i. 38. *Τὰς ἐχομενάς κωμοπολεις.* The adjoining, neighbouring, or next towns. So *Josephus*, Ant.

lib. xi. cap. 8. § 6. *Τὰς EXOMENΑΣ πολεις.* See also *Elsner*, *Raphelius*, *Wetstein* and *Kypke* on Mark, who cite other instances of the like application of the word in the Greek writers.

XV. *Εχομαι, Pass. To be next, or immediately following in time.* occ. Luke xiii. 33. Acts xx. 15, *Τῇ ἐχομένῃ, On the next, ἡμέρᾳ day* namely, which is expressed Acts xxi. 26. So *Polybius*, *Τῇ EXOMENῃ, and Τῇ EXOMENῃ* *ἡμέρᾳ.* See *Elmsler*, and comp. 1 Mac. iv. 28.

ΕΩΣ, An Adv. of time and place, derived from *ὤς, as, when*, by prefixing the Attic *ς.* It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neut. article gen. *ς.*

1. Of time, *Until, unto.* It generally imports the *mere interval of time* to a certain term named, so as to *exclude* the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40, & al. But it is also sometimes intermediate, and signifies an interval, so as *not necessarily to exclude* the time following. Thus when it is said, Mat. i. 25, *And he knew her not ἕως ἣ* (which by the way, is for *ἕως χρόνου, &c.* i. e. *ἕως ᾧ*) *until she brought forth her first-born son*, it by no means follows from hence that he knew her afterwards. Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Isa. xxii. 14.

2. *While, whilst.* Mat. xiv. 22. Mark vi. 45.

3. Of place, *Unto, even unto.* Mat. xxiv. 23, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42. Acts ix. 38.

Εως εἰς, *Even unto, as far as.* Luke xxiv. 50. *Wetstein* cites the same phrase from *Polybius* and *Ælian*.

4. Of state, *Unto, even unto.* Mat. xxvi. 38.

5. Of number, *Even, so much as.* Rom. iii. 12. This seems an *hellenistical* sense; the word is thus used by the LXX, Ps. xiv. 3. liii. 3, answering to Heb. *עַד עַד* *even*.

6. Εως αν, with a Subjunctive Mood, *Till, until*, whether excluding the time following, as Mat. ii. 13. x. 11, 23, & al. —or not, as Mat. v. 18. xii. 20. & al.

7. Εως ὅς. See *Ὅς.*

\* "Præmonito—Tyrones, quantumvis variis sint significationes (huius verbi ἔχου) eas tamen omnes primariam notionem redolere, quæ est ad-hæreere; constructur tunc cum generandi casu." *Hoegeveen* in *Vigeri* Idiotiam. in voc.

## Z.

Z A Ω

Z A Ω

**Z, ζ, Zeta.** The sixth of the more modern Greek Letters, but the seventh of the ancient, in which F, Ϝ, βau, (whence the Roman F, f,) corresponded to the oriental *Vau*: hence as Ϝ is still used for the *σισιγμα*, or numerical character of six, so is ζ for seven. Zeta then in the Cadméan alphabet answers to the Hebrew and Phœnician *Zain* in form, order, and power; but it's Greek name seems to be corrupted from that of it's sister sibilant Ϝ, *Zaddi*, or *Jaddi*, and to be softened into *Zeta*, in order to chime with the names of the two following letters *Eta* and *Theta*.

*Zau*, ζω, ζῆς, ζῆ, &c.; from ζω to be warm.

I. To live, have life, be alive, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22, & al. freq. Comp. Mark xvi. 11. Luke xxiv. 23. Acts i. 3. Rev. ii. 8.—spiritually, Gal. ii. 20.—eternally, Luke x. 28. John vi. 58.—spiritually and eternally together, John vi. 57. Rom. i. 17. Gal. iii. 12.

Luke xx. 38, Παντες γαρ αυτω ζωσιν. Therefore (comp. γαρ 4.) all (the faithful) live with respect to him. God considers them not as dead but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the *Treatise concerning the Maccabees* ascribed to *Josephus*, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, "since they knew *ὅτι διὰ τοῦ Θεοῦ ἀποθνήσκοντες*, ΖΩΣΙ ΤΩΙ ΘΕΩΙ, ὡς περ Ἀβρααμ, Ἰσαακ καὶ Ἰακωβ, καὶ πάντες διὰ πατριάρχαι, that they who died for God, lived unto God, as Abraham, Isaac and Jacob, and all the Patriarchs." See more in *Wetstein* and *Kypke*.

The participle ζων is used in a transitive sense, or imports not only living, but causing to live, vivifying, quickening.

See John vi. 51. (comp. ver. 33, 50, 54, 58.) Acts vii. 38. 1 Pet. i. 3. Heb. x. 20, where see *Macknight*. Comp. John iv. 10, and *Campbell* there. The V. is likewise applied transitively by the LXX, Ps. xli. 2. cxix. 40, 50. cxliii. 11.

To ζην, the infinitive with the neut. article, is used as a N. for 'H ζωή *Life*, Heb. ii. 15. *Raphaelius* has shewn that the heathen writers, *Polybius* and *Arrian*, apply το ζην in the same sense; and so doth *Anacreon*, Ode xxiii. lin. 2, 7. And it may not be amiss to add, that thus also frequently doth *Ignatius*, as in his Epistle to the Magnesians, § 5, he says, that "unless we be willing to die in imitation of Christ's passion, το ζην αυτε, his life is not in us." And to the Trallians, § 9, that "without Christ we have not το αληθινον ζην, the true life." So he calls Christ τὸ διαπαντος ἡμων ζην our eternal life, *Magnes*. § 1; το ἀδιακριτον ἡμων ζην our inseparable life, *Ephes*. § 3; το αληθινον ἡμων ζην our true life, *Smyrn*. § 4.

II. The word is applied to God, who hath life independently from and in himself, and from whom all who live derive their life and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a particular manner of living. Thus 1 Pet. iv. 6, ζην κατὰ Θεον πνευμαλι, is to live spiritually according to the will of God, comp. ver. 2; ζην τω Θεω, to live by God, Rom. vi. 10, 11. Gal. ii. 19. Comp. under Αποθνήσκω II. III. Τη δικαιοσυνη ζην, To live unto righteousness, 1 Pet. ii. 24, signifies, to live as persons justified by the death of Christ ought, i. e. in all righteousness and holiness, (comp. Rom. vi. 2, 4, 6, 7, 11.) Ζην πνευμαλι, To live in the Spirit, Gal. v. 25, is to live under his

his continual influence. Comp. Rom. viii. 15. *ἑαυτῷ ζῆν*, *To live to oneself*, 2 Cor. v. 15, is to live agreeably to one's own evil and corrupt inclinations. See *Wetstein* on Rom. vi. 10, and *Kypke* and *Macknight* on Rom. xiv. 7.

IV. *To live*, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. חיה). 2 K. i. 2. viii. 8, 9, 10, 14. So doth *Artemidorus*, cited by *Wetstein* on John.

V. *To recover life*, revive. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. חיה, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9.

*Ζεφός*, η, ον, from *ζεω* to be hot.

*Hut.* occ. Rev. iii. 15, 16.

*Ζευσός*, σος, σς, το, from *ζευδνυμι*, or obsol. *ζευδω*, to join, which from the Chald. Syr. and Arab. *זל*, or *זלל* to join, conjoin, connect, which word in Heb. is used only as a N. for the husk of a grape, which incloses and connects the parts thereof.

I. A pair, or yoke, of oxen. occ. Luke xiv. 19

II. A pair, of turtle doves. occ. Luke ii. 24. This application of *ζευσός* to birds is classical. Thus *Herodotus*, lib. iii. cap. 76. *Ἐφ' αὐτῇ ἰσχυρὸν ἐπ' αὐτῇ ΖΕΤΤΕΑ, δύο αἰσπυρίων ΖΕΤΤΕΑ διωνοία*. There appeared seven pairs of hawks pursuing two pairs of vultures." See *Wetstein*.

*Ζευκλήγρια*, ας, η, from *ζευδνυμι*, or obsol. *ζευδω* to join.

A band, chain. occ. Acts xxvii. 40. These rudder-bands or chains are in *Euripides* called by the cognate name *Ζευδλαί*. See *Alberti*, *Wolfius*, and *Wetstein*.

*Ζεὺς*, ὁ, from *ζεω* to be hot, or immediately from the Heb. *ז* to shine, compounded perhaps with *ω* substance, q. d. the shining substance.

*Jupiter*, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most \* usually the ether, or warm generative air, Pater Omnipotens,

\* *Servius* in *Æn.* i. "Physici Jovem Ætherem volunt intelligi—unde et *Ζεὺς*, *Jupiter*, αὐτὸν *ζῆν*, id est, a fervore, dicitur. The Naturalists will have *Jupiter* mean the Ether, whence he is called *Ζεὺς*, from *ζῆν* being hot or warm."

*Æther*, the Almighty Father, *Ether*, as *Virgil* calls him, *Georg.* ii. line 325.

Thus, to cite but two out of many testimonies which might be produced, *Euripides* among the Greek:

† *Ὅρας τὸν ὕψος, τὸν δ' ἀπειρὸν Αἰθέρα,*  
*καὶ γὰρ περιεὶ ἑκάσθ' ὕψους ἐν ἀβυσσῶσι*  
*Τυλὸν τομῶς ΖΗΝΑ, τὸν δ' ἄγχι ΘΕΩΝ.*

Thou seest this lofty, this unbounded *ETHER*,  
Incircling with his fluid arms the earth;  
Esteem this *JOVE*, this venerate as *GOD*.

And *Ennius* among the Romans:

*Adspice,*  
*Hoc sublime CANDENS quem invocant*  
*OMNES JOVEM.*

—View

This GLOWING height which ALL invoke  
as *JOVE*.

It must be further remarked, that *Ζεὺς* forms not only the gen. *Ζηνός*, dat. *Ζηνι*, acc. *Ζηνά*, but more commonly the gen. *Διός*, dat. *Διι*, acc. *Δια*, which latter words (as also the adjective, *διός*, α, ον, divine) seem very naturally deducible from the Heb. *ז* sufficient, on account of the self-sufficiency which the heathen attributed to this their Supreme God, *Summum Divom* of *Cicero*. *Διός* and *Δια* occur Acts xiv. 12, 13. Comp. *Heb.* and *Eng.* Lexicon under *ז*, and *Εὐδία* above. In 2 Mac. vi. 2, mention is made of *Διός Ολυμπίου Olympian Jupiter*, and of *Διός Ἐννίου Jupiter the defender of strangers*.

*ΖΕΩ*, *ζω* ||, from the Heb. or Chald. *ז* denoting brightness, splendour, or else (like the *Eng. seethe*) by an onomatopœia from the sound of boiling water, to which only, I believe, it is applied in § *Homer*. *To be hot, fervent*. In the N. T. it is

† These lines are cited by *Lucian*, *Jap. Trag.* tom. ii. p. 222, and thus translated by *Cicero* *De Nat. Deor.* lib. ii. § 25, which see,  
*Vides sublime fumum, immoderatum ÆTHERA,*  
*Qui terram tenero circumjecta amplectitur:*  
*Hunc Summum habeto Divom: hunc perhibeto JOVEM.*

‡ Which words may be from the H-b. *רז* to encircle, encompass, as denoting the whole compass of the heavens or air.

|| So *Homer* uses this verb in the contracted form, *Il.* xxi. line 362.

¶ *Ὦς δὲ Αἰθέρι ΖΕΙ—*  
*As seethes the caldron—*

§ Besides the line cited in the last note, see *Il.* xviii. line 348. *Il.* xxi. line 365. *Odyss.* x. line 360.  
only

only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11.

Ζηλος, *z, é*, from ζῶ to be hot, compounded perhaps with λα or λιαν very much.

It denotes in general a vehement fervour or heat of the mind or affections, and so is applicable either in a good or bad sense.

I. *Affectionate and holy zeal*. occ. John ii. 17. 2 Cor. vii. 7. (where our translation renders it *fervent mind*) ver. 11. ix. 2. Col. iv. 13.

II. *Holy or godly jealousy*. occ. 2 Cor. xi. 2.

III. *A blind misguided zeal*. occ. Acts v. 17. xiii. 45. Rom. x. 2. Phil. iii. 6.

IV. *Vicious emulation, envying, envy*. occ. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 20. Jam. iii. 14, 16.

V. Ζηλος πυρος, *Fiery indignation*, literally *indignation of fire*. occ. Heb. x. 27. Comp. Lev. x. 2. Num. xvi. 35. Ps. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.

In the LXX this N. constantly answers to the Heb. תַּמָּאֵר, which denotes *fervent zeal, jealousy, indignation*; and as ζηλος is derived from ζῶ to be hot, so תַּמָּאֵר refers to the *corroding or consuming effect of fire*. See Heb. and Eng. Lexicon in תַּמָּאֵר.

Ζηλω, *ω*, from ζηλος.

I. *Act. and Pass. To be zealous, zealously affected*, whether in a bad or good sense. occ. Acts xvii. 5. Gal. iv. 18. Jam. iv. 2. Rev. iii. 19, where thirteen MSS, two of which ancient, read ζήλους. See *Wetstein* and *Griesbach*.

II. *Transitively, with an Accusative, To be zealously affected towards, to affect zealously*. occ. Gal. iv. 17, twice.

III. *To desire zealously*. occ. 1 Cor. xii. 31. xiv. 1, 39.

IV. *To be jealous over*. occ. 2 Cor. xi. 2.

V. *To envy, to be moved with envy*. occ. Acts vii. 9. 1 Cor. xiii. 4.

Ζηλωτης, *z, é*, from ζηλω.

I. *With a Genitive, A zealot, zealous of or for*, whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3. Gal. i. 14. Tit. ii. 14.

II. *With a Genitive, Zealously desirous of*. occ. 1 Cor. xiv. 12. Comp. Ζηλω III.

III. *Simon the Canaanite*, one of our Lord's Apostles, is surnamed Ζηλωτης, or the *Zealot*, probably on account of his zeal for the law. So he is also called Κανα-

της, Mat. x. 4. Mark iii. 18, not from the country of *Chanaan*, Χανααν (for then his surname would have been 'Ο Χαναανος', see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. נָזִיר to be zealous. occ. Luke vi. 15. Acts i. 13. See *Wolffius* on Mat. x. 4, and *Doddridge* on Luke vi. 15.

ZHMIA, *α, η*, from the Heb. חָמָה to be empty, destitute, or חָמָה to make waste, desolate.

Damage, loss. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8.

Ζημιω, *ω*, from ζημία.

To damage, endamage, Ζημιομαι, *εμαι*, Pass. To be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of, mulctari. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8.

ZHTEΩ, *ω*, from the Heb. תָּרַח to watch, lie in wait.

I. *To seek insidiously, and with an hostile or malicious design*. Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητειν ψυχην τινος is *hellenistical*, plainly taken from the Heb. שָׁנָה שָׁנָה, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 K. xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητειν ψυχην τινος, say επιβιβασειν τινι θάνατον, to contrive death for one. In 1 Sam. xxiv. 11, we have the Heb. phrase שָׁנָה לְחַיֵּי, to lie in wait for one's life, in the same sense; the use of תָּרַח in which last passage may confirm the derivation of ζητεω above assigned.

II. *To seek, a person or thing lost*. Mat. xviii. 12. Luke ii. 45, 48. xv. 8.

III. *To seek, what was not before lost, to endeavour earnestly to find or obtain it*. Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20.

IV. *To seek, desire, want*. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John xviii. 7, where see *Kypke* & al. On Mat. xiii. 45, *Raphelius* remarks that *Theophrastus*, Eth. Char. xxiii. applies ζησιν to a per-

\* Χαναανος is indeed the reading of the Cambridge, but of no other Greek MS, Mat. x. 4. Vulg. Chanaanus. But in Mat. seven, and in Mark three MSS have Καναανος. Vulg. Canaanus. See *Griesbach*.



son seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat.

V. *To seek, endeavour, operam dare.* Luke v. 18. vi. 19. John vii. 19, 20. xix. 12.

VI. *To seek, require.* Mark viii. 11. Luke xii. 48. Ζητεῖται, *It is required.* 1 Cor. iv. 2. *Sextus Empiricus*, cited by *Wetstein*, applies the word in a similar manner. But in this text sixteen MSS, five of which ancient, read ζητεῖται. See *Wetstein* and *Griesbach*.

VII. *To enquire, question.* John xvi. 19.

Ζήτημα, αὐτός, το, from ζητῶ.

*A question, debate, dispute, controversy.* occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xvi. 3.

Ζήτησις, ιός, att. σὺς, η, from ζητῶ.

*A question, debate, dispute.* occ. John iii. 25. Acts xxv. 10. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

ZIZANION, s, το. Plur. Ζιζάνια, αὐ, α. *Zizane.* "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus *Mintert*, who adds from *John Melchior*, tom. i. p. m. 272. "Ζιζάνιον does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The *Thalmudists* name it זיזאנא, Tractat. Kilaim 1. Halach 1, which the very sound in pronouncing shews to be the same as the Ζιζάνια; and which, I add, may lead us to the true derivation of this word, that is, from the Chald. *ḥa kind, or species, of corn* namely, whence the corrupt Hebrew or Syriac זיזאנא, which in the ancient Syriac version answers to the Greek Ζιζάνια, Mat. xiii. 25, & seqt. "Among the hurtful weeds, says *Johnson*, Herbal, fol. p. 78, *Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in*

fields among wheat and barley.—*They spring and flourish with the corn; and in August the seed is ripe. Darnell is called in the Arabian tongue Zizania.*" This last assertion of *Johnson's* does not seem quite accurate\*, yet I think *Darnell* would be a better translation of the Greek Ζιζάνια than *Tares*; though I am well informed that in the North of England they still call *Darnell* by the name of *Tares*. See also *Campbell's Note*, and *Scheuchzer*, Phys. Sacr. on Mat. xiii. 25, and *Michaelis*, Recueil Quæst. XV.

ΖΟΦΟΣ, s, δ, from the Heb. נֶחֱם to over-spread, or נָחַם to overwhelm, whence also may be deduced ψεφος, σος, το, darkness, foggy weather, smoke.

*Thick darkness, blackness.* This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by *Lucian*, *Contemplat.* tom. i. p. 321. Δ. ΠΑΡΑΔΟΤΕ ΤΩ ΖΟΦΩ, *Delivering to the (infernal) darkness.*" So one of his Dialogists, in his *Cataplus*, tom. i. p. 446, E. when he arrives on the other side of the *Styr*, cries out, Ἡρακλῆς, τὸ ΖΟΦΟΝ. O Hercules, what darkness! See more in *Wetstein* on 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. Jude ver. 6, 13.

*Symmachus* uses this word Ps. x. or xi. 2. xc. or xci. 6, for the Heb. כָּסֶל thick darkness.

Ζυγός, s, δ, from ζεύσω to join, which see under *Zeugos*.

I. *A yoke*, properly so called, by which draught oxen are joined, or fastened to each other. It is thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7.

II. In the N. T. it denotes figuratively the yoke of slavery, or of a servile condition. So *Scapula* and *Weistain* cite from *Plato's* Epist. ζεύσειν το ΔΟΤΑΕΙΟΝ ΖΥΓΟΝ ὡς οὐ κακόν, to fly the servile yoke, as being evil; and from *Sophocles' Ajax*, lin. 962, 3,

—Πρὸς οὐκ ΔΟΤΑΕΙΑΣ ΖΥΓΑ  
Καταλείψαντες—

To what dire yokes of servitude we go?

occ. 1 Tim. vi. 1. Comp. under Δεσλός I.

\* See *Castell*, A.R. under *ra*.

III. *The*

III. *The yoke of legal ordinances.* occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as a yoke which neither they nor their fathers were able to bear, so in the latter it is called a yoke of bondage or slavery, in opposition to which, especially as aggravated by the Pharisaical Traditions (comp. Mat. xxiii. 4.), Christ declares His yoke, i. e. His doctrine or institution, to be easy, or gentle. occ. Mat. xi. 29, 30. Lucian, in Amores, tom. i. p. 1055, has an expression nearly resembling that in Acts, *Αναγκή—BAPTIN KAT' ATKENA ZYTON* ἡμῶν ἐπιθροῖσα—Necessity laying a heavy yoke on our necks—

IV. *The beam of a balance, thence used for the whole balance.* occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. *מִשְׁכָּל* a pair of scales.

*Ζυμή, ης, ῆς, from ζῆω to be hot.*

I. *Fermenting matter, leaven, so called from heating in fermentation the mass of dough with which it is mixed.* Thus the Latin fermentum leaven, whence the Eng. ferment and fermentation, is derived from *ferveo to be hot.* Mat. xiii. 33. *αἰν.* 12. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

II. *Figuratively, in a good sense it denotes the doctrine of the gospel, which, though it seemed at first small and inconsiderable, yet, like leaven, speedily spread it's influence among the mass of mankind, and wherever it took effect, wonderfully \* assimilated their temper and conduct.* Mat. xiii. 33. Luke xiii. 21. So Ignatius exhorts the *Magnesians*, Epist. § 10. *Μεταβαλόντες εἰς NEAN ZTMHN, ὃ ἐστὶν Ἰησοῦς Χριστός.* Be ye transformed into the new leaven, which is Jesus Christ."

III. In a bad sense it denotes either erroneous and corrupt doctrine, which, like leaven, spreads through, taints, and † corrupts the minds and manners of men, as

\* See this subject well treated in Eusebius's *Præparatio Evangelica*, lib. i. cap. 4.

† *Plutarch* very remarkably informs us, that the Priest of Jupiter, among the Romans, was not allowed even to touch leaven, because ἡ ζυμή καὶ γίνεται αἰσχροτάτη, ἀπὸ τοῦ ἐφθίνει το φερέμενον μίστρον, leaven both arises from corruption, and doth itself corrupt the mass with which it is mixed." *Quæst. Rom. p. 269. E.*

Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἡρώδιαιροι) Luke xii. 1; or evil practices, examples, and tempers, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζυμὴ παλαιὰ seems to mean the old leaven of uncleanness and lasciviousness, for which the Corinthians before their conversion were even † proverbially infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζυμὴ κακίας καὶ πορνείας appears to allude to the malicious and mischievous infusions of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζυμὴ is particularly applied by Christ, Luke xii. 1, to the hypocrisy of the Pharisees; "a vice which secretly puffed up their minds, and strangely spread itself through their hearts and lives, so as to taint and spoil the very best of their duties." *Doddridge.*

The above cited are all the passages of the N. T. in which the word occurs.

*Ζυμῶω, ω, from ζυμῇ.*

*To leaven, ferment with leaven.* occ. Mat. xiii. 33. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

*Ζωσπεύω, ω, from ζῶος alive, and αἰσπῶω to take, the same as αἰσπῶω, which see.*

I. *To take alive, to catch, as hunters or fishers do their game, hence applied spiritually to taking or catching men by the preaching of the gospel.* occ. Luke v. 10. And in this view *Macknight*, after *Benson*, understands it 2 Tim. ii. 26. Being caught alive ὑπ' αὐτοῦ by him, i. e. by the servant of the Lord, ver. 24. (to do) εὐαγγεῖον his, God's, will.

II. *To take captive.* Thus used by the profane writers, as by *Homer*, Il. x. lin. 378, and *Herodotus* (see *Raphelius*.) and by the LXX, for the Heb. *נָבַז*, 2 Chron.

‡ Thus *Κορίθια κορη, a Corinthian lass, is a prostitute, a courtesan; κοριθιάζειν and κοριθαζόμενος mean to whore: and Suidas, under the word κοῖτος, mentions a Greek proverb; Ἀποκορθίζω τοὺς καὶ κορπηλόνους, You are like to sell your wares in High-Corinth, i. e. to become a prostitute. It appears from the testimony of *Strabo* and other Greek writers, that Corinth was crowded with whores and dehauchees; and no wonder, since it abounded in trade and riches, and since the city itself was dedicated to *Venus*, who had here a famous temple, where more than a thousand whores, under the designation of ἱερῆαι, were devoted to her service. See more in *Wetslein* on 1 Cor. i. 1, and in *Whitby's* Preface to 1 Cor. § 5.*

xxv. 12; and in the N. T. applied, some say, to the spiritual *captives* of the devil. occ. 2 Tim. ii. 26; where see *Wolffius*.

*Zwγ. ης, η*, from *ζωω*, *ζω*, to *live*.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq. Comp. 1 Pet. iii. 10.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. *Life*, eternal. Mat. vii. 14. xviii. 8, 9, & al. freq. Comp. Acts v. 20. Phil. ii. 16. Christ is called *ζωη* *life* in the abstract (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.), as being the *Author* of this eternal life to men. John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that *Adam* (Gen. iii. 20,) as soon as he had received the blessed promise, that the *Seed of the woman should bruise the serpent's head*, called his wife's name *Eve*, חַוָּה the *manifest*, because she was, or was to be, the mother *כל* *of all who live*, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), *Life without bounds or limitation*, *Life spiritual, incessant*, or *uninterrupted* (see John viii. 51, 52. xi. 26.), and *eternal*. And to this reason of *Eve's* name St. John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, *was manifested*, *σφανερωθη*. Comp. *Zaw* I. And as Christ, so the Holy Spirit is called *Life*, i. e. as the *Nicene Creed* expresses it, *the giver of life*. Rom. viii. 10; and in Rev. xxii. 1, He is, as the supporter of eternal life, represented by a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

*ZΩNH, ης, η*, from the Heb. וָנָה to encircle, gird round, whence as a N. fem. plur. וָנָה girdles, zones, 1 K. xxii. 38. See Heb. and Eng. Lexicon in וָנָה.

A *girdle*, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type *Elijah* had done. Mat. iii. 4. Mark i. 6. Comp. 2 K. i. 8.

The disciples are commanded, Mat. x. 9. Mark vi. 8, to provide no money, *οὐκ ἔχοντες ζωνάς*, literally, *in their girdles*, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr. *Shaw*, *Travels*, p. 227, speaking of the dress of the *Arabs in Barbary*, says, "One end of (their *girdles*) being doubled back and sewn along the edges serves them for a *purse*, agreeable to the acception of the word *ζωνή* in the Scriptures, which in Mat. x. 9, and Mark vi. 8. (adds he in a note), we render a *purse*."

The Roman soldiers used in like manner to carry their money in their *girdles*; whence in *Horace*, *Qui zonam perdidit* means one who has lost his *purse*. Epist. ii. lib. ii. lin. 40; and in *Aulus Gellius*, lib. xv. cap. 12, *C. Gracchus* is introduced saying, *Cum Romæ profectus sum, Quirites, zonas quas argenti plenas extuli, eas ex provincia inanes retuli*. Those *girdles* which I carried out full of money when I went from Rome, I have at my return from the province brought home empty." See more in *Welstein* on Mat. x. 9.

*Zwvva*, or *ζωννυμι*, from *ζωω*, which see, or immediately from the Heb. וָנָה to gird round.

To *gird*. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his *hands stretched out*, and *girded* to the two arms of the cross, and being thus, according to the Roman mode of execution, carried or led about the city of Rome, previously to his crucifixion. See more in *Wolffius* and *Welstein* on the text. I add *Theophylact's* Note, *Την ἐπὶ τῇ σταυρῇ ἐκτασιν, καὶ τὰ δεσμά δηλοι*. He shews (Peter's) *extension on the cross*, and his *being bound*."

*Zwofvaw, ω*, from *ζωω* *alive*, and *γίνομαι*, perf. mid. of obs. *γενω* to form, make, whence also *γενή* generation, and *γονος* offspring.

I. In the profane writers, *To procreate*, or *produce an animal*, or *to bring forth alive*. See *Welstein* on Luke xvii. 33.

II. In the N. T. *To preserve alive*. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 24, where the word is *σωσει*) Acts vii. 19, *Εἰς το μὴ ζωοποιηθῆαι*, *That they might not be preserved alive, or live*."

In

In this latter sense, which seems *hellenistical*, the word is frequently used by the LXX, answering to the Heb. *חיו* to *live*, or *חיוו* to *cause* or *permit* to *live*. See especially Exod. i. 17, 18, 22.

*Zōw*, ζ, τω, from the masc. ζῶς *alive*, *living*, which from ζᾶω, ζῶ, *to live*.  
A living creature, an animal. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al.

*Zōōōōō*, ω, from ζῶς *alive*, and ωῶωω *to make*.

*To make alive*, *quicken*, *animate*, *enliven*, to a natural, a spiritual, or an eternal life. occ. Johd v. 21. (comp. 1 Cor. xv. 36.) Rom. iv. 17. John vi. 63. 2 Cor. iii. 6. Gal. iii. 21. Rom. viii. 11. 1 Cor. xv. 22, 45. 1 Pet. iii. 18. 1 Tim. vi. 13; on which last text comp. Neh. ix. 6.

# H.

## H

**H**, η, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight*. In the Cadmæan alphabet H corresponded to the Hebrew or Phenician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their *E long*, whereas the ancient, like the Hebrews and Phenicians, had but one character, namely E, for E whether pronounced long or short. So *Plato* in *Cratylus*, ε γαρ η εχρωμεθα αλλα ε το वालाव, for anciently we did not use η, but ε." The ingenious Dr. *Bayly*, in his *Introduction to Languages*, part iii. p. 5. gives us from *Montfaucon*, *Palaograph*, Græc. lib. ii. cap. 4, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the *form* of the letters, I must, for want of proper types, refer to *Montfaucon* and Dr. *Bayly* themselves.—The inscriptions are:

## H

ΕΡΕΧΘΕΙΑΟΣ  
ΗΟΙΑΕ : ΕΝΤΟΙ : ΠΟΑΕΜΟΙ :  
ΑΠΕΘΑΝΟΝ : ΕΝΚΥΠΟΙ : ΕΝΑΗ  
ΤΗΤΟΙ : ΕΝΘΟΙΝΙΚΕΙ : ΕΝΑΑΙΕΤΤΙΝ :  
ΕΝΑΙΤΙΝΕΙ : ΜΕΤΑΡΟΣ  
ΕΝ : ΤΟ : ΑΤΤΟ ΕΝΙΑΤΤΟ :  
ΣΤΡΑΤΕΓΟΝ : ΦΑΝΤΑΑΟΣ : ΑΚΡΤΗΤΟΣ :

In more modern Greek thus :

Ερηθίδες  
'Οδη η τω πολέμω  
Απεθανη η Κυπρη, η Αδ-  
υβη, η Φωκικη, η Αλυσιν,  
Εν Αδση, Μεγαρος  
Εν τω αυτω Ελαιουρ.  
Στρατηγος, Φαυλλος, Ακρυστος.

*Montfaucon* informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

## H.

I. A Conjunction, from the Heb. ה *whether*? See Gen. xxvii. 21. Num. xiii. 20.  
1. *Either*, or, Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the *Alexandrian*, *Cambridge*, and two later MSS for η *winz* read και *winz*, and in this reading they are supported by the first Syriac, (and by the latter in Marg.) the Arabic, *Æthiopic*, and Coptic versions, See *Wetstein*, *Griesbach*, and *Macknight*.

2. After

2. After Comparatives, *Than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see *Bowyer's* Conject. But in these passages *μαλλον* rather seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. *Bos*, in his Ellipses under *Μαλλον*, shews that *η* is used in the like elliptical manner by the best Greek writers: and to the instances he has produced none more might be added. Comp. *Kypke*.

4. *Save, except*. John xiii. 10. Acts xxiv. 21.

5. *Αλλ' η, But rather*. Luke xii. 51.

6. *But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So *Plato* in *Phædo*, § 12. p. 183. edit. *Forster*. "For the philosopher will be firmly of opinion, *μηδαμυ αλλοθι καθαρως ενλευσθαι φρονησει, ΑΛΛ' Η εκει*, that he will no where meet with wisdom clearly but there, i. e. in *Hades*." See *Hoogveen's* Note on *Vigerus* De Idiostism. cap. viii. sect. 1. reg. 11.

## II. An Adverb.

1. Of interrogation, from the Heb. *נ* interrog. It denotes a question asked, *What? num?* Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36. "That *Scotticism*, whether did the word of God come forth from you alone? would be the exactest rendering of *Η αφ' υμων, &c.*" *Doddridge*. And in this sense of asking a question with some degree of earnestness I apprehend it is used also Mat. vii. 9. xii. 29. So *Lucian*, Reviv. tom. i. p. 403. *Η τι γαρ αυ σικειν εχοι;* For what can he say?" See *Blackwall's* Sacred Classics, vol. ii. p. 164, 5.

2. Of affirmation, *Indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a strong breathing, such as men commonly use in a vehement affirmation. The particle *Η* is often thus used in the profane writers, particularly in *Homer* (see II. i. lin. 78, 229, 232, 240, & al. freq.); but is not so applied when single in the N. T. Comp. under *Μην*.

*Ηγεμονευω*, from *Ηγεμων*.

To be a governour, or president. occ. Luke ii. 2. iii. 1. Comp. under *Αποφραση*.

*Ηγεμονια*, ας, η, from *Ηγεμων*.

Government, reign. occ. Luke iii. 1, where *Kypke* cites *Appian* and *Josephus* using *ηγεμονια* in like manner for the Roman imperial authority.

*Ηγεμων*, ονος, ο, from *ηγεμας*.

I. Properly, *A leader or guide of the way*. Thus used in the profane writers, as by *Xenophon* (in *Scapula*), *οδα λαβειν ΗΓΕΜΟΝΑ*, to take a guide of the way."

II. *A leader, governour, prince*. Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that *Josephus*, Ant. lib. xviii. cap. 4, § 1, gives *Pilate* the same title of *Ηγεμων*, as St. Mat. does xxvii. 2, &c. and St. Luke, ch. xx. 20. See *Campbell's* Prelim. Dissertat. p. 378.

*ΗΓΕΟΜΑΙ*, υμαι, from *αγω* to bring, lead, or immediately from the Heb. *נ* to bring forth, remove.

I. With a Dative of the Person, *To lead, guide in a way, q. d. to bring on, or forwards*. Thus *Herodotus*, *ΗΓΟΤΜΑΙ σοι την οδον*, I lead you in (as to) the way;" *Aristophanes* in *Plut.* lin. 15. *Οι γαρ βλεποντες τοις τυφλοις ΗΓΟΤΜΕΘΑ*, For we who see lead the blind." See *Scapula*.

II. With a Genitive, *To lead, be the chief or principal*. Acts xiv. 12, *οπειδη αυτος ην ο ηγεμνος τε λαοις*, "because he was the leader of the discourse; on which account they thought he might more probably be their god of eloquence. *Iamblichus* calls him *Θεος ο των λαων ηγεμων*, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by Mr. *Biscoe* at *Boyle's* Lect. chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elzner*, *Wolfius* and *Wetstein* on the place, Acts xv. 22, *Ανδρας ηγεμενος*, *Leading or principal men*.

III. With the Preposition *σιν*, and an Accus. *To lead, preside, govern, rule, whether in a temporal sense, as Acts vii. 10.* (In *Lucian*, *Pseudomant.* tom. i. p. 904, we have, *Ο ροις ΗΓΟΤΜΕΝΟΣ Βιθυνιας*, The then governour of Bithynia.")—or in a spiritual one (governing a Genitive), Heb. xiii. 7, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6.

IV. *To think, esteem, reckon*, from the Heb. *נ* to meditate. Acts xxvi. 2. 2 Cor. ix. 5.

ix. 5. Phil. ii. 3. 1 Thess. v. 13. & al. freq. On Phil. iii. 8, *Kypke* cites *Xenophon* several times using the phrase ΖΗΜΙΑΝ ἡγοῦμενος for reckoning or esteeming as a loss.

Ἡδύν, εις, αἰ, Pluperf. Act. Attic of ἡδω to know, by syncope for ἡδηκεῖν. John i. 31, 33. iv. 10. v. 13, & al. freq.

Ἡδως, Adv. from ἡδύς sweet, which may be derived either from the Gr. ἡδω to please, which from the Heb. נָח delight, dropping the י (which letter, however, appears again in others of it's Greek derivatives, as in ἀνδάνω to please, ἡδύς pleasant, ἡδύς sweet, ἡδονή pleasure); or else ἡδύς may be from the Heb. עֵדֵן the myrtle-tree, which is very remarkable for the sweetness or fragrancy, not only of it's flowers, but also of it's leaves. Glad, willingly, with pleasure. occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in *Plato*, *Phædon*, § 14. p. 188. edit. *Forster*: 'ἩΔΕΩΣ ἢ ἈΚΟΤΕΑΙΜΙ, I would gladly hear.'

ἩΔΗ, An Adv. of time, q. d. ἡδὲ for (τῇδε) τῇ ὥρᾳ namely, at this very time, or perhaps corrupted from the Heb. עַתָּה now, to which ἡδὲ often answers in the LXX.

1. Now, already, at, or by this time. Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39, & al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 Cor. vi. 2. See *Raphelius* on the place.

3. Ἡδὲ καὶ, And moreover, yea moreover, quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. *Raphelius* has shewn that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. Ἡδὲ worse, Now at length. So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on Rom. *Kypke* observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long expected good, and shews that they are thus applied by *Josephus* and *Dionysius Halicarn.*

Ἡδιστα, Neut. Plur. superlat. of ἡδύς (which see under 'Ἡδως) used adverbially.

Most gladly or willingly, with the greatest pleasure. occ. 2 Cor. xii. 9, 15.

ἩΔΟΝΗ, ἡς, ῆ. The Greek Etymologists derive it from ἡδω to please, but it may

be better deduced immediately from the Heb. נָח delight, whence also ἡδύς pleasant.

I. Pleasure. occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13.

II. Lust, the desire of sensual pleasure. So *Hesychius*, ἐπιθυμία. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. lusts, concupiscences. Comp. Tit. iii. 3. In the N. T. it is generally used in a bad sense. How similar is that passage of St. James, ch. iv. 1, to this of *Plato*: Καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας εἶναι ἀλλοι παρασχέει ἢ τὸ σῶμα καὶ αἱ τοῖς ἐπιθυμίαις." *Phædon*, § 11. p. 178. edit. *Forster*.

Ἡδυσμορ, ο, το, from ἡδύς, sweet, and οσμή smell.

Mint, a kind of herb, so called from it's sweet smell. occ. Mat. xxiii. 23. Luke xi. 42. 'Ἡδυσμος, ὃς δὲ μινθῆ, Ἡδυσμος, but some call it mint," says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. *Simplic.* 'Ἡδυσμος, ἐνίοι δαμνὴν προσ-αγορεύουσι.

Ἡδός, εὐς, υς, το, from ἡδός, which see.

Manner, custom. Ἡδεα, ἡδῆ, τα, Manners, morals. occ. 1 Cor. xv. 33, where φθειρωσιν, &c. is an iambic verse of *Menander's*.

ἩΚΩ, from the Chald. הָךְ (which from the Heb. הָלַךְ) to come.

I. To come, denoting local motion. Mark viii. 3. John iv. 47. Acts xxviii. 23. Comp. Mat. viii. 11. xxiv. 50. Luke xv. 27. To come (ἡκεῖν) to Christ is to believe on him. John vi. 37, in which sense ἐρχομενον, coming, is used in this very verse. Comp. ver. 35. chap. vii. 37, 38, and Mat. xi. 28.

II. It is spoken of Christ in respect of his incarnation and birth into this world, Heb. x. 7, 9.—and of his conversation among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

III. To come, of time. Mat. xxiv. 14. Luke xiii. 35. xix. 43. John ii. 4, in which last text ἡκεῖν, cometh, is used for the past is come, as *Raphelius* observes the V. ἡκεῖν in the present tense is often applied in *Xenophon*.

IV. To come, happen, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

HAII, Heb.

Eli, Heb. אֱלִי, My God. occ. Mat. xxvii.

xxvii. 46. Comp. Ps. xxii. 2, in the Heb. and Ελωι above.

'**ΗΑΙΚΙΑ**, ας, ῃ. The Greek Etymologists derived it from ἡλικίος *how great*, which see; but it may be from the Heb. הָלַךְ *to proceed*, as it is said, Luke ii. 52, *Jesus προεβήκεν—ἡλικία, proceeded, advanced, in stature or age.*

I. *Stature*, occ. Luke xix. 3. Comp. Luke ii. 52. Eph. iv. 13.

II. *Age*, occ. John ix. 21, 23. (See under Εἶω X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25. in which latter texts it seems to signify the *age of a man*, or the *duration of human life*. See *Wetstein* and *Doddridge* on Mat. and an excellent Note of *Campbell's* on Luke, and comp. *Πηχυσ*.

**ΗΑΙΚΟΣ**, η, ον, from the Heb. חֵלֶק *a part, portion, share*, (with η interrogat. prefixed) which from the V. חֵלֶק *to part, share*.

*How great*, (q. d. *how great a part, or share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

'**ΗΑΙΟΣ**, α, ὁ, plainly from the Heb. הָיָה *to shine*, whence also הָלַךְ or הִלָּךְ *the shining or splendour of the sun*.

I. *The sun, the solar orb, fire, or flame*. Rev. xxii. 5, where φωτός ἡλίου is evidently parallel to חֵלֶק הַיּוֹם *the light of the solar flame*, Isa. xxx. 26, which the LXX there render φῶς ἡλίου. 'Ηλῖος is also used in that version for חֵלֶק in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for חֵלֶק *the solar orb, or fire*, Jud. xiv. 18. Job. ix. 7. Comp. *Heb. and Eng. Lexicon* under חֵלֶק and חֵיט.

II. *The sun, or solar light*. Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the forecited texts and three more, in one of which, Job xxxi. 26, it corresponds to חֵלֶק *the light*) it constantly answers to the Heb. שֶׁשׁ, which undoubtedly denotes *not the orb, or fire, but \* the light, of the sun*. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xiii. 10. Ezek. xxxii. 7.) Acts ii. 20.

\* Comp. *Heb. and Eng. Lexicon* under שֶׁשׁ II. and the Authors there cited.

(Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Eccles. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Ps. cxxi. 6. Jon. iv. 8.) Rev. xii. 1. (Comp. Ps. civ. 2. Mal. iii. 20, or iv. 2. Wisd. v. 6. Rom. xiii. 14. Gal. iii. 27.)

It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, Ἥλιος signifies not only the *orb or fire*, but also the *light, of the sun*. This is put beyond dispute by a passage cited by the Rev. and learned *William Jones*, in his excellent *Essay on the First Principles of Natural Philosophy*, p. 203, from *Sallust* the Philosopher, who has expressly remarked: † Τὸ Ἥλιος τὴν ΣΦΑΙΡΑΝ, καὶ τὴν ἀπὸ τῆς σφαίρας ΑΚΤΙΝΑ, ἩΛΙΟΝ ἐν συρθείᾳ καλεῖμεν, We usually call the orb of the sun, and the ray proceeding from the orb, 'Ἥλιος.' And thus in the Poet *Mimnermus*, Περὶ βίης, *Concerning human life*, 'Ἥλιος is used for the *solar light*.

—Μῦθος δὲ γίνεταί 'Ἡδὴς  
Καίτοι, ὅτε τ' αἶσι γὰρ ΚΙΛΙΑΤΑΙ 'ἩΛΙΟΣ.

—Short is our youthful time,  
As whilst the sun is spread upon the earth.

*Homer* in like manner speaking of the *morning light*, Il. viii. 1.

Ἡδὴ μὲν κρημαίνετο, ἘΚΙΛΙΑΤΟ πρὸς αὐτὸν ἡμέρη.  
The saffron morn was spread upon the earth.

In which passage the style of the Poet, as usual, agrees with that of scripture. Thus in Joel ii. 2, we read of ἡμέρη *the dawn* πρὸς τὰ ὄρη *spread upon the mountains*.

*Swicer*, in his *Thesaurus* under Ἥλιος III. 1. cites the following passage from *Clemens Alexandr.* Strom. iii. p. 428, Τὸν τῆς ἡμέρας αἴλιον, καὶ πατέρα τοῦ φωτός 'ἩΛΙΟΝ ὁ Θεός, ΕΞΕΧΕΕΝ ἀνυψῶν ἑσπέρην ἐπὶ γῆς ἀπασὶ τοῖς βλεπασίνοις, God hath from above poured forth (effudit) *the sun*, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears

† *Sallustius De Diis & Mundo*, published among the *Opuscula Mytholog. Ethic & Phyric.* by *Thomas Gale*.

by

by an old *Chronicle* preserved in the *Gentleman's Magazine* for July 1762, p. 306. It begins thus: On Tuesday, January 27, 1607, about nine in the morning, the sunne being sayrly and bryghtly spred, &c." And it is still thus frequently used in our common discourse, as when we speak of walking or sitting in the sun,\* of the sun's being hot, &c.

\* **ΗΑΟΣ**, α, δ, from Heb. **חל** to pierce.

A nail. occ. John xx. 25.

**ΗΜΕΙΣ**, ων, υν, ας, *We, us*, plur. of **Εγώ** I, which see.

**Ημερα**, ας, η, † from the more simple **ημα** a day, which from Heb. **יומ**, or **יומ** to tumultuate, agitate, (whence the N. **יום** a day) and **יום** the light.

I. A day, which consists in the tumultuous motion or agitation of the light reflected from the earth, and by it's interposition separated from the dark spirit, or gross air, whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. On 2 Pet. iii. 8, see the passages cited by Wetstein.

The expressions **τεσσαρακοντα ημερας και τεσσαρακοντα νυχτας**, forty days and forty nights, Mat. iv. 2, and **τρεις ημερας και τρεις νυχτας**, three days and three nights, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jon. i. 17.), yet are not merely *hebraical* or *hellenistical*, as is evident from *Herodotus*, lib. iii. cap. 129, **ΕΠΤΑ μιν δε ΗΜΕΡΑΣ και ΕΠΤΑ ΝΥΚΤΑΣ ὅσο το παρσενος καυς δ Δαρειος αγγυπνησι ενχελο**. For seven days and seven nights Darius by this misfortune continued sleepless." So *Theocritus*, Idyll. ii. line 86,

Κυμων δ' ο κλυττερη ΔΕΚ' ΑΜΑΤΑ και ΔΕΚΑ ΝΥΚΤΑΙ.

For ten days and ten nights in bed I lay."

\* Comp. Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivation of **ημερα** here proposed seems much more probable than that from **ημερος** gentle or tame, because appointed for tame creatures; or from **μας** the morning, and **μερα** a part, q. d. the daughter of the morning; or from **ημερα** to desire, because it is so amiable and desirable to all men, though *Plato* (in *Cratylus*) says the Ancients called **ημερα** on this last account. See *Leigh* and *Mintert*.

II. Figuratively, Time for work or labour. John ix. 4. Comp. Mat. xx. 6, 12.

III. The day of eternal life, as opposed to the spiritual darkness of our present state. Rom. xiii. 12.

IV. A day, comprehending both the day and night, a *nuchthemeron*, Mat. xv. 32. xvii. 1. Acts xxviii. 7, 12, 14. **Ημερας** η **ημερας**, Day after day. occ. 2 Pet. ii. 8. The LXX use the same phrase, **Εσθ. iii. 7**, for the Heb. **מיום ליום**, from day to day. Not that this expression is merely *hebraical* or *hellenistical*, for *Kypke* cites it from *Euripides*, *Rhes*, line 445, and from *Heniochus* in *Stobæus* *Serm.* xxxix. p. 241. **Ημερα και ημερα**, Day by day, 2 Cor. iv. 16. This seems an *hebraical* expression, taken from the Heb. **יום ויום**, **Esth. iii. 4**. Ps. lxxviii. 20, or from **מיום ליום**, 1 Sam. xviii. 10.

V. **Ημερας**, δ, Days, time measured by days. **Εν ταις ημεραις ταυταις**, In those days, Mat. iii. 1. This seems an *hellenistical* phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii. 1. xix. 1, & al. for the Heb. **במים ההם**, for which a classical Greek writer would rather have said, **εν ταυτω τω καιρω**, or **χρονω**, or **κατ' ακαιρον τον καιρον**, or **χρονον**. The expressions **ελευσονται ημεραι**, and **ερχονται ημεραι**, the days shall, or do, come, which we have Mat. ix. 15, Luke v. 35. xvii. 22. xxiii. 29, & al. are also *hellenistical*; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2, for the Heb. **במים**.

VI. **Ημερα**, ται, Days, time, of life or office. Mat. ii. 1. xxiii. 30. Luke i. 8. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase **εν ταις ημεραις** is likewise *hellenistical*, often used in the LXX for the Heb. **במים**, Jud. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for **εν ημεραις** *Hρωδης*, &c. would say **εν** *Hρωδης*.

VII. **Εσση η ημερα**, That day; means that great day of the Lord, the day of judgement. Mat. vii. 22. Luke x. 12. 2 Thess. i. 10. 2 Tim. i. 18. iv. 8. But in Heb. x. 25, The day seems to import the day of the destruction of the Jewish state. From the frequent mention in the S.S. of the great day of judgement under the names of that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgement, &c. we may account for the



the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgement.* occ. 1 Cor. iv. 3, where observe that *αὐθιγῆς ἡμέρας*, literally *man's day*, is spoken in opposition to the *coming of the Lord*, ver. 5, and to 'H *ἡμέρα*, *THE day*, i. e. *the day of the Lord* namely, ch. iii. 19, where the Vulgate hath *Dies Domine*.

'*Ἡμέρας*, α, or, from *ἡμας*, *we*, *us*.

*Our.* Acts ii. 11. xxiv. 6.

'*Ἡμεθάρης*, σος, ες, δ, η, from *ἡμι* *half* (see *ἡμιους*), and *θάρον*, 2 *sort* of *δύστρος* to *die*, borrowed from *δύω* to *smite*.

*Half dead.* occ. Luke x. 30.

'*ΗΜΙΣΤΕ*, *ua*, v. *Mintert* derives it from *ἡμι* *half*, and *ιστός* *equal*; but I apprehend, that it may be better deduced from the Heb. חֲמִשָּׁה *half*, with η emphatic prefixed, and that *ἡμι* should be considered as an abbreviation of *ἡμιους*.

*Half.* Neut. 'Ἡμισυ, σος, ες, τὸ, Plur.

*ἡμισυα*, η, τὰ, *The half.* occ. Mark vi. 23.

Luke xix. 8. Rev. xi. 9, 11. xii. 14.

'*Ἡμισιον*, ε, τὸ, from *ἡμι* *half*, which see under *ἡμιους*, and *ώρα* *an hour*.

*An half hour, half an hour.* occ. Rev. viii. 1.

*Ἡμισιόμενος*, Particip. Perf. Pass. of *Ἀμειννύμι*, which see among the Anomalous Verba, in Grammar, § 16.

'*Ἦμα*, An Adv. of *time*, perhaps from *say* or *ην when*, and *ἵνα* to *come*, q. d. *when it (the time) comes*.

*When.* occ. 2 Cor. iii. 15, 16.

*Ἦναρ*, An Adv. from *η than*, and *αρ* *truly*.

*Than truly, then.* occ. John xii. 43.

*ΗΠΙΟΣ*, ε, δ, η. The learned *Damm*, Lexic. Nov. Græc. derives it from *ἔρω* to *follow*, as denoting one who readily follows the will of another, and is ready to do what he desires or wants; but it may perhaps be from the Heb. יָפִי *beautiful*.

*Placid, mild, gentle, easy.* occ. 1 Thess.

ii. 7, (where see *Wetstein*) 2 Tim. ii. 24.

*Ἠσως*, ε, δ, η. It seems formed, as the Lexicons remark, by transposition, from *ἡσως* *tame, gentle*, which is properly opposed to *αγριος* *wild*, and so may be thought a derivative from the Heb. יָרַח to *change, alter*, as the natural dispositions of animals, originally wild, seem to be, *when tamed*.

*Quiet, composed.* occ. 1 Tim. ii. 2,

'*Ἡρωδιανος*, *ων*, δ, from 'Ἡρωδης *Herod*.

A name formed with a Roman or Latin termination, like *Χριστιανος*, which see, and *Wetstein* on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction, among the Jews, so called from *Herod the Great*. It is probable, from a comparison of Mat. xvi. 6, with Mark xiii. 15, that they were a branch of the *Sadducees*: And, besides the impious principles of that sect, they seem to have been particularly attached to the family of *Herod*, and consequently to the Roman government, by which *Herod* had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, *Herod Antipas* and *Philip*, in their respective tetrarchies. (Comp. under *Τετραρχίας*.) And as *Herod*, to ingratiate himself with *Augustus* and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by \* introducing the heathenish customs of the Romans into Judea, and even by † building temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of *Augustus*; so his partizans, the *Herodians*, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as † *Herod* himself did, that they acted not thus of their own accord, but in obedience to the superiour powers. And this wicked *occasional conformity to heathenism* seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, *τὴν Ἡρωδιανὴν*. (See *Mill* and *Wetstein*.) Thus the *Herodians* were, both in their

\* *Herod* instituted games after the Roman manner in honour of *Cæsar*, and even built a theatre in Jerusalem adorned with images of men; as *Josephus* informs us, Ant. lib. xv. cap. 8. § 1, 2. Yea he went still farther; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple, κατεστησάμην δὲ ἐ βασιλεὺς ὅπου τὴ σὺλῆτος τὴ μεγάλη τὴ τῶν ἀγαθῶν καὶ λίαν πολλῶν, λέγει ἡμεῖς μέγαν; says the same *Josephus*, Ant. lib. xvii. cap. 6. § 2.

† *Joseph.* Ant. lib. xv. cap. 9. § 5. Comp. De Bel. lib. i. cap. 21. § 3, 7.

‡ *Joseph.* ut sup.

religious

religious and political principles, most diametrically opposite to the *Pharisees*. How keen then must have been the malice of the latter against Christ, that in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the *Herodians*!

As to the question which the *Pharisees* and *Herodians* in concert proposed to Christ, about the lawfulness of giving tribute to *Cæsar*, it is generally supposed (to use the words of *Doddridge*) that "they hoped to have ensnared him, whatever answer he could have returned. If he asserted on the one hand, that tribute was to be paid to *Cæsar*, the *Pharisees*, who generally maintained (as *Judas the Galtonite* had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he denied the lawfulness of this tribute, the *Herodians* would have had a very plausible pretence of accusing him to the *Roman power*, as a seditious person." Thus the Doctor\*. But considering the terms of that hypocritical address with which they introduce their question, *Thou carest not for any man, thou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δαῖς (not ἀποδῆναι to pay), tribute to Cæsar, or not? Shall we give, δώμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as *St. Luke* informs us, chap. xx. 20, to deliver up Christ to the power and authority of the Roman † governor, it rather seems, that they expected our Saviour would answer their

enquiry in the negative. But then as the *Pharisees* in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to *Pilate* on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of *Judas the Galtonite*. The *Pharisees*, therefore, prudently associated with themselves the *Herodians*, who, on Christ's denying the lawfulness of giving tribute to *Cæsar*, would, no doubt, have shewn their zeal for the Roman government by turning his accusers: And how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before *Pilate*, without any foundation at all, *Luke* xxiii. 2. occ. *Mat.* xxii. 16. *Mark* iii. 6. xii. 13.

For a fuller account of the *Herodians* see *Prideaux's* Connect. pt. ii. book 5, at the end, and *Doddridge's* Notes on *Mark* iii. 6, and *Mat.* xxii. 16.

*Ἡρῶς*, used, according to the *Æolic* and *Attic* dialect, for *ἤ* thou wast, 2 pers. imperf. sing. of the verb *ἔμηναι*; the syllable *ῶς* is plainly from the Heb. *תוּ* Thou, whence *ן* generally, and sometimes *נ* is the suffix denoting the second pers. sing. preter. of Hebrew verbs.

*Thou wast.* *Mat.* xxvi. 69. *Mark* xiv. 67. See *Wetstein's* Note on *Mat.* xxiv. 69, who gives many examples of *ἦρῶς* being used in the purest *Attic* writers. Comp. also *Maittaire's* Dialects, p. 44, and observe, that in *Homer*—*ῶς* is often prefixed to the 2d person of other verbs besides the imperf. of *εἶμι* and its compounds. See inter al. *Il.* iv. lin. 353, *Il.* xix. lin. 180, 270. *Il.* xxiv. lin. 551.

*Ἡσυχάζω*, from *ἡσυχός* quiet, which is plainly from the Heb. *חָשַׁן* to restrain, impede action or motion.

- I. To rest from labour. occ. *Luke* xxiii. 56.
- II. To be quiet, live quietly. occ. 1 *Thess.* iv. 11.
- III. To be silent, quiet from speaking. occ. *Luke* xiv. 4. It is not only used in this sense by the LXX, *Neh.* v. 8, for the Heb. *חָשַׁן*, but *Kypke* shews that it is

\* Comp. *Randolph's* View of our B. Saviour's Ministry, p. 377.

† It is well known to those who are acquainted with the Roman History, that never were crimes against the State, or, which were now reckoned the same, crimes against the Emperor, more strictly enquired after, nor more severely punished, than during the reign of *Tiberius*. See *Wetstein's* Note on *Mat.* xxii. 17. *Tacit.* Annal. lib. i. cap. 72. & lib. iii. cap. 38. & *Crevier's* Hist. des Empereurs, tom. ii. p. 336.

- so applied also by *Euripides*, *Plutarch*, *Philo* and *Josephus*.
- IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14.
- Ἡσυχία, ας, ῃ, from ἡσυχίος. See Ἡσυχάζω.
- I. *Quietness, quiet*. occ. 2 Thess. iii. 12.
- II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see *Wolffius*.
- Ἡσυχίος, ο, δ, ῃ, from ἡσυχός, which see under Ἡσυχάζω.
- Quiet, peaceable*. occ. 1 Tim. ii. 2. 1 Pet. iii. 4.
- Ἡοι, from ἡ whether, or, and τοι truly.
- Whether truly, whether indeed, whether*. occ. Rom. vi. 16.
- ΗΤΤΑΟΜΑΙ, ωμαι, either from ἡτλῶν less, inferior, or rather immediately from the Heb. חָרַח to be broken, discouraged, to which this word generally answers in the LXX, as Isa. viii. 9. xx. 5, & al.
- I. *To be overcome*, properly as in a battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, *Kypke* remarks, that ἡττασθαι τινι, to be overcome by any one, is rather an unusual construction; he however produces several instances of it from *Josephus*.
- II. *To be inferior*. occ. 2 Cor. xii. 13.
- Ἡτῆμα, αλος, το, from ἡτλασμαι.
- I. *A diminution, failure*. occ. Rom. xi. 12.
- II. *A failure, fault*. occ. 1 Cor. vi. 7.
- ΗΤΤΩΝ, ωτος, δ, ῃ, και το—ον, either from Heb. חָרַח to be broken, or from חָרַח to come down, descend, whence חָרַח under, lower.
- I. *Inferiour, less*, whence neut. ἡτλῶν, used adverbially, less. occ. 2 Cor. xii. 15.
- II. *Worse*. occ. 1 Cor. xi. 17.
- Ἡρις, 3d pers. sing. 2 aor. act. from ἠριω. Comp. Ἀριμῆ IX. occ. Mark i. 34. xi. 16.
- Grotius* remarks, that this word is vox μοναχῆς, an unique which no one has observed except in Mark. *Kypke*, however, has found it in *Philo*, Legat. ad Caium, p. 1021, Ὁ μὲν ἐν Ἐλπίων σινοπιδῆς ἀνδραποδὸν τὸν αὐτοῦσιακὸν ἰόν εἰς Ἰσθαμὶς ἩΦΙΕΝ, Helicon then, a scorpion-like slave, sent forth this Egyptian poison against the Jews."
- Ηχῶ, ω, from ηχος.
- I. *To sound*, as an instrument of brass. occ. 1 Cor. xiii. 1.
- II. *To roar*, as the sea. occ. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42, for the Heb. מוֹסַד to tumultuate. So *Homer* applies the adjective ηχηῖς, II. i. line 187,
- Θαλασσα τι ΗΧΗΕΙΣΑ.
- The sounding main.
- ΗΚΟΣ, ο, δ, Either from ηχος perf. of αγω to break, as Latin fragor from the V. frango, anciently frago to break; or from Heb. הִכָּח (Hiph. of נָכַח) to strike; for what is all sound but a peculiar vibration of the air striking upon the organs of hearing?
- I. *A sound*. occ. Acts ii. 2. Heb. xii. 19.
- II. *A report, fame*. occ. Luke iv. 37.

Θ, θ, *Theta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers θ or θ denotes nine. In the Cadméan alphabet it answered to the

Hebrew or Phenician *Teth*, in name, order, and power, and in both it's forms, Θ and θ, approaches nearer to the Heb. ט, than to the Samaritan or Phenician letter.

ΘΑΛΑΣΣΑ,

**ΘΑΛΑΣΣΑ**, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from *ταρασσω* to disturb, agitate, properly, as water, the tenuis τ being changed into the aspirate θ, and ρ into λ. But may it not (like *ΑΛΣ*, which see) be still more probably deduced from the Heb. *רָחַץ* to urge, teaze, molest, q. *πύλην*, because continually molested with winds and storms? The Heb. name of the sea, *יָם*, which the LXX generally render *θάλασσα*, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. *יָם* or *יָם* to tumultuate.

I. *The, or A, sea*. Mat. xxiii. 15. Acts iv. 24. vii. 36. xiv. 15. Heb. xi. 29, & al. freq.

II. *Any large collection of water, a lake*. Mat. iv. 15, 18. Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. *יָם*, as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1, *Θαλασσαν λεγει την λιμνην τα γαρ συσηματα των υδατων ΘΑΛΑΣΣΑΣ εκαλεσεν η θεια γραφη*. He calls the lake a sea; for the Holy Scripture is wont to denominate collections of waters, seas."

III. *A sea, or great later*. So the beloved Disciple saw in vision, Rev. iv. 6, *ως θαλασσα γλαυκη*, as it were a glassy sea, before the throne of God, correspondent to the brazen sea (Heb. *יָם*, LXX *θαλασσα*) in Solomon's temple, 1 K. vii. 23, and, like that, emblematical of the troubles and afflictions, (comp. under *Βασιλειω VI.*) and of the purification, of believers. In Rev. xv. 2, the sea appears mingled with fire, that is, wrath; and believers are represented as standing on the edge of it, having now gone through their fiery trials, and singing the song of Moses, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. *Υαλινος*.

**Θαλασσω**, from *θαλλειν* to cause to flourish, or thrive.

To cherish, fovere. occ. Eph. v. 29. 1 Thess. ii. 7.

\* Observe that the Alexandrian, and eighteen later MSS, with several ancient versions and printed editions, here read *α*, which reading is approved by Vitranga and Wetstein, and received into the text by Griebach.

**Θαμβω**, ω, and—*σομαι, σμαι*, Pass. from *θαμβος*.

To be astonished, amazed, astounded, either with wonder, or fear. occ. Mark i. 27. x. 24. 32. Acts ix. 6.

**ΘΑΜΒΟΣ**, σος, σς, το, from the Heb. *מִן* to faint, fail in mind, which verb *Aquila* renders by *θαμβομαι*, Pa. xlviii. or xlviii. 6. to be astonished.

Astonishment, amazement. occ. Luke iv. 36. x. 2, (where Campbell, whom see, Terror.) Acts iii. 10.

In one of the Hexaplar versions, *θαμβος* answers to the Heb. *רָחַץ* astonishment. Deut. xxviii. 28.

**Θανασιμος**, σ, δ, ἡ, from *θανος* death, q. *θανιμος*.

Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a deadly poison, either elliptically, without *φαρμακον*, or with that N. expressed. See Wetstein, Kypke and Whitby on ver. 17.

**Θανατηφορος**, σ, δ, ἡ, from *θανος* death, and *φορω* to bring.

Deadly. q. d. death-bringing. occ. Jam. iii. 8; where Erasm. Schnudius suspected it to be a poetical word; but Wetstein and Kypke have produced many instances of it's being used by the prose-writers.

**Θανατος**, σ, δ, from *θανον* 2 aor. of *θνησκω* or *θινω*, which see.

I. *Death*, natural or temporal. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq.

II. *Figuratively, Imminent danger of death*. 2 Cor. i. 10. xi. 23. On the former of which texts comp. ver. 8. and see Alberti, Wetstein and Macknight; on the latter comp. Isa. liii. 9, in Heb. and see Kypke on 1 Cor. xv. 31.

III. *Death*, spiritual. John v. 24. 1 John iii. 14. As spiritual life consists in constant communication with the divine light and spirit, who are life, (see under *Ζωη* III.) so spiritual death is the being separated from their blessed influence. See Suicer's Thesaur. under *Θανατος* II. b.

IV. *Death*, eternal. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the natural or temporal is called the second death, Rev. ii. 11, (where see Vitranga.) xx. 6, 14, and implies everlasting punishment. Rev. xxi. 8.

V. By an hebraism it denotes the plague or pestilence.

*pestilence.* Grotius, on Mat. xxiv. 7, says, the Heb. מִדְּמָה is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use *Savatos* for the Heb. דָּבַר *the plague* or *pestilence*, as Exod. v. 3. ix. 3, 15. 2 Sam. xxiv. 13, 15. Ezek. xiv. 19, 21, & al. freq. So in Eccus. xxxix. 29, or 35, *Savatos* is joined with λιμός *famine*, doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8.

Θαβατω, *w*, from *Savatos*; *death*.

I. *To put to death.* occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. Rom. viii. 36. 2 Cor. vi. 9. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of *idolatrous worship*, the hands of the witnesses were to be first upon him to put him to death. That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58, where we find the *stipenses* stripping off their clothes, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9.

II. Θανατωθῆναι τῷ νομῷ, *To be dead to the law*, is to be free from it, even as a dead man is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6, ἀποθανόντες, as the MSS in general, with the ancient versions and many printed editions, read. See Mill, Weistein and Griesbach. Place ἀποθανόντες between two commas, and connect *αὐτῷ* with *νομῷ*.

III. *To mortify*, i. e. *to subdue and kill*, as it were the deeds of the body, or “those carnal inclinations from whence all criminal indulgences of the body arise.” Doddridge. occ. Rom. viii. 13.

ΘΑΠΤΩ, 2d aor. ἐλαπον, 2d aor. pass. ἐλαπην.

*To bury.* Θανῶ or Ταφω may be derived either from ἤπυ to cover over; dropping the harsh letter *υ*, as in Λυπω from ἤλυ; or else perhaps from the N. \* תָּבַח, in Regim. תָּבַח, an *ark* or *chest*, referring to that very ancient custom (see Gen. i. 26.) of burying dead bodies in a chest or coffin, which was certainly

\* Whence the Greek Σῆς, by which the LXX render the Heb. word, Exod. ii. 3. 5.

sometimes used among the old Greeks, and was probably among them prior to the method of burning them †. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4, it seems to denote not only to bury, or inter, according to it's usual sense in the profane writers, but also to include the *εὐλαφισμὸν*, funerationem, or preparation of the body for burial by washing, anointing, &c. Thus in the LXX, Gen. i. 26, it is used for the Heb. הָנַח to embalm, though in all other passages of that version it answers to ἔθαψεν to bury, inter, put into the ground or tomb. The above-cited are all the passages of the N. T. wherein the word occurs. On Mat. viii. 21, comp. Tobit vi. 14, and see Kypke.

Θαψω, *w*, from *Sapso*, *w*, or immediately from *Sepso* to be warm. See under *Sapros*.

I. *To be confident, courageous, of good courage.* occ. 2 Cor. v. 6, 8. Heb. xiii. 6.

II. *To be confident, have confidence in.* occ. 2 Cor. vii. 16.

III. *To be confident, bold, to use freedom and authority.* occ. 2 Cor. x. 1, 2.

Θαρσω, *w*, from *Sapros*.

*To have confidence or courage, to take courage.* Mat. ix. 2. xiv. 27. John xvi. 33, & al. On Mat. xiv. 27, Θαρσαίς—μη φοβισθε, Weistein cites from Aristophanes, Plut. line 1092, ΘΑΡΡΕΙ, ΜΗ ΦΟΒΟΥ, and from Herodotus, lib. i. cap. 9, ΘΑΡΡΕΙ, ΓΥΓΗ, καὶ ΜΗ ΦΟΒΕΤ—.

Θαρρός, *ros, us, re*, from *Sepso*, the Æolic 1st Future of *Sepso* to be warm (whence also the Æolians use *Sepros* instead of *Sapros*); for persons of a warm temper are naturally confident and courageous. Οἱ γὰρ ΘΕΡΜΟΙ καὶ ΘΑΡΡΕΙΣ, says Scapula.

*Courage.* occ. Acts xxviii. 15, ἐλαςθς θαρρός, *He took courage*; where Kypke shews that λαμβανειν θαρρός is a pure Greek phrase used by Dionysius Halicarn. and Josephus.

ΘΑΤΜΑ, *atos, re*, from the Heb. מִתְחַלֵּם, or מִתְחַלֵּם, to be astonished, wonder, for which the LXX use the V. θαυμαζω, Ps. xlvii. or xlviii. 6. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

† See Potter's Antiquities of Greece, book iv. ch. 6.

Wonder,

*Wonder, astonishment, amazement.* occ. Rev. xvii. 6; where *Vitringa* observes that the LXX use θαυμα for θαυμασία, Job xvii. 8. xviii. 20, and as to the phraseology refers to Mark iv. 41. Luke ii. 9.

Θαυμάζω, from θαυμα.

I. To wonder, marvel, to be struck with admiration or astonishment. Mat. viii. 10, 27. xxi. 20. xxvii. 14. John vii. 21, & al. freq. Θαυμάζομαι, Mid. The same. occ. Rev. xvii. 8. Θαυμάσθηναι, To be admired, honoured. occ. 2 Thess. i. 10, where *Kypke* produces *Plutarch* and *Demosthenes* using θαυμάζειν for highly respecting, honouring, and θαυμάσθαι for being honoured. Θαυμάζειν οὐτως—To wonder after, i. e. To follow with wonder or admiration. occ. Rev. xiii. 3, where see *Vitringa*, *Alberti* and *Wolfius*, and *Glassii* *Grammat.* lib. iii. cap. 3, can. 2.

II. Θαυμάζειν προσώπων, To admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude ver. 16. This is an *hellenistical* phrase used by the LXX in two senses.

1st. To respect a man's person with favour and kindness, for the Heb. נָשָׂא פָּנִים to lift up the face. occ. Gen. xix. 21. 2 K. v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St. Jude) To respect a man's person with partial or undue favour, for the same Heb. נָשָׂא פָּנִים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 5; for כָּנָה to surname in flattery or compliment, Job xxxii. 22; and for הָדַר פָּנִים to honour the person, Lev. xix. 15.

*Isocrates* to *Demonicus*, cap. 17, says, that "he who lives under a monarchy ought, —τον Βασιλέα—ΘΑΤΜΑΖΕΙΝ, to respect or reverence the King."

Θαυμάσιος, α, ov, from θαυμάζω.

Wonderful, marvellous. occ. Mat. xxi. 15.

Θαυμάσιος, α, ov, from θαυμάζω.

To be admired, or wondered at, admirable, wonderful, marvellous. Mat. xxi. 42. (where see *Wolfius*.) John ix. 30. 2 Cor. xi. 14, & al.

Θεα, ας, η, from Θεός.

A Goddess, a female deity, or idol. occ. Acts xix. 27, 35, 37.

⊙EAOMAI, ωμα, from Sew to set, fix, the eyes namely, which from Heb. הָרָה infin. of הָרָה to place, set. In the passive form θαομαι signifies both actively and passively, in the middle it has only an active signification.

I. To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe. Mat. xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 27. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὄραν to see.

II. To see. John viii. 10. Acts viii. 18. xxii. 9.

III. To see, implying to visit, invisere. occ. Rom. xv. 24.

Θεαρίζω, from θεαρόν.

To make a public spectacle, to expose, as it were, in a public theatre. Θεαρίζομενοι, ὡς ἐν θεατρῷ παραδειγματιζόμενοι, as it were exposed in a theatre," says *Theophylact*. occ. Heb. x. 33, where the Apostle alludes to the \* Roman custom of exposing malefactors in their theatres to be destroyed by wild beasts; by which it is well known the blessed *Ignatius*, first bishop of *Antioch* in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

Θεαρόν, ο, το, from θαομαι to behold.

I. A theatre, a large building erected for the exhibition of public shews, games, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their theatres served not only for the purposes just mentioned, but often for holding public assemblies on affairs of the greatest consequence: This *Wetstein* has shewn by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from *Josephus*, *De Bel.* lib. ii. cap. 16, § 7, where, "when the *Alexandrines* were assembled (συλησιασθῆναι) concerning the embassy which they were sending to Nero, συνεβήσαν μὲν εἰς τὸ ΑΜΦΙ-ΘΕΑΤΡΟΝ ἀπὸ τοῖς Ἕλλησι συγγενεῖς Ἰουδαίων, many of the Jews crowded into the amphitheatre together with the Greeks. So lib. viii. cap. 3, § 3. And again cap. 5, § 2, we find the *Antiochians* holding an assembly upon public business in their theatre, ΘΕΑΤΡΟΝ.

\* See *Kennet's* *Roman Antiquities*, book ii. ch. xx. p. 147.

II. *A public shew, or spectacle as if exhibited in a theatre.* occ. 1 Cor. iv. 9, where see *Kypke*.

ΘΕΙΝΩ, perhaps from the Heb. *נָּוָה* to prick, stab.

To smite, strike, beat. Thus it is often used in *Homer*, and is particularly applied to striking, or pricking with a spur, by *Euripides*, "Κεῖρω ΘΕΙΝΟΜΕΝΟΤΕ πῶλος, The colts pricked with a spur." From *Θείνω* perhaps *δρῆσκω* borrows it's 2d aor. *θάρον*, &c. which, though it occurs not in the N. T. is often used in the profane writers, and that only in the sense of dying, being dead, q. d. being smitten, to death namely. Thus *ἀλων* 2d aor. of *ἀλωμι* to take, infin. *ἀλωναί*, particip. *ἀλως*, are used only in a passive sense for being taken. The learned *Damm*, however, *Lexic.* col. 2440, deduces 2d fut. *θάνω*, and by consequence *θάρον*, from the old V. *θάνω*, the same as *ταίνω* to extend, "for death extends the limbs of a dead body," and *θάνω* may be derived by transposition from Heb. *נָּוָה* to extend, stretch out. This V. is inserted on account of it's compounds and derivatives. Comp. *Αποθνήσκω*.

Θεῖον, *u, το*, from *Θεός* divine.

*Sulphur, brimstone.* Luke xvii. 29. Rev. ix. 18, & al. This was among the idolaters of various nations eminently applied in their religious purifications. One method of purifying a person among the Greeks was "by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun's orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy: And therefore, to secure effectually it's said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence *Juvenal*, Sat. ii. lin. 157, 8, says of some of the ghosts in the infernal regions, and on certain occasions:

—Cuperent lustrari, si qua darentur  
Sulphura cum tædis, & si foret humida laurus.

"Had they the implements, as bay-

branch dipt in holy water, with torch and sulphur, they would be lustrated (or purified)." *Lucian* in his *Philopseudes* mentions the purifying of a place, by going round it three times, *Σεψ και θάδι*, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently *Θεῖον* the divine thing, and the act of sprinkling or lustrating with *brimstone*, *περιβαίνω το divinity*; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to *brimstone* and fire for ever. See Job xviii. 15. Ps. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude ver. 7, on the overthrow of *Sodom* and *Gomorrha* \*.

The Eng. *brimstone*, by the way, is from *brenne* or *brin*, i. e. burn, and *stone*.

Θεός, *a, ov*, from *Θεός* God.

Divine. occ. 2 Pet. i. 3, 4. Θεῖον, *το*, The Divine Being, the Deity. occ. Acts xvii. 29. To Θεῖον is often thus used in the Greek writers. See *Wetstein*.

Θεοτης, *της, η*, from *Θεός*.

*Godhead.* occ. Rom. i. 20. Comp. *Wisd.* xiii. 1—7, and *Ellis's Knowledge of Divine Things*, &c. p. 219. 1st edit.

Θεωδης, *ος, υς, δ, η*, from *Θεῖον* *brimstone*. Of *brimstone*, or rather of the colour of *brimstone*, yellow. occ. Rev. ix. 17. See *Daubuz* and *Wetstein*.

Θελημα, *ατος, το*, from *Θελω* or *Θελεω* to will.

*Will, pleasure, desire, inclination.* See Mat. vi. 10. vii. 21. Luke xxiii. 25. John i. 13. Rom. i. 10. 1 Cor. vii. 37. xvi. 12. Eph. i. 5. 9, 11. Θεληματα, Plur. q. d. *Volitions*. It occurs Acts xiii. 22. Eph. ii. 3. This plural form seems *hellenistical*. It is used by the LXX, 2 Chron. ix. 2. Ps. xv. 2. cii. 7. cx. 2. Isa. xlii. 24, & al.

Θελγησις, *ιος, att. σως, η*, from *Θελω* or *Θελεω* to will.

*Will, pleasure.* occ. Heb. ii. 4.

Θελω, or *Θελεω*, from *θελω* or *θελεω* the same (which see), dropping the *a*.

I. To will. Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes fol-

\* *Holloway's Originals*, vol. i. p. 175, 6. See also *Homer*, Il. xvi. lin. 228, and *Ovid*, *Metam.* lib. vi. lin. 259—261.

lowed

lowed by a V. in the Subjunctive mood, the Conjunction *iva* that, to the end that, being understood. Mat. xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of *θαλω* is common in the Greek writers. On Johh iii. 8, comp. under *Κεραζω* II.

II. *To will, desire, wish.* Mat. xii. 38. xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. 20. Johh xvii. 24. 1 Cor. vii. 7. So used not only by the LXX, Ps. xxiv. 12. xxxv. 27, & al. for the Heb. *רָפַח*, but also by *Xenophon*. See *Raphelius*.

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 7, 11, for the Heb. *רָפַח*, or *רָפַח*.

V. With an Accusative following, *To delight in, have a favour or affection to.* Mat. xxvii. 43. Comp. ch. ix. 13. xii. 7.

This is an *hellenistical* sense of the verb, which is often thus applied by the LXX, for the Heb. *רָפַח* to have intense delight in, as Deut. xxi. 14. Ps. xviii. 19. xxii. 8. xli. 11; or for *רָפַח* simply, as Hos. vi. 6. Mal. iii. 1.

VI. *Θελω, or, To delight, take delight in, to be delighted with.* occ. Col. ii. 18. This phrase is also *hellenistical*, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 K. x. 9. 2 Chron. ix. 8. Ps. cxlvii. 10, for the Heb. *רָפַח*. Comp. *British Critic* for March 1794, p. 273; and for August 1794, p. 190.

VII. *Τι αν θαλει τοτο ειναι; What can this mean? or, What will this come to?* Acts ii. 12. So *Anacreon*, Ode xlv. lin. 6.

ΤΙ ΘΕΛΕΙ γ' ουκ εστι ΕΙΝΑΙ;

See more in *Raphelius* and *Wetstein*. Comp. Acts xvii. 20.

*Θεμελιον, or, το, from θεμελιον* the same, which from the obs. *θεω* to place.

*A foundation.* occ. Acts xvi. 26.

*Θεμελιος, or, ο, from the same as θεμελιον.*

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. Comp. Heb. xi. 10. Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20.

—to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone.* occ. 2 Tim. ii. 19. Comp. Σφραγίς V.

III. *A deposit, a treasure laid up.* It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, \*ΘΕΜΑ γὰρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΤΤΩ; *εις ημεραν αναγκης.* For thou layest up for thyself a good deposit, or treasure, against the day of necessity. *Θεμαλιον* in the Apostle seems to answer to *Σημα* in this passage. Comp. Mat. vi. 20. Luke xii. 33.

*Θεμαλιον, or, from θεμελιος.*

I. *To found, lay a foundation*, of a building. occ. Mat. vii. 25. Luke vi. 48, in which passages observe *τεθεμελιωτο* is the 3d pers. sing. pluperf. pass. for *σθεμεμαλιωτο*, the *s* being dropped according to the Ionic dialect

II. It is applied to the earth, Heb. i. 10, which is a citation of Ps. cii. 25, or 26; where the same word *σθεμαλιωσας* is used by the LXX, for the Heb. *הוֹדִי*, which refers to the wondrous formation of the arch, or spherical shell, of earth between the two spheres of water on the second day from the Creation, Gen. i. 6, 7, and does indeed imply the firmness or stability of the parts whereof the shell of earth consists, but by no means necessarily imports the immobility of the whole orb. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Ps. xxiv. 2. civ. 3, and Heb. aud Eng. Lexicon in *הוֹדִי*.

III. *To found, settle, or establish on a foundation*, in a spiritual sense. occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10.

*Θεοδιδασκος, or, ο, η, from Θεος God, and διδασκος taught.*

*Taught by God.* occ. 1 Thess. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase *διδασκος Θεου*.

*Θεολογος, or, ο, η, from Θεος God, and λογος a word.*

*A theologian, a divine.* St. John the Evangelist was so styled by the Fathers

\* See *Patrum Apostol. Opera* genuine, edit. *Rusæ*, vol. A. p. 68. Note on *Θεμα*.

in



in an eminent and peculiar sense, because he handled the sublimest truths of christian *theology*, and particularly asserted *ὅτι θεὸς λόγον* the DIVINE WORD, and proved him to be God. Thus he is called by *Athanasius*, *Orat. contra Gentes*, tom. i. p. 46. ΘΕΟΛΟΓΟΣ, *αὐτὸς*; by *Cyrril. Alexandr.* lib. ii. in John ch. i. p. 130, Τῆς ΘΕΟΛΟΓΙΑΣ ὁ συγγραφεύς, The writer of *Theology*; and by *Theophylact*, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΩΤΑΤΟΣ. See *Wolfius*, *Mintert*, and *Swicer* *Thesaur.* on the word. In the N. T. Θεολόγος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. *Wolfius* says that *Eusebius*, who lived in the fourth century, is the first who gave St. John this title, calling him in his *Preparat. Evangel. Ἐβραίων Θεολόγον*, the *Theologian* of the Hebrews."

Θεομαχῶ, ω, from Θεός God, and μαχομαι to fight.

To fight against God. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced by *Raphelius* and *Kypke* on the text, and by *Wetstein* on Acts v. 39; to which I add from *Josephus*, *Cont. Apion.* lib. i. § 26, μάλλιν ΘΕΟΜΑΧΕΙΝ νομίζας, thinking that he should fight against God;" and from *Lucian* *De Saltat.* tom. i. p. 922, μόνονεχί ΘΕΟΜΑΧΩΝ, almost fighting against God."

Θεομαχος, ο, ὁ, ἡ, from Θεομαχῶ.

A fighter against God. occ. Acts v. 39.

Θεωπνευστός, ο, ὁ, ἡ, from Θεός God, and πνευσται, 3d pers. sing. perf. pass. of πναιω, fut. πνευσω, to breathe.

Breathed or inspired by God, divinely inspired, given by divine inspiration. occ. 2 Tim. iii. 16.

Θεός, ο, ὁ.

GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the true God. Various are the derivations proposed of this word: The most probable seems to be that which deduces it from the V. *Setw* to place (which see under ριθμῖ.) *Phurnutus*, the Stoic, who in the reign of Nero wrote a \*Philosophical

Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of material nature; as, for instance, to the heavens, air, ether, sun, moon, stars, &c.—This Philosopher, in his chapter Περὶ Οὐρανοῦ, Concerning Heavens, says, "It is probable that Θεοί, the Gods, were so called from θέσις position, or placing; for the ancients took those for Gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: These then are Gods (Θεοί) which are the disposers (ἑταίροι) and formers of all things." And long before *Phurnutus*, *Herodotus* had written, lib. ii. cap. 52, that the *Pelagi*, the ancient inhabitants of Greece, ΘΕΟΤΕ προσωνμασαν σφας αὐτο τοῖς, ὅτι κοσμοῦ ΘΕΝΤΕΣ τα πάντα πρῆματα, καὶ πασας νομας εἰχον, called the Gods ΘΕΟΤΕ, for this reason, because they had disposed or placed in order all things and all countries." And in this view the word Θεός or Θεοί (for the ancient Greeks used it both in the singular and in the plural to express their God, the heavens) will have much the same radical meaning as the Heb. עֶלְיוֹ the heavens, derived in like manner from the V. עָו to place.

† And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their Gods, but also from many plain declarations of Scripture (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5: 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 3.), and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, *Plato* in *Cratylus*, φαίνονται μοι ὡς πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα, τῶν θεῶν Θεοῖς ἡλίσθαι,

ΘΟΥΡΥΟΥΤΟΥ Θούρις πρὶς Θεῶν Θούρις, *Phurnutus's Commentary on the Nature of the Gods*, among the *Opuscula Mythologica, Ethica, et Physica.*

† Comp. Heb. and Eng. Lexicon under עָו XI. and see above under δαιμον I. and δαιμονιον I.

ωστερ

ὡς περ τὸν πολλοὶ τῶν βαρβάρων, ἡλίον, καὶ σελήνην, καὶ γῆν, καὶ ἀστρα, καὶ ὑραν—The first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only* Gods were the Sun, and the Moon, and the Earth, and the Stars, and Heaven \*.” The ancient hymns, which are ascribed to Orpheus, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the *only* Gods they worshipped were the various parts of *created nature*, and especially the *heavens*, or some *demons*, or *intelligences*, which they supposed resident therein. Thus the author of these hymns calls almost all their Gods *Demons*, Δαίμονας, q. d. Δαημονας, *Intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments, when, in his Introductory Prayer, lin. 31, 2, he directs his pupil *Musæus* religiously to invoke

Δαίμονας οὐρανίους τε καὶ ἡριούς, καὶ ἐνδρούς,  
καὶ χθονίους, καὶ ὑποχθονίους;

*The demons who in heaven reside, in air,  
In water, or in earth, or underneath  
The earth*—

Comp. under Δαίμονιον I.

The LXX have constantly (very few passages excepted) translated the plural name ἰσχυροί, when used for the *true* God, by the singular Θεός, never by the plural Θεοί. In so doing one may at first sight think them blameable: But let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in † *Egypt* under the *Ptolemys*, and that according to this their Gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true* God ἰσχυροί, by the plural Θεοί, they would thereby have given the Grecizing heathen an idea of *Him*, inconsistent with the *Unity* of the divine essence, and conformable to their own po-

\* See *Leland's* Advantage and Necessity of the Christian Revelation, part i. chap. 3.

† This is evident from the Hymns of *Callimachus*, who lived in the court of *Ptolemy Philadelphus*, in whose reign the LXX version of the Pentateuch was probably made.

lytheistic notions ‡; whereas by translating it Θεός, in the singular, they inculcate the *grand point* (with the *heathen*, I mean) of *God's unity*, and at the same time did not deny a *plurality* of *agents* or *persons* in the Divine Nature; since the Greeks (as is above observed) called the *whole substance* of their God, the *heavens*, Θεός, in the singular, as well as Θεοί, in the plural.

- I. In the N. T. as in the LXX, Θεός, most generally answers to the plural ἰσχυροί, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. (comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1, in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεός, for ἰσχυροί, comp. Mat. iv. 4. with Deut. viii. 3, Heb. and LXX; Rom. iv. 3. James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isa. viii. 18.

In Mark xii. 32, Θεός is omitted in very many MSS (among which the *Alexandrian* and three other ancient ones), in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by *Wetstein* as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεός, but Κυρίος, as in our Lord's quotation at ver. 29. And if Θεός be omitted, the latter part of the reply will be—*There is ONE (Jehovah* namely, which is the word used Deut. vi. 4, but for which the Greek language supplied no equivalent term), *and there is none other but he*. Comp. Deut. iv. 35. Isa. xlv. 6.

‡ “The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* (ἰσχυροί), as to teach in title *Megilla*, c. i. fol. 11, that the LXX interpreters did purposely change the notion of *plurality* couched in the Hebrew plural, into a Greek singular [Θεός; for Θεοί];—lest *Ptolemy Philadelphus* should conclude that the Jews, as well as himself, had a belief in *Polytheism*.” This was taken notice of by St. *Jerome* in his Preface to the book *De Quæst. Heb.* *Allin*, Judgement, p. 124.

II. *Θεός* is applied *personally*,

1. But very rarely, to the *Father*. See however John xiii. 3. xvi. 27, 30. (comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the *Son*, Mat. i. 23. John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. 1, & al. "In comparing two different readings, says *Michaelis* (Introduct. to N. T. vol. i. p. 336, edit. *Marsh*), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28. *Θεός*, *Κυρίος*, *Χριστός*, *Κυρίος Θεός*, *Θεός καὶ Κύριος*, *Κύριος καὶ Θεός*, the first is probably the true reading, and all the rest are scholia, because *Θεός* might easily give occasion to any of these, whereas none could so easily give occasion to *Θεός*. If St. Luke wrote *Θεός*, the origin of *Κυρίος* and *Χριστός* may be explained either as corrections of the text, or as marginal notes, because *the Blood of God* is a very extraordinary expression; but if he had written *Κυρίος*, it is inconceivable how any one should alter it into *Θεός*, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgement." Comp. however *Griesbach's* Note on Acts xx. 28. As to the reading *Θεός* in 1 Tim. iii. 16, besides *Mill*, *Wetstein*, *Bower*, and *Griesbach*, see by all means the learned *Woide*, *Præfat.* in *Cod. Alexandr.* § 87.

3. To the *Holy Spirit*. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under *Δεσποτὴς* I.

III. It denotes the *Heathen Gods*, or *idols*. Acts xiv. 11. 1 Cor. viii. 5.

IV. It is spoken of *Magistrates*. John x. 34, 35. Comp. Ps. lxxxii. 6, and *Heb.* and *Eng.* Lexicon under מַלְאָכִים II. 5.

V. It is applied catechrestically—to *Satan*.

2 Cor. iv. 4. comp. John xii. 31. xiv. 30. —to the *belly*, which some men make their *god*, or in which they place their supreme happiness. Phil. iii. 19.

*Θεοσεβεία*, ας, ῃ, from *Θεοσεβής*.

A *worshipping of God*, *piety towards God*, *godliness*, *devotion*, occ. 1 Tim. ii. 10.

The LXX use this N. for the Heb. פָּחַד אֱלֹהִים, *fear of the Aleim*, Gen. xx. 11; and for יְרֵאָה לַיהוָה, *fear of the Lord*, Job xxviii. 28.

*Θεοσεβής*, ας, ας, ὁ, ῃ, from *Θεός* *God*, and *σεβέμαι* to *worship*, *venerate*.

A *worshipper of God*, *godly*, *devout*, occ. John ix. 31. How similar to which is the sentiment expressed by *Homer*, II. i. lin. 218,

Θεὸν θεῶν τιμᾶντες, μάλα τ' ἄλλοισι αὐτοῖς.

Him, who obeys the Gods, the Gods will hear.

The LXX use *Θεοσεβής* for the Heb. פָּחַד אֱלֹהִים, *fearing the Aleim*, Exod. xviii. 21. Job i. 1, 8. ii. 9.

*Θεοσεβής*, ας, ας, ὁ, ῃ, from *Θεός* *God*, and *σεύω* to *hate*, *abhor*.

A *hater of God*, occ. Rom. i. 30, where see *Wolpius*, and *Kypke*, and *Suicer* *Thesaur.* on this word.

*Θεοτης*, τῆτος, ῃ, from *Θεός* *God*.

*Deity*, *godhead*, *divine nature*, occ. Col. ii. 9. Comp. John xiv. 10.

*Θεραπεύω*, ας, ῃ, from *Θεραπεύω* to *heal*, *serve*, which see.

I. A *healing*, *cure*, occ. Luke ix. 11. Rev. xxii. 2.

II. A *family of servants*, a *family*, *household*.

So the Latin familia from famulus a *servant*, occ. Mat. xxiv. 45. Luke xii. 42.

The word is used in this latter sense by *Herodotus*, *Dionysius Halicarn.* *Plutarch*, and other Greek writers. See *Wetstein* on Mat. xxiv. 45.

ΘΕΡΑΠΕΥΩ. *Mintert* deduces it from the Heb. תְּרָפִים, plur. תְּרָפִים *Teraphim*, which is a derivative from the V. רָפוּחַ to be still, as from awe or reverence, and denotes \* the representative images of the objects of religious awe and veneration. These *Teraphim* appear to have been like the *Cherubim* in form, but for more private

\* See more in *Heb.* and *Eng.* Lexicon under רָפוּחַ XV.

purposes,

purposes, as the *Patates* (πατάτες) or Household-Gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4.) And because these idols, saith *Avenarius* in חַרְחָלִים, were among the Gentiles consulted for the recovery of health, hence the verb *ὑγιαίνω* signifies to heal.

I. To heal, cure, whether miraculously, as Mat. iv. 23, 24. x. 1, 8. Acts iv. 14, & al. freq.—or not, as Luke viii. 49.

II. To serve, as God. occ. Acts xvii. 25. The Greek writers apply the V. in the same sense, as for instance *Heciod*, Op. & Dies, lin. 134, 5,

—'Οὐδ' ἀθανάτους ΘΕΡΑΠΕΥΕΙΝ  
ἔστιν οὐδ' ἑστὶν ἱερῶν ἱερῶν ἱερῶν ἱερῶν.

—Nor would they serve th' immortal Gods,  
Nor on the holy altars sacrifice.

In this sense also *Avenarius* derives *ὑγιαίνω* from תְּרַפִּים *Teraphim*, the objects of religious service or worship.

*ὑγιαίνω*, υἱός, δ. See under *ὑγιαίνω*.

A servant. This word in its primary meaning seems to denote a servant in a religious sense. So *Pindar*, Olymp. iii. lin. 29. Ἀπολλωνος ΘΕΡΑΠΟΝΤΑ, serving or worshipping Apollo." *Homer*, *Odys.* xi. lin. 25, calls Kings ΘΕΡΑΠΟΝΤΕΣ Διός, servants or ministers of Jove (comp. Rom. xiii. 2, 4.), and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἀργεῖος, servants of Mars, II. ii. line 110. II. vi. line 67, & al. And generally in this Poet *ὑγιαίνω*, when spoken of one man in reference to another, denotes \* a faithful friend to a superior, one who solicitously regards his interest, or looks after his affairs, not a common or domestic servant: But in the latter Greek writers it means a servant or minister in general. occ. Heb. iii. 5. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31, in all which passages the LXX use *ὑγιαίνω* for the Heb. עֲבָד a servant. But from Num. xii. 7, 8, it appears that Moses was a servant of a superior kind.

*ὑγιαίνω*, from *ὑγιός* summer, harvest, which see.

\* See *Davani Lexic.* in *ὑγιαίνω*, col. 1033.

I. To reap, or gather, as corn. Mat. vi. 26. Luke xii. 24. Jam. v. 4.

II. To reap or gather, in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36.—as the recompense whether of good works, 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. ver. 7.

III. The judgements of God upon the earth are expressed by its being reaped. Rev. xiv. 15, 16, where see *Vitranga*, and comp. Joel iii. 13.

*ὑγιαίνω*, υἱός, δ, from *ὑγιαίνω*, perf. pass. of *ὑγιαίνω*.

I. Harvest. occ. Mark iv. 29. John iv. 35.

II. Harvest, in a spiritual sense, whether of persons to be gathered into Christ's church; occ. Mat. ix. 37, 38. Luke x. 2. John iv. 35; or as denoting the time appointed by God for finally punishing the wicked, and rewarding the good. occ. Mat. xiii. 30, 39; or for inflicting particular judgements on the earth. occ. Rev. xiv. 15.

*ὑγιαίνω*, υἱός, δ, from *ὑγιαίνω*.

A reaper. occ. Mat. xiii. 30, 39.

*ὑγιαίνω*, from *ὑγιός*, which see.

To heat, warm. *ὑγιαίνω*, mid. To warm oneself. occ. Mat. xiv. 54, 67. John xviii. 18, 25. *ὑγιαίνω*, pass. To be warmed or warmed. occ. Jam. ii. 16.

*ὑγιαίνω*, υἱός, δ, from *ὑγιαίνω*, perf. pass. of the V. *ὑγιός* to heat, which from *ὑγιός* summer.

Heat. occ. Acts xxviii. 3.

● ΕΡΟΣ, εἶς, εἶς, το, either from the Heb. חָרַח to be hot, with the formative ה prefixed, or from חָרַח to cut, as denoting the time of cutting corn and fruits; for so *ὑγιός* is often used for the harvest. Comp. *ὑγιαίνω*.

Summer, in German *Sommer*, which is † derived from the German *Sonne* the sun, and *mehr* to increase (whence *mehr* more), because the sun has then more influence. So the Latin *æstas* summer, is related to *æstus* heat.

The Greek *ὑγιός*, like the Heb. עֲבָד (to which it generally answers in the LXX), and the German *Sommer*, includes both the spring and summer. "Germani æstas dividimus in *Winter* & *Sommer*,

† See *Martini Lexic. Etymolog.* in *Æstas*.



Comp. *Θηριον* IV. *Ignatius* uses the word in its proper sense concerning his approaching sufferings, *Epist.* to the *Ephe.* § 1, to the *Thrallians*, § 10. And it may be worth adding, that in his *Epistle* to the *Smyrneans*, § 4, he reasons in a manner very similar to that of *St. Paul* in *1 Cor. xv. 32*. And it must be further observed that the late very able commentator, *Dr. Macknight*, whom see, understands the *V. σθηριαμαχησα* literally.

*Θηριον*, *σ, το*, the same as \* *θηρ*, which, according to the Greek Etymologists, is from *δαν* to run, or *δαν* *δαν* running easily, or *q. φειρ*, from *φειρω* to corrupt, spoil, whence *θηριον* is peculiarly applied to venomous animals. But may not *θηρ* be derived from the Heb. or oriental *חַר* to cut, divide, *TEAR*? Or may we not rather with † *Vossius* derive the more common Greek *θηρ* from the *Æolic* *θηρ*, and this from the Heb. *חַר* to run wild; a wild ass, whence also *Lat. Fera, ferus, ferox*.

I. A wild beast. *Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2.* In *Acts x. 12*, the words *και τα θηρια*, are not found in five MSS, three of which ancient, nor expressed in the *Vulg.* or *Syriac* versions. They seem unnecessary, as being implied in the preceding *τετραποδα*, and are marked by *Griesbach* as probably to be omitted.

II. It denotes particularly a venomous animal, and is applied to a viper. *Acts xxviii. 4, 5.* The word is used in this sense not only in *Ecclus. xii. 17 or 13*, but also by the profane writers, as by *Dioecorides*, lib. i. speaking of the plant called *vitez*, or *agnus castus*, *Τα φυλλα υποθυμωμενα τε και υποσπωννυμενα ΘΗΡΙΑ διωκει*, which words are thus translated by *Pliny*, *Nat. Hist. lib. xxiv. cap. 9. Suffitu quoque (folia) aut substratu fugant venenata*—The leaves also being set on fire, or strewed under one as a bed, drive away venomous animals." See more to this purpose in *Bochart*, vol. iii. 371, or in *Suicer* *Thesaur.* under *Θηριον* I. And observe that *Lucian*, *Philopseud. tom. ii. p. 472*, (cited by *Wolfius*) does, like *St. Luke*, use *θηριον* as equivalent

to *σχιδνα*, where he relates *Μιδαν τον αμπελαριον*—*ὁτο EXIANHES* *δηχθοντα* *καισθαι ηδη σεσηπота το σκελος*—*αναδοντι γαρ αυτω τα κληματα, και ταις παραξι περιλεποντι προσεπτυσαν το ΘΗΡΙΟΝ* *δακειν κατα τον μελαν δακτυλον*—That *Midas* the vine-dresser—having been bitten by a viper, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, the beast crept to him and bit his great toe—"

III. Any kind of beast, including the tame species, occ. *Heb. xii. 20.* The correspondent *Heb.* word in *Exod. xix. 13*, is *חַיָּוָה*, which likewise implies any kind of beast, especially the tame.

*Θηριον* is used in like manner by *Theodotion*, *Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21*, for the *Chald. מִיָּוָה*, or *חַיָּוָה*.

IV. *St. Paul* applies to the *Cretans* the character of *κακα θηρια*, evil beasts, which the Poet *Epimenides* had formerly given them. Such epithets to wicked, cruel, or unreasonable men, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting *Suicer's* *Thesaur.* and *Θηριον* II. See also *Raphelius*, *Wetstein*, and *Kypke* in *Tit. i. 12*. To the passages they have produced I add, that in *Josephus*, *De Bel. lib. i. cap. 30, § 3*, *Herod the Great* is called *ΘΗΡΙΟΤ*, and *φοβινον ΘΗΡΙΟΝ* a murderous wild beast. occ. *Tit. i. 12*.

*Θησαυριζω*, from *θησαυρος*.

I. To lay, store, or treasure, up goods for future use. occ. *Mat. vi. 19. 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Jam. v. 3.*

II. To treasure up wrath, or future punishment. occ. *Rom. ii. 5.* So *θησαυριζουσιν εαυτοις κακα*, they treasure up evils to themselves, *Prov. i. 18*, in *LXX.* *Comp. Amos iii. 10*; and for instances from the Greek writers, of *θησαυριζω* and *θησαυρος* being applied to evils, see *Wetstein* and *Kypke* in *Rom.*

III. To treasure up, reserve. occ. *2 Pet. iii. 7.*

ΘΗΣΑΥΡΟΣ, *σ, δ, q. Θεις* *εις αυριον*, *Laying up for the morrow*, say some; but I leave the learned reader to determine whether it should not rather be deduced from the *Heb. חַר* to lay or treasure up, with

• See under *Βεβλιον* I.

† Etymolog. Latin. in *FERRA*.

with the formative *n* prefixed, q. *ῥῥῶν*. The Heb. *N. ῥῥῶ* most commonly corresponds to the Greek *θησαυρος* in the LXX, as the V. *ῥῥῶ* also doth in two passages to *θησαυριζω*.

- I. Properly, *A repository for treasure, a place, chest, box, or vessel, where treasure or stores are repositied.* occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35. (where see *Κυρκε*) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders *θησαυρος αυτων* by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 K. vii. 51. Neh. xiii. 12, & al freq. for the correspondent Heb. word *ῥῥῶ*, which likewise properly signifies a repository for treasure, a treasure-house, or chest; but in the Greek writers also, namely, *Herodotus, Euripides, Josephus, and Herodian*, *θησαυρος* denotes the place or vessel wherein measures are kept, as may be seen in *Wetstein* on Mat. ii. 11. I know n. t. whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus *Isocrates* tells *Demonicus*, § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, *ἀλλ' ὅτι οὐδὲν ἐκ ταμείων προσηρπύς*, but might draw them from hence as from a store-house." And *Lucian, Rhetor. Præcept. tom. ii. p. 453*, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, *καθὰς ἐκ ταμείων προαίρων*, drawing from them as from a store-house."

- II. *The treasure itself.* Thus it is applied to earthly treasure, Heb. xi. 26. Comp. Mat. vi. 19.—to heavenly treasure, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the gospel of Christ, 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the treasures of divine wisdom and knowledge which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3.

ΘΙΩ. The learned *Damm, Lexic. Nov. Græc. col. 919*, derives it from *ἵκω* to come near, approach, by changing the aspirate breathing into *θ*, and *κ* into *γ*. But may it not be as probably deduced from

the Heb. *ῥῥῶ* to strike or clap hands? See Job xvii. 3. Prov. vi. 1. Ps. xlvii. 2. Nah. iii. 19, and Heb. and Eng. Lexicon in *ῥῥῶ* IV. V.

- I. To touch, properly with the hand. occ. Col. ii. 21. Comp. under *Ἀσπασμα* IV.
- II. With a Genitive, To touch, come to. occ. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. *נגַּח*, Exod. xix. 12.

- III. To touch, hurt. occ. Heb. xi. 28.

ΘΛῪω, from *θλαω* to break, compounded perhaps with *βαω* to come. And *θλαω* may be considered either as a word formed from the sound, like *θῳακ*, crash, in Eng. or derived from the oriental *ῥῥῶ* to split, cleave.

- I. To press, squeeze, throng, crowd. occ. Mark iii. 9.

II. Θλιβωμαι, Pass. To be straitened, compressed, or pressed together, as it were, whence *Τεθλιμμενη ὁδός*, A strait, narrow way. occ. Mat. xii. 14. *Cebes*, in his *Picture*, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. edit. *Simpson*: "Do you not see, says the old man, a little door, (*θυραν τινα μικραν*), and beyond the door, a way which is not much crowded, but very few (*πανυ ὀλιγοι*) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it very narrow (*αναξασίς στενη πανυ*), with precipices on each side?—this is the way leading to true instruction."

- III. To oppress, afflict. occ. 2 Thess. i. 6. Θλιβωμαι, pass. To be oppressed, afflicted. 2 Cor. i. 6. 2 Thess. i. 7, & al.

Θλιψις, *is*, att. *σως*, *η*, from *θλιβω*.

Grievous affliction or distress. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9. 1 Cor. vii. 28. Jam. i. 27. On Mark xiii. 19. *Εσονται γαρ αι ΗΜΕΡΑΙ εκειναι ΘΛΙΨΙΣ*, *Kypke* cites from *Arrian*, *Epictet. lib. ii. cap. i*, the similar phraseology, *Τι γαρ εστι ΠΑΙΔΙΟΝ; αγνοια. Τι εστι ΠΑΙΔΙΟΝ; αμαθια*: For what is a child? Ignorance. What is a child? Want of learning."

Θρησκω. This verb, according to the Gram-  
marians,

maria, forms it's 1st fut. act. in *θηξω*, it's perf. in *τηθηκα*, and 1st. fut. mid. in *θηξομαι*. These tenses plainly point to the obsolete V. *θηκω*, (as *διδακω*, *αδιδαξα*, to *διδασκω*, or *διδαχω*, see under *διδασκω*) which may be very naturally deduced from the Syriac V. *ܬܬܝܢ* in Hith. to *fail*.

I. To die, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. To die, a spiritual death. occ. 1 Tim. v. 6. Comp. *Θανατος* III.

*Θνητος*, γ, σ, from *θηνησκω* to die.

Mortal, liable or subject to death. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. *Θνητον* το, Mortality. 2 Cor. v. 4.

*Θορυβω*, ω, from *θορυβος*.

I. To disturb, throw into a tumult, set in an uproar. occ. Acts xvii. 5.

II. *Θορυβοςμαι*, μαι, Mid. To make a noise or disturbance. It is in the N. T. particularly applied to the noise made in lamenting the dead. occ. Mat. ix. 23. Mark v. 39. Acts xx. 10.

*Θορυβος*, ο, δ, from *θορος* the noise of a tumult, (which from *θωω* to utter a confused cry, see under *θωρος*), and *βοη* a voice, sound; or else perhaps from the Heb. *רבה* to be many, to multiply, q. *תרבה* a multitude, tumult, Lat. *turba*. Comp. *Τορβαζω*.

I. A tumult, or uproar. Mat. xxvi. 5. xxvii. 24. Acts xx. 1, & al. In this view both the N. *θορυβος* and the V. *θορυβω* are often used in the Greek writers.

II. A tumultuous assembly, or company. occ. Mark v. 38. Such noisy tumultuous assemblies at the place where any one lies dead are still usual in the East. See *Harmer's Observations*, vol. ii. p. 135.

*ΘΡΑΥΩ*. It may either be considered as a word formed from the sound, or derived from the Heb. or Oriental *תרץ* to split, cleave.

To break, bruise. occ. Luke iv. 18, in which passage *τυφλοις αναβλεψιν*, recovering of sight to the blind, is taken from the LXX, who in Isa. lxi. 1, have substituted these words for the Heb. *תפתח פתח לאסורים*, the opening of the prison to them that are bound, either because prisoners frequently had their eyes put out, as Jud. xvi. 21. 2 K. xxv. 7; or rather because they were shut up in dark prisons.

The same Hebrew expressions St. Luke further explains by *αποστειλαι τεθραυμενους εν αφεσει*, to set at liberty them that are bruised, namely with the setters or stocks in which they were confined. This last expression occurs in the LXX of Isa. lviii. 6, for the Heb. *והפשיטו את רגליהם*. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES.

*Θραμμα*, ατος, το, from *τραβωμαι*, perf. pass. of *τραβω* to nourish.

Cattle which are kept and nourished by their owners. occ. John iv. 12, where see *Wolffus* and *Welstein*, but comp. *Kypke*.

*Θρηνω*, ω, from *θρηνος*.

To wail, lament in an audible manner. It is used either absolutely. occ. Mat. xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xxiii. 27.

*Θρηνος*, ος, ος, το, from *θρω* to utter a tumultuous or confused cry, which seems a word formed from the sound, like *shrick*, *scream*, &c. in Eng. The V. *θρω* is particularly applied in the Greek writers to lamentation, as in *παθια θρωμενης*, bewailing her misfortunes, and *θρωμενη σεαυτη κακα*, bewailing her miseries to herself. *Hesychius* accordingly explains *θρηνειν* by *θρηνειν*, and *θρωμενον* by *ελεθρομενον* deploring. See *Scapula*.

A wailing, lamentation. occ. Mat. ii. 18.

*Θρησκεια*, ας, η, from *θρησκω* to worship God, and this from *θρησκος*, which see.

I. Religion, religious service of God, or divine worship. occ. Acts xxvi. 5. James i. 26, 27.

II. Religious worship, or service, of angels. occ. Col. ii. 18. *Josephus*, De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the *Essenes* swore *συντηρησθαι ὁμοίως τα τε της ἀρεστων αυτων βιβλια, και τα των ΑΓΓΕΛΩΝ νομοματα*, that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council of *Laodicea* on the river *Lycus*, which was held about the year 367, and condemned the

X

naming



naming of angels as idolatry, and from the testimony of *Theodoret* (both cited by *Welstein*, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of *Laodicea*. Comp. Col. ii. 18. "What was meant by guarding the names of the angels, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the *Essenes* having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus *Enfield*, (from *Brucker*,) *Hist. of Philos.* vol. ii. p. 185. It may however be doubted whether the *Colossians* derived their religious regard for angels from the *Essenes*, or immediately from the principles of the eastern or *Platonic* philosophy. Most probably from the latter. See under *Στοιχείων* III. and *Mac-knight's* Preface to *Colossians*, Sect. II. *Wolffius* however on Col. ii. 18, observes, that *Θρησκεία* is never in the N. T. construed with a genitive, denoting the object of worship, any more than *Ευσέβεια* is; but that in *James* i. 26, it is joined with a genitive, signifying the subject or person worshipping: and he accordingly understands the *Θρησκεία των Αγγέλων* of a pretended angelic worship, far purer than that of other christians, and such as was paid by the holy spiritual angels. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the *Colossian* church at the time; and though *Θρησκεία* is not in the N. T. construed with a genitive of the object, yet it is so used in *Wisdom* xiv. 27, five or six times by *Josephus*, quoted by *Krebsius*, and by *Herodian*, cited by *Welstein*. See some curious remarks on this subject in *The British Critic* for March 1794, p. 274, and for August, p. 198.

Θρησκός, α, ὁ.

Religious, devout, a worshipper of God.

occ. *Jam. i. 26*. Some derive it from *Θραξ* in the Ionic dialect *Θρηξ*, a *Thracian*, so called from *Θρηξ Τίρας*, the seventh son of *Japhet*, *Gen. x. 2*. Thus *Suidas*, *ΘΡΗΣΚΕΤΕΙ* δεισσεῖται, ὑπακούει τοῖς Θεοῖς. Λέγεται γὰρ ὡς Ὀρφῆος, *ΘΡΑΞ*, πρῶτος ἀεχνολογῆσαι τὰ Ἑλληνῶν μυστήρια, καὶ τὸ τιμᾶν Θεὸν *ΘΡΗΣΚΕΤΕΙΝ* ἐκαλεῖσθαι, ὡς *ΘΡΑΚΙΑΣ* ὁσῆς τῆς ἑρῆσεως. *Θρησκύνει* means, he worships or serves God: For it is reported that *Orpheus*, a *Thracian*, instituted the religious mysteries of the Greeks, and called the worshipping of God *Θρησκύνειν*, as being a *Thracian* invention." But after all we may perhaps, with *Pasor*, best deduce *Θρησκός* and it's derivatives from the Heb. *שָׁרָא* to seek. i. e. God; a phrase often used in the O. T. to express religion. See 1 *Chron. xxviii. 9*. 2 *Chron. xv. 2*. xvii. 4. *Ps. ix. 11*, & al. in the Heb.

*Θριαμβέω*, from *Θριαμβός*, a triumph, which *Mintert* and others deduce from *Σπιον* a fig-leaf, and *αμξή* a brow (properly of a rock), because the victor's brows were anciently crowned with fig-leaves; but I should rather think this word, as well as the Latin triumphus, a derivative from the Heb. *רָעַם* with the formative *n* prefixed, on account of the noise and shouting which attended their triumphal processions. By a passage in *Polybius* it should seem, that the Greek *Θριαμβός* was formed from the Latin triumphus: For speaking of the Romans he mentions τὰς προσαγορευομένας παρ' αὐτοῖς, what are called by them, *ΘΡΙΑΜΒΟΤΕΣ*; and I know not that *Θριαμβός* or it's derivatives ever occur in any Greek writer till the times of the Roman conquests. See *Raphelius* on 2 *Cor. ii. 14*.

With an Accusative following, *To triumph over, lead in triumph*. occ. *Col. ii. 15*. (Thus *Plutarch* in *Romul.* tom. i. p. 38. D. *Ἐθριαμβεύσε βασιλεῖς*, He led kings in triumph.) 2 *Cor. ii. 14*. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views, St. Paul might say, that God, πάντοτε θριαμβοῦντι ἡμᾶς, was always

always leading us, i. e. himself, in triumph: For he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a friend, and joined with his Blessed Master in the triumph of the gospel. See more in *Wolffius*, who shews that *Theodoret*, *Ecumenius*, and *Chrysostom* explain the expression in like manner. See also *Wetstein*.

ΘΡΙΞ, τριχος, ἡ, dat. plur. θριξί. It seems a corrupt derivative from the Heb. קַדְמָה the hair of the head, (to which this word almost constantly answers in the LXX,) w being changed into θ or τ after the Chaldean manner.

I. An hair, as of the head. occ. Mat. v. 36. Luke xxi. 18. Acts xxvii. 34. Comp. Mat. x. 30. Luke xii. 7. 2 Sam. xiv. 11. 1 K. i. 82, and see *Wolffius* in Acts. Τριχες, αἱ, The hair of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. *Doddridge* in Luke vii. 38, renders θριξί by tresses of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French tresse a wreath of hair; and this may be from the Italian treccia the same.

II. Hair, as of a camel. occ. Mat. iii. 4. Mark i. 6.

Θρῆσις, ω, from θρῆσις, the cry or noise of a tumultuous multitude, which from the perf. mid. τρῆσις of the V. Θρῆσις to utter a tumultuous cry. Comp. under Θρῆσις.

I. To utter a confused tumultuous cry.

II. To put into a tumult or confusion, to disturb, terrify; whence θρῆσις νῦν, pass. to be put into confusion, disturbed, or terrified. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Thess. ii. 2.

ΘΡΟΜΒΟΣ, ο, δ. Perhaps from the Heb. דָּמָה to be elevated, with the formative ה prefixed. So *Heyschius* explains θρομβος by Αἷμα παχύ, παχύρροπος ὡς βουβί, thick blood coagulated like lumps or hillocks; and the Scholiast on *Sophocles* by ογκρὸν a tumour, swelling. The learned *Damm*, however, in his Lexicon Nov. Græc. col. 2376, derives θρομβος from τρεφω, fut. θροψω, perf. pass. τερθραμμαι, to coagulate, as milk for cheese, in which sense

*Homer* uses this word, *Odyss.* ix. lin. 246,

Αὐτὴν δ' ἤμισυ μὲν ὀρεψάτ' λιποπρὸ γαλακτός—  
Coagulating, then, with brisk dispatch,  
The half of his new milk—

COWPER.

From τρεφω in this view is also derived τρυφαλὶς a cheese, and τρεφω itself may be deduced from τρεπω to turn, which English V. we apply to the coagulation of milk. See Τρεπω.

A clot, a coagulated mass, particularly of blood, as the word is used by *Plato*, *Dioscorides*, *Æschylus*, *Galen*, whom see in *Wetstein*. occ. Luke xxii. 44, where see *Bp. Pearce's Note*. *Herodotus*, lib. i. cap. 179, uses ΘΡΟΜΒΟΣ ασφαλτος for clots, or concreted lumps, of bitumen.

ΘΡΟΝΟΣ, ο, δ, so called according to the Greek Etymologists, q. θροος (y being inserted), which, from τρῆσις, perf. mid. of θρῆσις to sit, which V. may be derived from the Heb. כִּישׁוֹ denoting regular disposition: But may not θρονος be better deduced from the Heb. or Chald. קָרַס to fix, settle? whence also θρῆσις a footstool.

I. A throne, a royal or judicial seat. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13.

II. An order of angels, or celestial spirits. occ. Col. i. 16.

Θυγατήρ, ἡ, by syncope τρος, ἡ. Some of the Lexicon writers deduce it from θυω to move impetuously, and γαστήρ the belly or womb, because, say they, females move sooner in the womb than males. The reader, I suppose, is but little entertained or satisfied with such derivations; but it is certainly worthy of remark, that we find this word θυγατήρ used, with little variation, not only by the \*Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English, but even by the †Persians. I would, therefore, submit it to the learned reader whether it may not more probably be derived from the Heb. קָרַס, or קָרַס, thin, slender, and קָרַס form, on ac-

\* "DAUGHTER, Gila; Goth. dauter; Ang. Sax. dohter, dohtor, dohtur. Al. dohter, tohter, thohter: Cim. dotter; Dan. daatter; Belg. dochter." Junii Etymolog. Angliæ.

† קָרַס, Dauter. See *Castell*, Lexic. Persic. col. 59, and *Walton's Proleg.* in *Polyglott.* XVI. p. 101.

count of the slender make of the female sex in comparison of the male; if indeed *τηρ* in *θυγατήρ* be not merely a termination as in the Greek *μήτηρ*, *πατήρ*, and, as we are informed by Bp. Chandler \*, *ter* usually is of substantives in the old Persic; and we may add, as *ter* seems to be in the Eng. *sister*, and *ther* in *father*, *brother*, *mother*, which four last Eng. words are also nearly the same as the Persic *suster*, *pader*, *mader*, *brader*.

I. A daughter, whether an immediate, Mat. ix. 19. x. 35, 37, & al.—or a remote descendant, Luke i. 5, xiii. 16.

H. In the vocative it is used as a compellation of affection and kindness. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 26. Comp. *Τεχνον* IV.

III. It denotes a city with it's inhabitants. Mat. xxi. 3. John xii. 15; as *ἡ πόλις* frequently does in the Heb. S. S. See Ps. xlv. 13. cxxxvii. 8. Isa. xxii. 4. And thus cities or countries are commonly represented by † women in sculptures and coins. So, for instance, on the reverse of † some medals of *Vespasian* and *Titus*, *Judea* is exhibited as a woman sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, *JUDÆA CAPTA*.

"Beneath her palm here sad *Judea* weeps."

Pope's Epistle to Addison.

Θυγατρίον, *ς, το*, A diminutive of *θυγατήρ*.

A little daughter. occ. Mark v. 23. vii. 25.

Θυελλα, *ης, η*, from *θυω* to move, or rush impetuously, and *αελλα* a storm, whirlwind, which from *αειν* to blow, and *ἄλλειν* to roll round, or whirl. So *Hesiod*,

\* See his *Vindication of the Defence of Christianity*, book i. p. 65, and Heb. and Eng. Lexicon in *vol. 1*.

† "But who are the ladies we are next to examine? These are, says *Philander*, so many cities, nations, and provinces, that present themselves to you under the shape of women. What you take for a fine lady at first sight, when you come to look into her, will prove a town, a country, or one of the four parts of the world: In short, you have now *Afric*, *Spain*, *France*, *Italy*, and several other nations of the earth before you." *Addison's* 2d Dialogue on Ancient Medals.

‡ See *Univ. Hist.* vol. x. p. 691, Note. The reader may find a print of two of these medals in *Addison's* Dialogues, Series iii. No. 13, 14.

speaking of the winds, *Theogen*. line 874, says,

ΚΑΙ ΤΟΤΕ ΤΙΝ ΑΡΑΑΝ.

In horrid storms they rush.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus *Hesychius* explains *θυελλα* by *αεμος συρροη και δρμη η καλαρης*, a whirlwind, or storm of wind; and in *Homer*, *Odyss.* v. line 317, we have

ΑΙΩΗ ΜΙΣΓΟΜΕΝΩΝ αιμαση ὄδρως ΘΥΕΛΑΑ,

A horrid storm of fierce conflicting winds.

occ. Heb. xii. 18. The Hebrew word in *Deut.* iv. 11. v. 22, or 19, corresponding to *θυελλα* of the LXX, and of the Apostle, is *סָעָר* thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the *סָעָר* mentioned in *Deut.* was in violent motion (comp. *Exod.* xix. 16, 18.), whence the like appearance is called *סָעָר* *מִן* a whirlwind, *Ezek.* i. 4, and *הַסָּעָר*, *Job* xxxviii. 1. xl. 6. Comp. *Nah.* i. 3.

Θυϊνος, *ης, ον*.

*Thyine*, made of the *θυον*, *θυα*, or *thya* tree, so called from *θυω* to cease, burn as incense, on account of the sweet smell of it's wood, especially in burning. This is observed by *Homer*, *Odyss.* v. lin. 59, 60.

Τηλοθι δ' ὀσμῃ

Κίβρις τ' ὑκκιάσις, ΘΥΟΤ' ἄτα ἡσση ὀδύει, Δαιμόνιαι.

And fires of scented wood,  
Cedar, and *Thyon*, far perfume'd the isle.

*Theophrastus*, *Hist. Plant.* V. 5, says, that "the *thyon* or *thya* tree grows near the temple of *Jupiter Ammon*, *παρ' Ἀμμωνίης* (in Africa), and in the *Cyrenaica*, that it is like the cypress in it's boughs, leaves, stalk, and fruit, and that it's wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in *Wetstein*, and comp. *Pliny's Nat. Hist.* lib. xiii. cap. 16. occ. *Rev.* xviii. 12.

Θυμαμα, *αλος, το*, from *τεθυμαμαι* perf. pass. of *θυμααι*.

I. In-

I. *Incense*, " *perfumes exhaled by fire.*"  
occ. Rev. v. 8. viii. 3, 4. xviii. 13. On  
Rev. v. 1, observe that not the *incense*,  
but the *φιάλαι*, or *bowls*, are the pray-  
ers of the saints, to which the incense  
of Christ's merits was added, Rev. viii.  
3. Comp. Ps. cxli. 2, and Exod. xxx.  
34—38.

II. *The act of censing, or fuming incense.*  
occ. Luke i. 10. Comp. ver. 11.

Θυμιατήριον, *o, ro*, from θυμιαω.

*A vessel, or instrument, for burning incense.*

occ. Heb. ix. 4, where I think it means the  
*censer* mentioned Lev. xvi. 12, in which  
the High Priest on the great day of  
atonement took coals of fire from off the  
brazen altar, and burnt incense, in the  
Holy of Holies, which is therefore in  
the text of Hebrews said *συστα* to have  
this *censer*, for use namely. True indeed,  
it is not expressly said in the O. T. that  
the *censer* employed on that occasion  
was *golden*, but neither is any thing said  
to the contrary; and as all the other fur-  
niture of the Holy of Holies was either  
solid gold, or overlaid with that metal,  
analogy would lead one to conclude,  
that the *censer* in which Aaron offered  
the incense on that solemn day was  
*golden* also. Accordingly the Jews have  
a tradition, cited by *Whitby* and *Wetstein*  
on Heb. ix. 4, and by *Ainsworth* on Lev.  
xvi. 12, that "on every (other) day he  
who was to burn incense took coals from  
off the (brazen) altar in a *censer* of  
silver, but this day the High Priest in a  
*censer* of gold." Comp. Rev. v. 8. viii. 3.  
and see *Josephus* De Bel. lib. i. cap. 7.  
§ 6.

I am well aware that some learned men  
have explained χρυσαν θυμιατήριον, Heb.  
ix. 4, to mean the *golden altar of incense*.  
But how can the Holy of Holies be said  
to have this, since it certainly always  
stood without the veil, in the Holy  
Place? See Exod. xxx. 6. xl. 26. Be-  
sides, in the only two passages of the  
LXX where θυμιατήριον occurs, namely  
2 Chron. xxvi. 19. Ezek. viii. 11, it an-  
swers to the Heb. חָרָטָה a *censer*; and  
lastly in the N. T. another word, namely  
θυσιαστήριον, is used for the *altar of in-  
cense*, Luke i. 11. Comp. Rev. viii. 3.  
ix. 13. 1 Mac. ii. 21.

• Johnson.

θυμιαω, *o*, from † θυμα, *alos, ro*, *incense*,  
which from θυα.

*To burn or fume incense; cause it to ex-  
hale it's odour by fire.* occ. Luke i. 9.

θυμομαχεω, *o*, from θυμος the *mind*, and  
μαχομαι to *fight*.

*To be of an hostile mind against another,  
to be highly displeased, incensed, or offended  
at*, infenso esse animo erga; or accordin-  
g, to *Raphellus*, *To be obstinately bent on war*,  
either after receiving a defeat, or with-  
out prospect of success. occ. Acta xii. 20,  
where however *Kypke*, in opposition to  
the excellent Commentator just men-  
tioned, prefers the former sense, in which  
he shews that the V. is used by *Dionys-  
sius Halicarn.* *Polybius* and *Plutarch*, and  
observes, that *Raphellus*'s interpretation  
cannot be admitted, because *Josephus*  
says not a word of this war of *Herod*  
with the *Tyrians* and *Sidonians*, who  
were under the formidable protection of  
the Roman Empire. Comp. *Wetstein*.

Θυμος, *o, δ*, from θυω to move *impetuously*,  
particularly as the *air* or *wind*. See  
Θω I.

I. It seems to be sometimes used in *Homer*.  
for the *animal soul* or *breath*, as where  
speaking of *Sarpedon*, who had fainted  
with a wound, he says, Il. v. line 697,

Ανδρ' δ' ἀμύμονα, παρὶ δὲ πνοῇ Βορέαο.

Ζωρὺν ἐκπνέοντα παλῶς μακροφύλα ΘΥΜΟΝ.

But he reviv'd, for Boreas' cheering blast  
Breathing around refresh'd his panting soul

Comp. Il. iv. lin. 470, 524. Il. xvi. lin.  
743. Il. xiii. lin. 671.

II. *The soul, or mind*, considered as con-  
prehending both the appetites and pas-  
sions. In both these views the word is  
frequently applied in the profane writers.

III. *A violent motion or passion of the mind*,  
*anger, wrath*. It is ascribed to God,  
Rev. xiv. 10, 19. (Comp. Isa. li. 17.)  
Rev. xv. 1, 7. xix. 15. Comp. Rom.  
ii. 8.—to man, Luke iv. 28. Acts xix.  
28, & al.—to the devil, Rev. xii. 12.  
Θυμος and οργη are often joined in the  
profane, as they are in the sacred writers.  
This *Elser* and *Wetstein* have shewn on  
Rom. ii. 8. *Ammonius*, whom *Wetstein*  
liere cites, defines θυμος to be πρῶτος

† "Apud Hippocratem, θυματα, Galenus exponit  
θυμματα sufficientia." *Scapula*.

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pos

pas a temporary, but *οπηρ πολυχρονης* *μνηστειαν* a lasting resentment.

- IV. It denotes poison, or more strictly *inflaming*, or *inflammatory*, *poison*. occ. Rev. xiv. 10. Comp. Job xxi. 20. Pa. ix. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is an *hellenistical* sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with *οινος* wine.) Pa. lviii. or lvii. 4, in conformity with the correspondent Heb. דם, which signifies both *wrath*, and an *inflammatory acrid poison*, such as serpents emit when enraged. Comp. Job. xx. 16, in LXX. Wisd. xvi. 5, and *Arnald* there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres*, or *love-potions*, such as whores used to give their lovers. So the learned *Jos. Mede* interprets it in his *Comment. Apocalypt.* p. 517, 518. fol. See also *Vitringa* in Rev.

*Ουφος*, *ω*, from *δυπος* anger, *wrath*.

To provoke to anger. *Ουφομαι* *σπαι*, pass. To be provoked to anger, to be incensed, *wrath*. occ. Mat. ii. 16.

● T P A, *α*, *η*, from the Chald. *ע* the same, to which this word answers in *Theodotion's* version of Dan. iii. 26, and which is a corruption of the Heb. *ע* a gate, by transposing the *γ*, and changing *η* into *η*, as usual.

- I. A door—of an house, Mark i. 33. ii. 2. xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. To be at the doors is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. Jam. v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See *Raphelius* and *Wetstein* on Mat. xxiv. 33.

II. It is applied figuratively to Christ, who is the *door*, by which we must enter into his church, and into eternal life, John x. 9.—to an *opportunity* of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see *Vitringa*.

● P A, *α*, *δ*, from *δυα* a door.

- I. *Homer* (*Odyss.* ix. lin. 240, 313, 340. comp. lin. 243,) uses this word for a *great stone*, which served as a door to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

II. In the latter Greek writers, cited by *Alberti*, *Elmer*, and *Wetstein*, and particularly by *Kypke*, whom see, it denotes a large oblong shield like a door, whereas *αρις* means a round one. occ. Eph. vi. 16.

● P A, *ιδος*, *η*. A diminutive of *δυα*.

I. A little door. Thus sometimes used in the profane writers. See *Scapula*, and *Wetstein* on 2 Cor. xi. 33.

II. A window. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage "Sir John Chardin's MS tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." *Harmer's Observations*, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33, nearly resembles that of the spies from Jericho, Josh. ii. 15, and probably was, like that, effected out of a *kiosk* or bow-window which projected beyond the wall of the city. Comp. *Heb.* and *Eng. Lexic.* in ער IV.

● P A, *α*, *δ*, *η*, from *δυα* a door, and *α* a keeper, which from *δ* to see, observe. A door-keeper, a porter, occ. Mark xiii. 34. John x. 3. xviii. 16, 17.

● P A, *α*, *η*, from *δυω* to sacrifice.

I. A sacrifice, or victim. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Comp. Eph. v. 2. Heb. ix. 26. x. 12.

II. It is spoken of the bodies of Christians, Rom. xii. 1.—of their religious services, 1 Pet. ii. 5.—particularly of their praises of God, and works of charity to men, Heb. xiii. 15, 16.—especially to the preachers of the gospel, Phil. iv. 18.

● P A, *α*, *η*, from *δυω* to sacrifice, which from *δυω*.

I. An altar, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13, x. 18. Comp. James ii. 21. Rev. vi. 9.—or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13.

The LXX use it in the latter, as well as in the former sense, for the Heb. מזבח.

II. The Christian Altar, that is, The Table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake or eat (comp. 1 Cor. x. 21, and ver.

ver. 18.) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the Lord's Table, Ad Philadelph. § 4, Σπυδαλὲς ἐν μιᾷ Εὐχαριστίᾳ χρῆσθαι. Μία γὰρ σὰρξ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτηριον εἰς ἑνώσειν τοῦ αἵματος αὐτοῦ. 'Εν ΘΥΣΙΑΣΤΗΡΙΩΝ, ὡς εἰς ἐπισκοπῆς, αἶμα τῷ πρεσβυτερίῳ καὶ διακονοῖς τοῖς συνδουλοῖς μᾶ, ἵνα ὁ ἅν πρᾶσση, κατὰ Θεον, πρᾶσσης. Wherefore let it be your endeavour to partake all of the same holy Eucharist: For there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow servants: That so whatsoever ye do, ye may do it according to the will of God." WAKE. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. Russel.

Θῶω, from θῶω or θῶω to run violently, approach hastily, "curro vehemente, festinanter accedo." Thus the learned Damm, Lexic. who deduces this V. from θῶω or θῶω from the sound made by the breath of persons running. But may it not as well be derived from the Heb. הָרַח to come, approach, come speedily?

I. To more or rash impetuously, to rage. Thus it often signifies in Homer, and is applied to winds, Odys. xii. lin. 400, 408, 426.—to a river, Il. xxi. lin. 234, and 324.—to the sea, Il. xxiii. lin. 230.—to a person, Il. i. lin. 342. Il. xi. lin. 180.

II. In Homer, to cast a little of the vic-tuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. lin. 219, 220,

Θίωσι δὲ ΘΥΣΑΙ ἀγογῇ  
Πάριον δὲ ἑταῖρον δ' ἐπ' ἐν πυρὶ βάλλει ΘΥΘΑΑΣ.

The first oblations to th' immortals due  
Amid the flames his friend Patroclus threw.

So Odys. xiv. line 446, Eumæus before he began to eat,

Ἀρχαῖα ΘΥΣΕ Θίωσι αἰγιόχοιο  
Σπυδας δ' αἰδοσα σπονδῶν

Th' initial offerings to th' immortals burnt:  
And having pour'd the consecrated wine—

Hence

III. In the latter Greek writers, To sacrifice, to slay in sacrifice. occ. Acts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. occ. Mat. xxii. 4. Luke xv. 23, 27. Acts x. 13. xi. 7. Comp. John x. 10.

In the LXX it is used for the Heb. נָחַם, generally in the sense of slaying in sacrifice, but sometimes for food, as 1 Sam. xxviii. 24. 1 K. xix. 21; in which latter application it answers to the Heb. נָחַם, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩΡΑΞ, αὐχός, ὄ.

Properly, A breast-plate, cuirass, or defensive armour for the breast.

Thus Homer, Il. xi. line 19,

Δειλὸν αὖ ΘΩΡΕΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἔδουσ.

The beaming cuirass next adorns his breast.

POPE.

And in this sense only is the Ionic Θωρηξ used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient Poet, αἰολοθωρηξ, Il. iv. line 489; λυοθωρηξ, Il. ii. lin. 529; χαλκοθωρηξ, Il. iv. line 448; the V. θωρησσῶ to arm, put on armour, very frequently used; and the N. θωρηκτής defensively armed, Il. xv. line 689, 739. But in the latter Greek writers θωραξ sometimes denotes the fore-part of the human body, and particularly the breast; and hence some Etymologists have been induced to derive it from θορᾶν to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of it's bones and cartilages, which defend the noble parts it comprises. I would therefore

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rather

rather deduce *ἡνυκα* from the Heb. חורא, either a *habergeon*, or a *close mantle*, a *vest*. In the N. T. though several times applied figuratively, it signifies only a

*breast-plate*, occ. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9, 17. The LXX use *ἡνυκα* for Heb. מרוח a *brigandine* or *coat of mail*, Jer. xli. 4, and frequently for מרוח of the same import.

# I.

## ΙΑΣ

## ΙΑΕ

**I**, *Iota*. The ninth of the more modern Greek Letters, but the tenth of the ancient, whence, as a numerical character, the small *i* is still used *forten*. In the ancient or Cadmean alphabet it answered to the Hebrew or Phenician *Jod* or *Yod* in name, order, and power, but in it's form, it approaches much nearer to the Hebrew than to the Phenician Letter. *Iota*.

*ιαμα*, *aros*, *to*, from *ιαμαι* perf. pass. of *ιαμαι*.

*An healing*. occ. 1 Cor. xii. 9, 28, 30.

**IAOMAI**, *ωμαι*, from the uncommon N. *ia* *life*, *strength*, or immediately from the Heb. חורא *to cause to live*, *to revive*, *recover from illness*, to which *ιαμαι* answers in the LXX of Neh. iv. 2, or iii. 34.

**I**. Mid. *To heal*, *restore to bodily health*. Luke v. 17. vi. 19. xxii. 51, & al. Pass. *To be thus healed*. Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jain. v. 16.

**II**. Both in Mid. and Pass. it is applied to the *curing of demoniacal or diabolical possessions*. Mat. xv. 28. Luke ix. 42. Acts x. 38.

**III**. Mid. *To heal spiritually*, *restore to spiritual health*. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed*, 1 Pet. ii. 24. Comp. Heb. xii. 13.

*ιασις*, *ios*, att. *εως*, *η*, from *ιαμαι*.

*A cure*, *healing*. occ. Luke xiii. 32. Acts ii. 22, 30.

**ΙΑΣΠΙΣ**, *ids*, *η*, from Heb. יספ the same.

*The jasper*, a kind of precious stone: They are found of various colours: green, azure, sea green, purple, blue, and some of them are white, approaching to a *crystal*, (as Rev. xxi. 11.) So *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, "*Similiter candida est, quæ vocatur astrios, crystallo propinquans.*" See more in *Pliny*, lib. xxxvii. cap. 8, and 9, *New and Complete Dictionary of Arts*, and the *Encyclopædia Britannica*, in **JASPER**. occ. Rev. iv. 3. xxi. 11, 18, 19.

*ιαλπος*, *υ*, *δ*, from *ιαμαι*.

*A physician*, q. d. *a healer*. Mat. ix. 12. Mark ii. 17. Luke iv. 23, (where see *Wolffus* and *Wetstein*.) Col. iv. 14. & al. It is well known that the ancient Greek and Roman *ialpoi* not only prescribed, but made up their own medicines, and also practised surgery.

**Ιδς**.

*See*, *behold*, *lo*, *observe*. The Grammarians say it is used adverbially; but it is, properly speaking, the 2d pers. imperat. 2 aor. act. of the V. *ιδω* *to see*. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is*, *here* or *these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS, two of which ancient, for *ids* have *υδς*; and this reading, which also agrees with the Syriac. Vulg. and several other old versions, is by *Griesbach* received into the text.

*Idsa*,

**Ιδαν, ας, γ,** from **ιδον**, 2 aor. of **ιδω** to see. *Countenance, aspect*, as of an angel. occ. Mat. xxviii. 3, where it must denote the *countenance*, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the *human countenance*, not only by *Theodotion*, for the Heb. מראה, Dan. i. 13, 15, but also, as *Alberti* has shewn, by *Arrian*, *Aristophanes*, and *Pindar*. See also *Wetstein*, *Kypke*, and *Blackwall's Sacred Classics*, vol. ii. p. 32, 33.

**Ιδια, from ιδιος.**

*Separately, severally.* It is properly the dative fem. of **ιδιος**, used elliptically and adverbially for **εν ιδια χωρα**, in a separate place. See *Bos Ellips.* under **Χωρα**, and comp. **Δημοσιος** II. occ. 1 Cor. xii. 11. So *Xenophon* *Cyropæd.* lib. vii. p. 344. edit. *Hutchinson*, 8vo. **Ταυτα γαρ και ΙΔΙΑΙ χρησιμα ειναι.** For these things are both advantageous to every one *severally*—"

**ΙΔΙΟΣ, α, ου.** It seems a plain derivative from the Heb. י the hand, according to that common Heb. phrase, whereby what one has in his possession or power is said to be בידו in his hand. See *Gen.* ix. 2. xvi. 6. xxiv. 10. *Eccles.* v. 13, or 14, & al. freq.

I. *One's own, proper, suus, proprius.* It denotes *property, appropriation, or peculiar relation*. See *Mark* xv. 20. *Luke* ii. 3. vi. 41, 44. *John* i. 11, 41. v. 18, 43. *Acts* i. 19. iv. 32. xx. 28. xxiv. 23, (where see *Wetstein*.) *Rom.* viii. 32. xiv. 4. 1 Cor. vii. 2. *Heb.* ix. 12. xiii. 12. **Εἰς τα ἰδια (οἰκηματα** namely), *To one's own house.* *John* xvi. 32. xix. 27. See *Raphelius*. So in *Josephus*, *De Bel.* lib. iv. cap. 9. § 6, we have **προς ΤΑ ΙΔΙΑ** in the same sense. Comp. *John* i. 11, where it seems to refer to the land of Canaan, the city of Jerusalem, and especially to the temple. Comp. 2 *Sam.* vii. 23. *Ps.* xlviii. 2, 9. *Mat.* xxi. 13. *Mal.* iii. 1, and see *Wolfius* and *Kypke* on *John* i. 11.

II. *Private, separate.* Thus used in the expression **κατ' ἰδιαν, χωραν** place, being understood, in a private place, privately, apart. *Mat.* xiv. 13, 23. xvii. 1, 19. *Mark* iv. 34, et al. So *Josephus* *De Bel.* lib. x. cap. 10. § 5, **ἀποστὰς δὲ τὰς δυνάμεις ΚΑΤ' ΙΔΙΑΝ**, having assembled the leading men *privately*."

III. *Joined with καίρος, Proper, convenient.* *Gal.* vi. 9. 1 *Tim.* ii. 6. vi. 15, where *Chrysostom* explains **ιδιαις** by **ὑποσχεσιν** fit, convenient. *Raphelius* shews that *Polybius* applies **ιδιαις** in the same manner. **Ιδιωτης, υ, δ, from ιδιος.**

In general, *A common man*, as opposed either to a man of power, or of education and learning. See *Wetstein* on 1 *Cor.* xiv. 16.

I. *A person in a private station, a private or common man, a plebeian.* Thus it is used by the LXX. *Prov.* vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, *Acts* iv. 13, where see *Doddridge*.

II. *Uninstructed, unskilful, unlearned.* occ. 1 *Cor.* xiv. 16, 23, 24. **Ιδιωτης** is often used in this sense by the Greek writers. See *Wetstein*. Comp. 2 *Cor.* xi. 6.

III. *Unskilful, unpolished, unadorned, plain in speech, i. e. speaking like an ordinary or common man.* occ. 2 *Cor.* xi. 6. Considering that **ιδιωτης** in this text refers both to **λογω** and **γνώσει**, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude* \*. *Raphelius* produces a remarkable passage from *Xenophon*, *De Venat.* where that elegant and mellifluous writer, referring to his own easy and natural language, as opposed to the *obscure* and *affected* style of the Sophists, calls himself **Ιδιωτης, a plain or ordinary man**, **Εγώ δὲ ΙΔΙΩΤΗΣ μὲν εἰμι**, says he; and the celebrated *Longinus*, *De Sublim.* sect. xxxi. gives it as his opinion, that **εἰναι ἂν δ' ἸΔΙΩΤΕΣΜΟΣ** εἴη τοῦ κοινῆς παραπολυ μὲν φανιστικώτερον, a common expression is sometimes much more significant than a pompous one: "And after producing some instances of this from the Greek writers, he adds, **Ταυτα γὰρ εἰς τὴν παραξενύει τὸν ΙΔΙΩΤΗΝ. ἀλλὰ ἐν ἰδιωτεύει τῷ σημαντικῷ**, These approach near to the vulgar in expression, but are by no means vulgar in significance and energy." A remark which, I am persuaded, may with the greatest truth be applied to many passages in *St. Paul's*

\* "Rude am I in my speech."

*Shakespeare's Othello*, act. i. scen. 3. writings.



writings. See also *Wulfius* on 1 Cor. xi. 6.

Our Eng. word *Idiot* is indeed derived from ἰδιωτης, but has a very different meaning. I cannot find that ἰδιωτης is ever used by any Greek writer, for a person deficient in natural capacity or understanding\*.

ἰδω.

See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 89. Gal. i. 20. The Grammarians call it an adverb: However it differs from the 2d pers. sing. 2 aor. imperat. mid. of the V. ἰδω only by an accent.

Ἰδρως, ὥρος, δ, from ἰδος, the same, compounded with ῥω to flow. And ἰδος may be derived either from the Heb. ירז sweat, (as the Eng. word is from a N. of the same root ירז, in regim. ירז sweat) by changing י into δ, or from ירז or ירז a vapour.

Sweat. occ. Luke xxii. 44.

The LXX have once used it, Gen. iii. 19, for the Heb. ירז.

ἱερατεια, ας, η, from ἱερατουν.

A priesthood, office, or function of a priest. occ. Luke i. 9. Heb. vii. 5.

ἱερατευμα, ατος, ος, from ἱερατουν.

A priesthood, an assembly or society of priests. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. כהנים priests in the plural.

ἱερατουν, from ἱερατουν the same, and this from ἱερατς.

To perform the priest's office, to officiate as a priest. occ. Luke i. 8.

ἱερατς, ας, δ, from ἱερατς sacred.

A Priest, a person consecrated to God for the performance of sacred offices. See Heb. v. 1. It is spoken of Melchisedec, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. xxiv. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of Jupiter, Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1. Mac. xv. 1; and see *Wulfius*.—of Christ, the true and great High Priest after the order of Melchisedec, see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through

\* See, however, the learned Bp. Horsley's Tracts in Controversy, p. 430.

Jesus Christ, Rev. i. 6. v. 10. xii. 6. Comp. 1 Pet. ii. 5:

ἱερον, ο, ος, from ἱερατς sacred.

A temple, whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the buildings, but the courts, and all the sacred ground or inclosure. The word is properly an adjective, χωριον a place namely being understood.

ἱερωστας, ας, ος, δ, η, και το—ος, from ἱερατς holy, and ωστος to suit, become.

Such as becometh holy persons, venerable. occ. Tit. ii. 3. Josephus uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the High Priest Jaddua's solemn procession to meet Alexander the Great, ἱερωστας—ὁπότερου, a manner of meeting him venerable, and different from that of other nations." See also *Wetstein* on the place.

ἱερος, α, ον, from the Heb. ירא to fear, reverence, venerate, which in the Heb. scriptures often denotes religious fear or awe.

Sacred, holy. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where ἱερα may mean the holy things, i. e. the tithes, which were consecrated to God.

ἱεροσολατμα, ων, τα, and

ἱεροσολατμα, ας, η, Mat. ii. 3. †

The city of Jerusalem. These are only variations of the Heb. ירושלים, ἱεροσολατμα (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that Aristotle in *Clearchus* (cited by Josephus, Cont. Apion, lib. i. § 22, p. 1347, and by Eusebius, Præp. Evang. lib. ix. cap. 5.) says, Το δὲ τῆς πόλεως αὐτῶν ὄνομα πάνι σολισον εἰν, ἱερωτσαλῆμ γὰρ αὐτῆν καλεσιν. But the name of their (i. e. the Jews) city is very uncouth: For they call it Jerusalem." Mat. ii. 1. xv. 1, & al. freq.

† But Markland, Appendix to Bowyer's Conject. makes τανα here agree with πόλις city understood; because Matthew, elsewhere, always uses ἱεροσολατμα in the plural number and neuter gender. Josephus however has ἱεροσολατμα as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4 in Hudson's edit.) ἑλάν μιν ὥστε ἱεροσολατμα—Thus Jerusalem was taken—ἁλοῦσα δὲ καὶ πρὸς τὸν πέντε, πέντε διωτὴν ἡρεμίσθη. And having been taken before five times, it was now a second time desolated." See *Kypke* on Mat. ii. 3.

ἱερο-

**Ἱεροσολύμιτις**, *s*, *δ*, from **Ἱεροσόλυμα** *Jerusalem*.

An *inhabitant of Jerusalem*. occ. Mark i. 5. John vii. 25.

This N. is used by **Josephus**, *Ant. lib. xii. cap. 5. § 3.* and *lib. xiv. cap. 16. § 4.*

**Ἱεροσόλυμα**, *ω*, from **ἱεροσολος**.

To *commit sacrilege, take to one's own private use what is consecrated to God*. occ. Rom. ii. 22.

**Ἱερόσυλος**, *s*, *δ*, *η*, from **ἱερον** a *sacred place or thing*, and **συλαω** to *rob, spoil*.

A *robber of a temple, a sacrilegious person*. occ. Acts xix. 37.

**Ἱερουσα**, *ω*, from **ἱερον** *sacred*, and **αφω** a *work*.

To *perform, or be employed in, a sacred office*. occ. Rom. xv. 16, *Ἱερουσαλα το εὐαγγελιον*, being employed in the sacred business of (preaching or administering) the gospel. This word is frequently used by **Herodian**, *lib. v. for performing sacred offices*. See **Wetstein**, and comp. **Vitranga** on Isa. lxi. 6. lxvi. 20.

**ἹΕΡΟΣΑΛΗΜ**, *η*, Heb. Undeclined.

**I. Jerusalem**, Heb. **יְרוּשָׁלַיִם** from **יְרֵי** to *possess, inherit*, and **שָׁלֵם** *peace*. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See **Josh. xv. 63, xviii. 29.** **Jud. i. 8, 21,** and **Clark's Notes.**) **Mat. xxiii. 37,** & al. freq. It was anciently called *Jebus* or *Jebusi*, **Josh. xviii. 28.** **Jud. xix. 10.** **1 Chron. xi. 4,** and was not completely reduced by the Israelites till the reign of David, **2 Sam. v. 6—9.** The name *Jerusalem*, i. e. the *possession or inheritress of peace*, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies (see **Ps. cxxv. 2. cxxii. 6, 8. cxlvii. 14.**), but also with especial reference to the prophecy of Abraham, **Gen. xxii. 14,** and to the *Prince of Peace* (**Isa. ix. 6.**), who should there accomplish (**John xix. 30.**) the great work of *peace* (**Hag. ii. 9.**) between God and man (**Isa. liii. 5.** **Rom. v. 1. 2 Cor. v. 19.**), between Jew and Gentile (**Eph. ii. 14, &c.**), and between men and their own consciences (**John xiv. 27. Rom. xiv. 17. 2 Thess. iii. 16.**), by offering himself a

sacrifice and *peace-offering* for the sins of all. (See **Heb. ix. 25—28.**)

**II.** As *Jerusalem* was the centre of the true worship (see **Ps. cxxii. 4.**), and the place where God did in a peculiar manner dwell, first in the Tabernacle, **2 Sam. vi. 12, 17.** **1 Chron. xv. 1. xvi. 1.** **Ps. cxxxii. 13. cxxiv. 21,** and afterwards in the Temple, **1 K. iv. 13;** so it is used figuratively to denote the *Church*, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." **Doddridge.** **Gal. iv. 26.** **Heb. xii. 22.** **Comp. Rev. iii. 12. xxi. 2, 10.**

**Ἱερουσιν**, *ης*, *η*, from **ἱερα** *sacred*.

*Priesthood, priestly function or office*. occ. **Heb. vii. 11, 12, 14, 24.**

**Ἱημι**, from **ἱεω** or the obsolete **ἱεω** the same, which may, I think, be deduced from the Heb. **יָחַד** (**Hiph. of יָחַד**) to *cause to be*, namely in a place or state.

To *send, in whatever manner*. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

**ΙΗΣΟΥΣ**, *s*, *δ*, Heb.

**JESUS**, Heb. **יְהוֹשֻׁעַ**, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek **Ἰησους**, as **St. Stephen** also does, **Acts vii. 45,** and **St. Paul**, **Heb. iv. 8.** The Heb. name **יְהוֹשֻׁעַ** is a compound of **יָי** *Jah*, or **יְהוָה** *Jehovah*, and **שָׁוָה** to *save, a saviour*, so imports *Jehovah the Saviour*. It was first given by Moses to his minister *Joshua*, who was before called **שֹׁשַׁן** *Hoshea*, **Num. xiii. 16.** This *Joshua* was an eminent type of Christ, as being Moses' minister (see **Rom. xv. 8.**) and successor, who, according to his name, was made great for the saving of the Elect of God, **Eccles. xlv. 1;** who actually did *save* the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, **Mat. i. 21, Thou shalt call his name Jesus, Ἰησὺν, Jehovah the Saviour** (see **Isa. xlv. 9. xlv. 17, 21, 22,—25. Jer. xxiii. 6.**) For **HE \* ΑΤΤΟΣ** (**יָהּ**) shall save, **σωσας**,

\* —It is not barely said, that *He*, but as the original raiseth it, *He himself shall save*. *Joshua* saved Israel, not by his own power, not of himself, but

his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named *JESUS* was fulfilled the prophecy which said He should be called *Emmanuel*, which, being interpreted, is *GOD with us*, Mat. i. 23. See Bp. Pearson on the Creed, Art. II. and comp. Εμμανουηλ. "No doubt can be made; says *Michaelis* (Introduct. to N. T. vol. i. p. 316, edit. *Marsh*), that the original reading in Mat. xxvii. 16, 17, was *Ἰησοῦ Βασιλέως*. *Origen* expressly declares it \*—and *Ἰησοῦ* is found in the Armenian †, and in a Syriac translation which *Alder* discovered in Rome;" to which we may add from Mr. *Marsh's* Note 23, that *Griesbach* found it in two Greek MSS, and Professor *Birch* in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in *Michaelis*, &c. as above, and comp. Bp. *Pearce's* Note.

*Ἰκavos*, η, or, either from *ικavos* to reach, attain, namely the desired end (which from *ικω* to come, see under *ἱκστηρια*), or rather from the Heb. כַּפ to fit, adapt, with π emphatic prefixed. *Ἰκavos* answers to the Heb. כַּפ in the LXX of Jer. xlviii. 30.

I. *Sufficient, fit*. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase *ἰκavos ἔπος*—*sufficient for*, which *Raphelius* shews to be used in the same sense by *Polybius* and *Arrian*.

II. *Fit, worthy*. Mat. iii. 11. viii. 8. Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9.

III. *Sufficient, adequate, enough*, 2 Cor. ii. 6. Luke xxii. 38. So *Simplicius* on Epictet. p. 42, cited by *Welstein*, Εἰ δὲ καὶ δυνάμει (αὐτὸς) θελῶς, σαρτῶ φαινο, καὶ 'IKA-NON EZTI. But if you desire to ap-

but God by him; neither saved he his own people, but the people of God: whereas *Jesus* himself, by his own power, the power of God, shall save his own people, the people of God." *Pearson* On the Creed, Art. II. p. 79, fol. edit. 1662.

\* See the passage in *Welstein's* Note, and more fully in *Michaelis*.

† See *Monn. La Croze's* Letter in Bp. *Watson's* Tracts, vol. iii. 302, or in the Cambridge edition of *Beausobre* and *L'Enfant's* Introduction, 1779, 8vo.

pear good, appear so to yourself; and *it is enough*."

To *ἰκavos* ὡς αὐτῷ, To satisfy any one, satisfacere alicui, q. d. to do enough for him. occ. Mark xv. 18.

Λαβav το *ἰκavos* ὡρα, To take sufficient security of, satis accipere ab. occ. Acts xvii. 9.

*Grotius* observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see *Welstein*, who on Mark xv. 15, cites *Polybius*, *Diogenes Laert.* and *Appian* using the same phrase. Notwithstanding which, † *Michaelis* says "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by *Polybius*, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of *Appian*, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, Εἰ ΤΟ 'IKA-NON ΠΟΙΗΣΕΤΕ *Papavas*, On which the ambassadors demanded, εἰ εἰη το *ἰκavos*; what conditions do the Romans understand by satis?" Thus *Michaelis*, rightly I apprehend; and I do not think that the very obscure text, which Mr. *Marsh*, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, sufficient to confute him.

IV. *Sufficiently many, or great*. It denotes many, much, a considerable number or quantity. Mat. xxviii. 14. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37, & al. Joined with the word *χρονος* time it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Εἰ *ἰκavos*, *χρονος* being understood, Of, or for, a long or considerable time. Luke xxiii. 8.

*Ἰκavovs*, *ητος*, η, from *ικavos*.

*Sufficientness, fitness*. occ. 2 Cor. iii. 5.

*Ἰκavos*, ω, from *ικavos*.

To make sufficient or fit, to qualify. occ. 2 Cor. iii. 6. Col. i. 12.

† Introduct. to N. T. vol. i. p. 165, edit. *Marsh*. *ἱκστηρια*,

*ἱκετήρια*, ας, ῆ, from *ἱκετης* a suppliant, which from *ἵκωμαι* to come, approach, particularly as a suppliant, from the active *ἵκω* to come, and this from the Chald. ܝܬܝ the same, which from the Heb. ܝܬܝ, A supplication, humble and earnest prayer. occ. Heb. v. 7. So *ἱωcrates*, cited by *Wetstein*, 'ΙΚΕΤΗΡΙΑΣ πολλὰς καὶ ΔΕΗΣΕΙΣ ποιεῖμενοι, making many supplications and prayers."

*ἱκμας*, αδος, ῆ, from *ἵκω* to come. See *ἱκετήρια*.

I. *Humour*, or *moisture*, coming or flowing from something. So the word is applied by *Homer*, II. xvii. lin. 392,

—— ἄφαρ δὲ τι ἱκμας εἴη ——  
The moisture straight flows out ——

II. *Moisture* in general. occ. Luke viii. 6. *ἱλαομαι*. See *ἱλασκωμαι*.

*ἱλαρος*, α, ον. The Lexicons in general derive it from *ἵλω* to be propitious: But perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xlv. 4. lxvii. 2. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. ܝܬܝ to shine, and ܝܬܝ the light. The LXX in Ps. civ. 15, render the Heb. ܝܬܝ to cause to shine, by the V. *ἱλαρυναι*. *Cheerful*, one whose countenance shineth, as it were, with joy and satisfaction. occ. 2 Cor. ix. 7.

*ἱλαροτης*, τητος, ῆ, from *ἱλαρος*. *Cheerfulness*, *hilarity*, which, by the way, is from the Latin *hilaris* cheerful, a plain derivative from the Greek *ἱλαρος*. occ. Rom. xii. 8.

*ἱλασκωμαι*, or *ἱλαομαι*, from *ἵλω* to be propitious, which may be deduced either from *ἔλεος* pity, mercy, or immediately from the Heb. ܝܬܝ to pierce, penetrate. See under *ἔλεος*.

I. *ἱλασκωμαι*, Mid. with an accusative of the thing, *To make atonement for*. occ. Heb. ii. 17. In *Theodotion's* version the compound V. *ἐξιλασκωμαι* is used in a similar construction, Dan. ix. 24, *ἐξιλασθαι ἀδικίας*, to expiate iniquities. So in *Ecclus.* iii. 3, 30. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition *δια*, or *ἐν*, for, on account of, understood. Thus likewise in *Ecclus.* xxxiv. 19, *ἀμαρτίας* after the

passive verb *ἐξιλασκωται* may be the accusative plural; Οὐδὲ ἐν πολλοῖς θυσιῶν ἐξιλασκῶμαι ἀμαρτίας. Neither is he pacified (*δια*) for sins by the multitude of sacrifices.

II. *ἱλασκωμαι*, or *ἱλαομαι*, Pass. with a dative following, *To be propitious or merciful to*. occ. Luke xviii. 13.

*ἱλασμος*, α, δ, from *ἱλαομαι*.

A propitiation, or rather a propitiatory victim or sacrifice for sin, as the word is plainly used by the LXX for the Heb. ܝܬܝ, Ezek. xlv. 17. occ. 1 John ii. 2. iv. 10.

*ἱλαστήριον*, α, το, from *ἱλαομαι*.

A mercy-seat, propitiatory. This word is properly an adjective, agreeing with *ἐπιθema* a lid understood, which is expressed by the LXX, Exod. xxv. 17, and in that version *ἱλαστήριον* generally answers to the Heb. כַּפֶּרֶת (from the V. כָּפַר to cover, expiate), which was the lid or covering of the ark of the covenant, made of pure gold, on and before which the High priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where Jehovah promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St. Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE was the true mercy-seat, the reality of what the כַּפֶּרֶת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in *Locke*, *Whitby*, *Wolffius*, and *Wetstein* in Rom. and in *Vitringu De Synag.* Vet. vol. i. p. 179, &c.

*ἱλως*, ω, δ, ῆ, Attic. for *ἱλαος*, from *ἵλω* to be propitious. See under *ἱλαομαι*.

*Propitious*, *favourable*, *merciful*. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, *ἱλως σοι, Κύριε*, is elliptical for *ἱλως σοι εἰη ὁ Θεός Κύριε*, literally, *God be merciful to thee, O Lord!* In the LXX of 1 Chron. xi. 19, *Θεός* is expressed, *ἱλως μοι, ὁ Θεός, &c.* In these and such like phrases the word *ἱλως* implies an invocation of God's mercy for the averting of evil, q. d. *God forbid!* Thus *ἱλως* is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by *Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. ܝܬܝ, which expresses abhorrence or detestation, *Far be it, God forbid!*  
Comp.

Comp. I Mac. ii. 21, and see *Wetstein* and *Kypke* on Mat. in Heb. viii. 12, we read *ἰλωσ σποραι ταις ἀδικαιαις αὐτων, I will be merciful or placable to their iniquities.* We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34. for the Heb. *אֶפְסָרָה לְעוֹלָתָם; I will pardon their iniquity.* So in Jer. xxxvi. 3.

IMAS, *avlos*, δ, perhaps from the Heb. *צוּר* to be strong.

In general, *A string or strap.*

I. *A thong, or strap, of leather, with which the ancient sandals, (comp. ὀσθῆμα) were tied to the foot.* occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. *צוּר* the same; and *Wetstein* on Mark i. 7, cites from *Plutarch* τῶν ΤΙΠΟΔΗΜΑΤΩΝ τὰς ἸΜΑΝΤΑΣ.

II. *A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with.* So the Scholiast on *Aristophanes*, *Acharn.* lin. 724, explains *ἰμαντὰς* by *φραξάλλια, whips, scourges.* occ. Acts xxii. 25. Comp. *Πορταίρω.*

*Ἰμανίζω*, from *ἰμανιον*.

*To clothe.* occ. Mark v. 15. Luke viii. 35.

*Ἰμανιον*, α, το, from *ἱμα, ατος*, το, which is used by the poets in the same sense, and is derived from *ἱμας* perf. pass. of *ἔω τω ποθεο*, which may be from Heb. *נָתַן* to cause to be, upon namely. Though *ἰμανιον* be a diminutive in form, it is by no means so in sense. See under *Βύβλος* I.

I. *A garment, especially an outer garment, a mantle, a hyke.\** See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Ps. xxii. 19.) to the Heb. *גָּד*, which in like manner properly signifies an outer garment. See *Campbell's Prelim. Dissertat.* p. 359, &c.

To explain Mat. xxiv. 18, *Elmer* and *Wetstein* shew from *Hesiod* and *Virgil*, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their *ἱματια* or outer garments.

II. Figuratively, *White garments denote christian righteousness* (comp. *Δικαιοσύνη* III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4.), and those robes of glory, with which the Saints shall be hereafter clothed, Rev. iii. 4, 5. Comp.

\* See *Shaw's Travels*, p. 224.

Dan. vii. 9. Mat. xvii. 2, and see *Vitrings* on the several passages in Rev.

*Ἰμανιδέας*, α, δ, from *ἰμανίζω*.

*Raiment, apparel.* occ. Mat. xxvii. 35. Luke ix. 29. John xix. 24. (equivalent to *χρῶν*, ver. 23.) Acts xx. 33. 1 Tim. ii. 9.

*Ἰαίπων*, *ἱμας*, either from *ἱμας* to desire, and *παῖ* to love, or from *ἱμν* to send, and *ἔπος* love.

*To be affectionately desirous of, or, q. d.*

*To tend towards in love and affection.*

occ. 1 Thess. ii. 8, where twenty-five MSS. six of which ancient, read *ἀμυσιπομενοι*, a word of the same import, which reading is marked by *Griesbach*, as perhaps preferable to the other. See *Wolfius*, *Wetstein* Var. Lect. and Note, *Griesbach* and *Kypke*.

INA. A conjunction plainly derived from the Heb. *אָנָּה* denoting relation, answering, correspondency; whence also the Heb. particles *כִּי* because, *כִּי־כֵן* because that, *וְעַד* to the end that, which latter is often rendered by *iva* in the LXX. It is most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So *Xenophon*, *Cyropæd.* lib. i. p. 73, edit. *Hutchinson*, 8vo. *iva—αὐτεῖς*. See other instances in *Kypke*, and comp. *Vigerus* De Idiotism. cap. viii. sect. x. reg. 1.

1. It denotes the final cause, *That, to the end that.* John xvi. 1. Mat. xix. 13. xxvi. 16. & al. freq.

2. It is used expecially, John xvii. 3, *This is eternal life, iva γινώσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent, i. e. Eternal life consists in, or is procured by, this, that they know, &c.* So John iv. 29. xv. 8. 1 John iii. 1, 23.

3. It denotes the event, and may be rendered in English by *so that, so as.* Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17. vii. 9. Rev. xiii. 13.

4. It imports a consequence or condition. *That, if.* Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7, & al.

5. In commanding, or beseeching, *That.* Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,* or

or the like may be supplied. *Repholius* on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from *Herodotus* and *Xenophon*.

6. Following words of time, it may be rendered, *When, that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our Eng. translators render it *that*, which like the Greek *iva*, often denotes time. Comp. 3 John ver. 4. *Anacreon* uses it for *when* or *whilst*, Ode li. line last.

7. *Iva μή*, *That not, lest*. Mat. vii. 1. xviii. 27. xxiv. 42. xxvi. 5, & al. freq.

8. With *τι* *what? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the Verb *γινωσκο* may be understood, q. d. *that what may be done?* See *Bos Ellips.*

*Ivati*, the same as *iva τι*. See *Iva* 8. *To what end? wherefore? why?* Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see *Wetstein* on Luke xiii. 7.) and in the LXX frequently answers to the Heb. *למה* for *what? why?* *ios*, *α*, *δ*, from *ινη* to send or dart forth.

I. *Poison*, properly such as venomous serpents eject from their fangs. (Comp. under *Χειλος* I.) So *Plutarch* cited by *Wetstein* on Rom. iii. 13—*ταῖς ἐχιδναῖς τὸν ΙΟΝ, ὅταν δακνωσὶ, τοὺς ὀφιοὺς* *poison*, when they bite." And *Ælian*, *ΙΟΣ μὲν δὲ τῶν ἐρπετῶν δεινὸς ἐστίν, καὶ ὁ γὰρ τῆς Ἀσπίδος ἐστὶ μαλλόν*, *The poison of serpents in general is dreadful, but that of the asp still more so.*" See more in *Wetstein*. occ. Rom. iii. 13. Jam. iii. 8, where see *Kypke*.

II. *Rust*, properly of brass or copper, so called because of it's *poisonous* quality; hence spoken of other metals. occ. Jam. γ. 3. Or, since gold is not naturally capable of *rust*, may we not rather with *Mr. Arnald* on Eccles. xxxi. 1, understand *ios*, "by a metonymy, to signify a *marking solicitous care of heaping up riches*, and which is described in James as in Eccles. to consume or eat the flesh. And thus, he observes, *Ærugo*, *Rust*, is used by *Horacé* De Art. Poet. lin. 350,

—hinc animo utroque & cura peruritur  
Quam semel imbuere.

\* Comp. Heb. and Eng. Lexicon, under *וְרֹאשׁ* IV.

But when the rust of wealth pollutes the soul,  
And money'd cares the genius thus controul—  
FRANCIS.

And so *Plutarch*, De Superstit. *Ἵππολαμ-  
χανὶς τις τὸν πλεον ἁλῶν εἶναι μάλιστα;  
ταῦτο τὸ ψεῦδος ΙΟΝ ἔχει, νομιστὰι τὴν  
ψυχὴν*. Does any one suppose that riches  
are the greatest good? This falsity con-  
tains in it *rust*, it *corrodes* the soul." In  
*Baruch*, however, ch. vi. 12, 24, *ios* is  
used for the *foulness* contracted by gold;  
and *Kypke* thinks that both *ios* and *κα-  
τιωτας*, when applied to gold, should be  
understood in a natural sense, as denot-  
ing, not indeed the rust, but the *foulness*  
which it may contract. Comp. ver. 2.  
where see more in *Kypke* himself.

*Ιουδαία*, *α*s, *η*, from *Ιουδαίος*.

*A Jewess*. occ. Acts xvi. 1. xxiv. 24.

*Ιουδαῖζω*, from *Ιουδαίος*.

*To judaize, conform to, or live according  
to, the Jewish religion, customs, or manner.*  
occ. Gal. ii. 14. *Plutarch* has this V. in  
*Cicerone*, p. 864. Comp. *Ignat. Epist.*  
ad Magnes, § 10.

The LXX use this verb. Esth. viii. 17,  
for the Heb. *מְהַיְיִם* *becoming, or be-  
come Jews*.

*Ιουδαῖκος*, *η*, *ον*, from *Ιουδαίος*.

*Jewish*. occ. Tit. i. 14.

*Ιουδαῖκως*, Adv. from *Ιουδαῖκος*.

*Jewishly, after the manner of the Jews.*  
occ. Gal. ii. 14.

ΙΟΥΔΑΙΟΣ, *α*, *δ*, from Heb. *יְהוּדִי*.

*A Jew*. All the posterity of *Jacob* were  
anciently called *Israel*, or *Children of  
Israel*, from the surname of that Pa-  
triarch, 'till the time of king *Rehoboam*,  
when ten tribes revolting from this  
Prince, and adhering to *Jeroboam*, were  
thenceforth denominated the *House of  
Israel*, whilst the two Tribes of *Judah*  
and *Benjamin*, who remained faithful to  
the family of *David*, were styled the  
*House of Judah*: Hence, after the de-  
fection of the ten Tribes, *יְהוּדִים*, LXX  
*Ιουδαῖοι*, *Jews*, signify *subjects of the King-  
dom of Judah*: Hence, after the de-  
fection of the ten Tribes, *יְהוּדִים*, LXX  
*Ιουδαῖοι*, *Jews*, signify *subjects of the King-  
dom of Judah*, as 2 K. xvi. 6. xxv. 26.  
Jer. xxxii. 12. xxxiv. 9. xxxviii. 19.  
xl. 11. But after the Babylonish ca-  
pitivity the name *יְהוּדִים*, *Ιουδαῖοι* or *Jews*,  
was extended to all the descendants of  
*Israel* who retained the *Jewish religion*.

\* So it is said Esth. viii. 17, *Many of the people  
of the land יְהוּדִים*, LXX *Ιουδαῖον*, became Jews,  
i. e.

whether they belonged to the two or the ten Tribes, whether they returned to Judea (as no doubt \* some of the ten as well as of the two Tribes did) or not. "For, as Bp. Newton has well observed, it appears from the book of Esther, that there were great numbers of Jews (יהודים, *Iudæoi*) in all the hundred twenty and seven provinces of the kingdom of *Alhasuerus*, or *Artaxerxes Longimanus*, king of Persia, and they could not all be of the two Tribes of Judah and Benjamin, who had refused to return to Jerusalem with their brethren, they must many of them have been the descendants of the ten Tribes, whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated Jews." (יהודים *Iudæoi*.) See Esth. iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied to the N. T. See Acts ii. 5, 8,—11. Comp. Acts xxvi. 7. Jam. i. 1, where see *Macknight*.

Further, the name of the patriarch Judah, from which the Jews were called יהודה and *Iudæoi*, means a † confessor of Jehovah. Hence the Apostle distinguishes, Rom. ii. 28, 29, between him who is a Jew outwardly, and him who is a Jew inwardly: By the former he means a person descended from Abraham, Isaac, and Jacob, according to the flesh, and observing the outward ordinances of the Mosaic law, but destitute of the faith of Abraham, and not believing in his seed, Christ; by him who is a Jew inwardly, he intends one who, whether Jew or Gentile by natural descent, is a child of Abraham by a lively faith in Christ the promised seed (see Rom. iv. 16: Gal. iii. 7, 29.), and consequently is a true confessor of Jehovah. In like manner Christ himself speaks of some who say they are Jews, *Iudæoi*, יהודים, i. e. the true confessors or worshippers of God, but are not. Rev. ii. 9.

i. e. as to religion Comp. *Wititi* Διδασκαλῶν, cap. viii. § 8.

\* See *Wititi* Διδασκαλῶν, cap. v. Pridæaux, Connect. pt. 1. book 3, towards the beginning, *Whilby* on Jam. i. 1, and Bp. Newton's 8th Dissertation on the Prophecies, vol. i. p. 213, 8vo.

† See *Heb. and Eng. Lexicon* under *יהודה*.

iii. 9. It appears indeed from the *Martyrdom of Polycarp*, § 12, 13, 17, 18, that there were many unbelieving Jews, properly so called, at *Smyna*; and from *Ignatius's* Epistle to the *Philadelphians*, § 6, that there were some of them at *Philadelphia*. *Vitrings*, however, in both the above texts of Rev. interprets the term *Iudæus*, in a mystical sense, of certain nominal Christians who pretended to be confessors of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. St. Luke makes a similar allusion to the import of the traitor's name, Luke xxii. 47, *He that was called Judas, Ιουδας, a confessor of Jehovah*; but was far from deserving that glorious appellation.

*Iudæismus*, *s, δ*, from *Iudæiζω*, which see. *Judaism, the Jewish religion.* occ. Gal. i. 13, 14, where however it evidently means *Judaism*, not as delivered in it's purity by Moses and the prophets, but as it was corrupted by the *Pharisaical* traditions of the Elders. The word occurs also 2 Mac. viii. 1. xiv. 38, and frequently in *Ignatius's* Epistles.

*ἵππευς*, *sos, δ*, from *ἵππος*.

*A horse-soldier, a horse-man.* occ. Acts xxiii. 23, 32.

*Ἱππικόν*, *s, το*, (*τάγμα*, *military force*, namely), from *ἵππος*.

*Cavalry, horse.* occ. Rev. ix. 16. So *Xenophon*, *Cyropæd.* lib. i. p. 56. edit. *Hutchinson*, 8vo. ἹΠΠΙΚΟΝ δὲ σοι, ὁσπερ κραιστῶν, τῶν Μεδων συμμαχῶν εἶσαι. And the Median cavalry, which is of all the best, will join you in the war."

*ἵστως*, *s, δ*, either from Heb. *עץ*, or *עץ* to move swiftly, or, as others, from † *ἵστασθαι* ποῶν, *flying with his feet*, on account of his || *swiftness*.

*A horse.* Jam. iii. 3. Rev. vi. 2, 4, & al. *Ἱπῆς*, *ιδος, ῖ*, from the Heb. *יָדַע* to teach, *shew, inform*.

*An iris or rainbow.* occ. Rev. iv. 3. x. i. After the universal deluge the rainbow was appointed by God as a token of the *כִּיבִּי*, or purifier whom he would raise up, and was given as a sign to Noah and his descendants, that God would no more

† From *ἵστω*, which see.

|| Comp. *Heb. and Eng. Lexicon* under *עץ* I.

cut

cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11, — 17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of *Noah*; nor need we be surprized to find *Homer*, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which *Jove* hath set in the cloud a sign to men,

— Ἄς τι Κρονωτῶν

ΕΝ ΝΕΦΕΪ ΣΤΗΡΙΞΕ. ΤΕΡΑΣ μὲν οὖν ἀνθρώπων.

Il. xi. lin. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at it's *emblematical* designation, when they called it ΙΡΙΣ, an easy derivative, as above observed, from the Heb. יָרַח *to teach, show*; or if with *Eustathius* on Il. iii. we derive *Iris* from the Greek Verb *εἶπω* *to tell, carry a message*, it's ideal meaning will still be the same. In some passages *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the messenger of *Jupiter*, or *Juno*: A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9. *Iris*, or the *rainbow*, was worshipped not only by the *Greeks* and *Romans*, but also by the \* *Peruvians* in *South America*, when the Spaniards came thither. But to return to the Scriptures — As the *bow*, or *light in the cloud*, † wonderfully refracted into all it's variety of colours, was in it's original institution a *token of God's mercy in Christ*, or, more strictly

« Ils (les Peruvians) rendoient de grands honneurs à l'Arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ'elle venoit du soleil, & ce fut pour cette raison, que les Incas la prirent pour leur devise." L'Abbé Lambert, tom. xiii.

† The sanctified Greeks said, that *Iris* was the daughter of *Thaumas*, ἡ δὲ το θαυμασίου ταῦτη [εὐς ἀνθρώπων], because men admired or wondered at her." *Plutarch* De Plac. Philos. lib. iii. cap. 5.

speaking, of *Christ*, the *real purifier* and *true light*, we see with what propriety the throne of *God*, in *Ezek. i. 28*, and in *Rev. iv. 3*, is surrounded with the *rainbow*; and also how properly one of the divine persons is represented with a *rainbow upon his head*, *Rev. x. 1*. See *Vitrunga* on both texts in *Rev.*

Ἰσαφύεδος, ε, δ, from ἴσος *equal*, and ἀφύε-λος *an angel*.

*Equal*, or *like*, to the *angels*. occ. *Luke* xx. 36. *Comp. Mat. xxii. 30. Mark xii. 25.*

Ἰσχυμι, from ἴστω, 1st fut. of οἶδω *to know*.

To confirm which derivation it may be remarked, that the Dorics for the 1st pers. plur. pres. act. of ἰσχυμι use ἰδμεν, and for the infin. ἰσταναι, ἰδμεν, or ἰδμεναι with a δ.

To know. occ. *Acts* xxvi. 4. *Heb. xii. 17.*

Ἰσθι, 2d pers. sing. imperat. of ἵσμι *to be*, which see.

*Be thou.* *Mat. ii. 13. v. 25, & al.*

ΙΣΚΑΡΙΩΤΗΣ, ε, δ.

*Iscariot.* The surname of the traitor *Judas*, who was probably so called from the town of *Μαρι* mentioned *Josh. xv. 25. q. d. Μαρι* *the man of Carioth*; and he might be thus named to distinguish him from the other *Judas*, the brother of *James*. (See *Luke* vi. 16. *John* xiv. 22. *Jude* ver. 1.) *Mat. x. 4, & al.*

ΙΣΟΣ, η, ον, perhaps from the Heb. עָשָׂה *to make, or be equal*, q. d. עָשָׂהוּ.

I. *Equal*, in quantity, quality, dignity, or &c. occ. *Mat. xx. 12. Luke* vi. 34. *John* v. 18. *Acts* xi. 17. *Rev. xxi. 16.*

II. Spoken of testimonies, *Equal, sufficient, coming up to the purpose*. occ. *Mark* xiv. 56, 59. The case was this: The High Priest and Council sought witness against *Jesus*, πρὸς τὸ θανάτωσαι αὐτόν, *to put him to death*; but no false witness borne against him was, ἴση, *sufficient* for this purpose, either because two or more did not agree in the same fact (*comp. Deut. xvii. 6, xix. 15.*), or because the fact charged upon him, as at ver. 56, was not capital. See *Grotius, Whitby* and *Campbell* on *Mark*.

So *Colla* the Academic in *Cicero* De Nat. Deor. lib. iii. cap. 90, says of the *rainbow*, Ob eam causam, quia speciem habet admirabilem, *Thaumante* dicitur natus. See *Vossius* De Orig. et Progr. Idol. lib. iii. cap. 13, p. 789, quarto edit.

Y

III. Ἰσα,



III. *Isa*, neut. plur. used adverbially, *As*. occ. Phil. ii. 6, *To ειναι ισα Θεω*, *To be as God*. "So *ισα Θεω* is most exactly rendered agreeable to the force of *ισα* in many places in the LXX, which *Whitby* has collected in his Note on this place. The proper Greek phrase for *equal to God* is *ισον τω Θεω*, which is used John v. 18." *Doddridge*. *Isa* is also applied in the sense here assigned, by the Greek writers, as by *Homer*, speaking of *Pedaeus*, II. v. lin. 70, 1,

Ὅς γε υἱὸς μιν ἴσ' ἦτορ διὰ θεῶν  
 Ἰσα φιλᾷσι τέκισσι, χαρίζομαι ποσσὶ φ.

"Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband." Comp. II. xiii. lin. 176, and II. xv. lin. 439, 551. So *Telemachus*, speaking of *Eurymachus*, *Odyss.* xv. line 519,

Τὸν γὰρ Ἰσα θεῶν Ἰθακῆσσι μετρωσιν.

Whom as a God the Ithacans regard.

And *Ulysses*, of *Castor and Pollux*, *Odyss.* xi. line 303,

Τίμη δὲ λαλόχῃσιν Ἰσα θεοῖσιν.

And honour have obtained as the Gods.

line 483, of *Achilles*,

Ἦσαν γὰρ σὶ ζῶντι διομνι Ἰσα θεοῖσιν.

We honour'd thee, when living, as the Gods.

*Ισότης*, *ηῆλος*, ἡ, from *ισος*.

I. *Equality*, i. e. *mutual*, or *equitable assistance*, occ. 2 Cor. viii. 13, 14.

II. *Equity*, occ. Col. iv. 1, where see *Weststein*.

*Ισότημος*, ο, ὁ, ἡ, from *ισος equal*, and *τιμη price*.

*Equally precious or valuable*, occ. 2 Pet. i. 1, where *Schmidius* in *Wolfius* observes, that ἡμιν is governed of *ισος*.

*Ισοψυχος*, ο, ὁ, ἡ, from *ισος equal*, and *ψυχη soul, mind*.

*Like-minded, of an equal or like disposition*. So *Chrysostom* explains it by ομοίως ἐμοὶ κηδεμενὸν ὑμῶν καὶ φρονήσοντα, who, like myself, has a care and concern for you." occ. Phil. ii. 20.

*Ισραηλῆης*, ο, ὁ, ἡ, from *Ισραηλ*, Heb. *יִשְׂרָאֵל*, *Israel*.

I. *An Israelite, one descended from Israel*, or *Jacob*, Acts ii. 22, Rom. xi. 1. 2 Cor. xi. 22.

II. *An Israelite indeed*, John i. 47, or 48, means one who is not only a *natural descendant from Israel*, but also *imitates the faith and piety* (comp. Gen. xxxii. 28, with John i. 48, and *Doddridge's Note*) of that Patriarch. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and *Ιουδαίος*.

*Ἰσταν*, ω, from *σaw*. See *ισημι*.

*To establish*, occ. Rom. iii. 31. Comp. *Ἰσημι* VI.

*Ἰστημι*, from the obs. verb *saw* the same, which from the Heb. *נָתַן* to place, appoint, set. Observe *ἐστησαν*, Rev. vii. 11, is the 3d pers. plur. pluperf. indicat. of *ισημι*, Attic for *ἐστησαν*; *ἐσται*, Acts xii. 14, is the infin. perf. act. by syncope for *ἐσταται*; *ἐσως*, Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (*ἐσταως*, *ἐσaws*, *ἐσως*;) and *ἐσωσα*, John viii. 9, the fem. Attic of *ἐσως*; so *ἐσως* neut. for *ἐσaos*, Mat. xxiv. 15, (where see *Wolfius* and *Kypke*) and *ἐσωσαι* fem. plur. Rev. xiv. 4.

I. *Transitively, To set, place*, Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. The learned *Duport* on *Theophrast.* Eth. Char. cap. ii. p. 221, remarks, that the 1st aor. of this verb is always used transitively, the 2d aor. always intransitively, and intimates the same of its compounds.

II. *Intransitively, To stand*, Mat. xii. 46, 47. xiii. 2. xvi. 28, & al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, *ἐστωτα*, applied to ships or barks, may mean either *at anchor*, or *aground*. See *Campbell*, comp. also *Weststein*.

III. *To remain, abide, continue*, John viii. 44. Acts xxvi. 22, where see *Bowyer* and *Kypke*.

IV. *To stand still, stop*, Acts viii. 38. Comp. Luke viii. 44.

V. *Pass. To be established, stand firm, stand*, Mat. xii. 25, 26. Mark iii. 24, 25, 26.

VI. *Pass. To be established, confirmed*, Mat. xviii. 16. 2 Cor. xiii. 1.

VII. *Act. To cause to stand, acquit, in judgement*, Rom. xiv. 4. *Pass. To be so acquitted*, Rom. xiv. 4. Comp. *Στηνω* III.

VIII. *To appoint*, Acts i. 23. xvii. 31; where *Kypke* cites from *Dionysius Halicarn.* lib. vi. p. 378, ἨΜΕΡΑΝ ἘΣΤΗΣΑΝ ἀρχαιστῶν, *They appointed a day for the election of magistrates*."

IX. *To*

IX. To appoint, agree, covenant. Mat. xxvi. 15. St. Mark in the parallel place, *ἐκ.* xiv. 11, uses the word *ἐκσυψισαντο* they promised, and St. Luke, ch. xxii. 5, *ἐκσυψισαντο* they covenanted; which seem to confirm the interpretation here given of *ἐσθυσαν*, Mat. xxvi. 15. Though *Raphaelius*, *Wolfius*, and others explain it in this passage by *they weighed*; (strictly *they placed* *ἐν ζυγῷ* or *ἐσθυσαν* on the balance, or *statera*, comp. Job xxxi. 6. Isa. xl. 2,) and certain indeed it is that the ancients used in payments to weigh their money, as is the practice of many nations to this day\*; and *ισχυμι* is in this view used for *weighing*, not only in the LXX (where it answers to the Heb. *כָּזַן*, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly *Xenophon*. (See *Raphaelius*, and *Hutchinson's* Note 1, on *Xenophon's* *Cyropæd.* p. 453, 8vo.) And that the traitor *Judas* actually had the thirty pieces of silver, appears from Mat. xxvii. 3, 5.

X. To impute, lay to one's charge. Acts vii. 60.

*Ἰστορεω*, *ω*, from *ἵστω* knowing, which from *ισχυμι* to know. Comp. *Εἰς αὐτὰν*.

I. To know. Thus sometimes used in the profane writers.

II. To visit, so as to consider and observe attentively, and gain the knowledge of. Thus it is several times applied by *Plutarch*, particularly in his *Life of Cicero*, tom. i. p. 861, D. where he says, "The parent of *Cicero's* school-fellows used to come to the schools where he was taught, *ὡς τε βουλευμενὸς ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὑμνομένην αὐτῷ περὶ τὰς μαθησεις ἐξορτὴν καὶ συνεσιν Ἰστορῆσαι*, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." *occ.* Gal. i. 18; where, as *Raphaelius* has well remarked, it is evident, that St. Paul's stay at Jerusalem for fifteen days was not merely to get acquainted with St. Peter's person, but to acquire a thorough knowledge of his sentiments concerning the Christian doctrine. See more on this pas-

sage in *Elsner*, *Raphaelius*, *Wolfius*, *Wetstein* and *Kypke*.

*ἰσχυρος*, *α*, *ον*, from *ισχυω*.

I. Strong, mighty. Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18.

*ἰσχυροῦς*, comparat. *stronger*, *mightier*. Mat. iii. 11. 1 Cor. x. 22, & al.

II. Mighty, valiant. Heb. xi. 34. Comp. 1 John ii. 14.

III. Strong, forcible, violent, vehement, grievous. Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Heb. v. 7. Rev. xix. 6.

IV. Strong, fortified, secured from attack. Rev. xviii. 10.

*ἰσχυς*, *ος*, *ῃ*, from the Heb. *כֹּחַ* to be strong, and as a N. strength, to which this word and it's relatives *ισχυω*, *ισχυρος*, &c. often answer in the LXX.

Strength, might, power, ability. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2, *Ἐπαγγέλλεται ἐν ἰσχυί, Ἐκρίεντο* with strength, mightily, aloud. This seems an *hellenistical* expression. See *Theodotion* in Dan. iii. 4. iv. 11, or 14, where *ἐν ἰσχυί* answers to the Chald. *בְּכֹחַ* with strength.

*ἰσχυω*, from *ισχυς* strength.

I. To be strong, sound, whole, valere. Mat. ix. 12. Mark ii. 17.

II. To avail, be of use, or force. Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17.

III. To be able, can. Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, *Πάνα ἰσχυω* for *κατα πάντα ἰσχυω*, I am able or strong as to all things, i. e. I can do and bear all things.

*ἰσως*, Adv. from *ισος* equal.

I. Equally, equitably. Thus it is sometimes used in the profane writers.

II. Perhaps, peradventure, it may be. q. d. the chances are equal on both sides. And in this sense it is most commonly found in the profane writers; (see *Scapula* and *Wetstein*.) But in Luke xx. 19, the only text of the N. T. where it occurs. *Ep. Pearce* and *Campbell* render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. *כִּן*, and the Bishop further observes, that *Xenophon* and *Bliss* have used it in this latter sense. See *Xenophon* *Cyri Exped.* lib. iii. p. 191.

\* Comp. Heb. and Eng. Lexicon in *מכ* III. and *מכ* III.

2d edit. *Hutchinson*, 8vo. and *Notes*.  
occ. *Luke* xx. 13.

*Ιχθυδιον*, *ς*, *ρο*. A diminutive from *Ιχθυς*.  
A little or small fish, *pisciculus*. occ. *Mat.*  
xv. 34. *Mark* viii. 7. This diminutive  
is used both by *Plutarch* and *Athenæus*.  
See *Welstein*.

*Ιχθυς*, *ος*, *ς*, from *Ικω* to go, and *Συω* to  
rush impetuously.

A fish, so called from their impetuous or  
swift motion. "The shape of most fish,  
says *Brookes*\*, is much alike, sharp at  
either end, and swelling in the middle,  
by which they are thus able to traverse  
the fluid they inhabit with greater ease.  
That peculiar shape which nature has  
granted most fishes, we endeavour to  
imitate in such vessels as are designed  
to sail with the greatest swiftness: How-  
ever, the progress of a machine moved  
forward in the water by human contriv-  
ance, is nothing to the rapidity of an ani-  
mal destined to reside there." The shark  
overtakes a ship in full sail with ease,  
plays round it, and abandons it at plea-

\* *Natural Hist.* vol. iii. *Introd.* p. 12. *Comp.*  
*Nature Displayed*, vol. i. *Dial.* 13. p. 232. *English*  
edit. 12mo.

sure." *Mat.* vii. 10. xvii. 27. *Luke* v. 6,  
& al.

*Ιχθυσ*, *ος*, *ς*, *ρο*, from *Ικω* to go, come;  
which see under *Ικθυρία*.

I. The sole of the fool, on which men and  
animals go. *Comp.* *Βασίς* II.

II. A footstep, the impression left by the sole  
of the foot in walking. In the N. T. it is  
used only in a figurative sense, as it  
likewise often is in the profane writers.  
See *Welstein*. occ. *Rom.* iv. 12. *2 Cor.*  
xii. 18. *1 Pet.* ii. 21.

ΙΩΤΑ, *ρο*. Undeclined.

An *Iota*, *Jod*, or *Yod*; for our Saviour,  
no doubt, used the name of the Hebrew  
letter: Though it may be observed, that  
*ι* (*Iota*) is the smallest letter in the  
Greek, as *ι* (*Jod*), whence it is taken, is  
in the Hebrew alphabet. Hence † *Ire-*  
*næus* calls *Iota* an half letter, (*σμιδία*);  
hence also the proverb, *Ne Iota quidem*,  
Not even an *Iota*. The English word  
*Jot*, by which our translators render  
*Iwra*, is probably derived from the name  
either of the Greek or Hebrew letter.  
occ. *Mat.* v. 18.

† *Advers. Hæres. lib. ii. cap. 41. edit. Græc.*

## K.

Κ Α Γ

**K**, *κ*, *Kappa*. The tenth of the more  
modern Greek letters, but the ele-  
venth of the ancient; whence, as a  
numeral character, *κ* still denotes the se-  
cond decad, or twenty. In the ancient or  
Cadmæan alphabet K answered to the  
Hebrew or Phenician *Kaph* in name, or-  
der; and power, but its form approaches  
nearer to the Phenician letter, and to  
this the small *κ*, as it is sometimes written  
or printed, has a manifest resemblance.  
*Kappa*, for *κκ* *εγω*, by an Attic crasis.

Κ Α Θ

And *I*, *I* also. *Mat.* ii. 8. x. 32. xi. 28,  
& al. freq.

It is frequently used in the LXX for  
the Heb. *ואני*, or *ואנכי*.

*Kαθα*, Adv. from *κατα* according to, and *α*  
which things.

According as, q. d. according to those  
things which. occ. *Mat.* xxvii. 10.

In the LXX it generally answers to the  
Heb. *כאשר*, which is compounded in like  
manner of *כ* according to, and *אשר* which.

*Kαθαίρω*, *ις*, Att. *σως*, *η*, from *καθαίρω*.  
A de-

*A demolishing, destruction.* occ. 2 Cor. x. 4, 8. xiii. 10.

*Καταρῶω*, *ω*, from *κατα* down, and *αἰρῶω* to take.

I. *To take down or away.* occ. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. *Polybius* in like manner, lib. i. p. 87, edit. fol. *Paris*, 1616, applies the V. to taking down a body from the cross—*ἐκείνον μὲν ΚΑΘΕΙΑΘΝΑΙ*. So *Josephus* in his *Life*, § 75, speaks of certain prisoners who had been crucified, but whom *Titus* *καταλυσεν* ΚΑΘΑΙΡΕΘΕΝΤΑΣ αὐτοῖς *θεραπεύσας* *ἐπιμελεσάτης* *τῶν* *χειρῶν*, ordered to be taken down, and that the best care should be taken of them for their recovery." Comp. *Kypke* in Mark xv. 46.

II. *To cast or pull down*, as princes or potentates. occ. Luke i. 52, where *Wetstein* shews, that the best Greek writers apply the V. in the same sense to kings and princes.

III. *To take, pull down, demolish*, as buildings. occ. Luke xii. 18.—reasonings. occ. 2 Cor. x. 5. Compare the preceding verse, and see *Wetstein* on the place, who cites several passages from the Greek writers, where they apply the word in a like view. See also *Kypke*.

IV. *To destroy*, as nations. occ. Acts xiii. 19.—grandeur or magnificence. occ. Acts xix. 27.

*Καταίρω*, from *κατα* intens. and *αἰρῶω* to remove, take away.

I. *To purge, cleanse.* It seems most properly applicable to the filth or &c. taken away, and is thus used by *Homer*, *Odyss.* vi. line 93,

*Ἀνδρῶν ἐκεῖ πλυναν, ΚΑΘΗΡΑΝ ΤΙ ῥῦπα, πολλὰ.*

But having wash'd and cleans'd away the spots.

(Comp. II. xiv. lin. 171, and II. xvi. lin. 667,) and by *Athenæus*, lib. vii. (as cited by *Scapula*) *παντα σκιδον ΚΑΘΑΙΡΕΙΝ*, to take away or purge every spot." So *Arrian*, *Epictet.* lib. ii. cap. 16, uses this V. transitively with an accus. of the thing taken away; speaking of *Hercules*, *Περὶ τοῦ ΚΑΘΑΙΡΩΝ ΑΔΙΚΙΑΝ καὶ ΑΝΟΜΙΑΝ. ΑΛΛ' οὐκ ἐστὶ Ἡρακλῆς, καὶ οὐ δύνασται ΚΑΘΑΙΡΕΙΝ ΤΑ ΑΛΛΟΤΡΙΑ ΚΑΚΑ, οὐδὲ Θανάτος, ἢ τὰ τοῦ Ἀλήκῃς ΚΑΘΑΡΗΣ· ΤΑ οὖν ΚΑΘΑΡΟΝ.* He went about extirpating injustice and lawless force. But you are not *Hercules*, nor able to extirpate the

evils of others, nor even *Theseus* to extirpate the evils of *Attica*: *Extirpate your own* then." E. CARTER. Comp. *Kypke* in *Mat.* viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the thing or person purged or cleansed. occ. *Heb.* x. 2.

II. *To clear*, as the branch of a vine from useless twigs or shoots by pruning. occ. *John* xv. 2, where see *Wetstein* and *Campbell*, and comp. *Ainsworth's* Latin Dict. in *Resex*.

*Καθάρω*, from *καθα* (which see), and *ωρῶω* truly.

*As truly, as indeed, as.* *Rom.* iv. 6. xii. 4. 2 Cor. iii. 13, & al.

*Καθαίρω*, from *κατα* intens. and *αἰρῶω* to bind, which see under *Ἀσχομαι*.

*To bind, wind, or twist.* occ. Acts xxviii. 3. *Καθῆς τῆς χειρὸς αὐτοῦ*. The expression is elliptical for *καθῆς ἐαυτὴν ἐπὶ τῆς χειρὸς αὐτοῦ*, wound itself upon his hand. Most of the interpreters explain it, invaded or attacked his hand (so the *Vulg.* *Erasmus*, *Custalio*, and *Beza*), as if the word were *καθηψατο* in the middle voice, and used in the same sense as the simple *ἀπλεσθαι* undoubtedly is. But it does not appear that the active *καθαίρω* is ever applied in this signification; but that it denotes to bind, bind upon, or the like, *Bochart* has proved from *Xenophon*, &c. vol. iii. 369, 370. See also *Wetstein*, *Wolfius*, *Scheuchzer* *Phys. Sacr.* and *Swicer's* *Thesaur.*

*Καθαρίζω*, 1st fut. *καθαρίσω*, att. *καθαρίω*, (*Heb.* ix. 14.) from *καθαρός* pure.

I. *To cleanse, free from filth.* *Mat.* xxiii. 25. *Luke* xi. 39. Comp. *Mark* vii. 19, where it is spoken of a prity, which "cleanses, as it were, and carries off the grosser dregs of, all the food that a man eats." Thus *Doddridge*. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. *καθαρίζον* be construed with the masc. N. *αφ᾽ ὧν οὐκ ἐσθίουσιν*?\* Others therefore, though surely not without force, have referred *καθαρίζον* to *πᾶν*, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek

\* *Martin's* French Translation, *Didakt's* Italian, and *Campbell's* Translation and Note.

- MS. hitherto collated, is καθαριζοντα, according to *Murklant's* conjecture in *Bowyer*. And this reading has been lately much confirmed by Mr. *Marsh* (in Note 35, p. 458 of the 1st vol. of his Translation of *Michaelis's* Introduct. to the N. T.) from the evidence of the ancient Syriac version, where we find *ומשחיתו בחוריקתו וסרכיו כלו מאכילתו*, *And it cast out into the privy, which purges all food*. And the same learned writer very probably accounts for the final *ta* in καθαριζοντα being omitted in some early copy, and thence in many others by remarking that the three following words all end in that same syllable *ta*.
- II. To cleanse or make clean from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for legal cleansing from the leprosy, answering to the Heb. *טהר*, Lev. xiv.
- III. To cleanse, purify, spoken of legal or ceremonial purification. occ. Heb. ix. 22, 23. Comp. Acts x. 15. xi. 9. In this sense it is very frequently applied in the LXX for the Heb. *טהר*.
- IV. To cleanse, purify, in a spiritual sense, from the pollution and guilt of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8, Καθαρισαίς χεῖρας, ἀμαρτωλοῖ, — Cleanse your hands, ye sinners. Comp. Isa. i. 16. So *Josephus* De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, clean or pure hands, to the *vulpines, murders, &c.* of the Jewish zealous; *Hérodoteus*, lib. i. cap. 35, calls a man who had undesignedly slain another, a ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not clean in hands; and *Lucian*, tom. i. p. 357. De Sacrif. mentions Ὅστις μὴ ΚΑΘΑΡΟΣ ἔσται ΤΑΣ ΧΕΙΡΑΣ.
- Καθαρισμός, *s, δ*, from καθαρισμαι, perf. pass. of καθαριζω.
- I. A purifying, purification, by water, or baptism. occ. John ii. 6. (Comp. Mark vii. 3, 4.) John iii. 23. 2 Pet. i. 9. Comp. Eph. v. 26.—of a woman after child-birth. occ. Luke ii. 22.
- II. A purification, or being cleansed, from the leprosy. occ. Mark i. 44. Luke v. 14. Comp. Lev. xiv. 3, 4, &c.
- III. A cleansing, of sin. occ. Heb. i. 3. Καθαρός, *a, ov*, from καθαίρω to cleanse.
- I. Clean, pure, clear, in a natural sense. See Matt. xxvii. 59. John xiii. 10. Heb. x. 22. Rev. xv. 6. xxii. 1.
- II. Clean, lawful to be eaten or used. Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to legal or ceremonial cleanness.
- III. Clean, pure, in a spiritual sense, from the pollution and guilt of sin. See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase טהור ונקי, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαριζω IV.) to purity or cleanness from blood or blood-guiltiness. occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the blood and death of souls. Comp. Ezek. xxxiii. 1,—9. Mat. xxvii. 24. To shew that ΚΑΘΑΡΟΣ ΑΙΟΟ is not a merely hebraical phrase, *Kypke* cites from *Josephus*, ΚΑΘΑΡΟΣ—Τας χεῖρας ΑΙΟΟ τὸ φόνον, and τὴν διανοίαν ΚΑΘΑΡΑΝ ΑΙΟΟ πασης κακίας; and even from *Demosthenes*, ΚΑΘΑΡΑ ΑΙΟΟ—
- Καθαρότης, *της, η*, from καθαρός.
- Purity, cleanness, legal or ceremonial. occ. Heb. ix. 13.
- Καθεδρα, *ας, η*, from κατα down, and ἵδρα a seat, or from καθεδμαι, 2 fut. of καθίζομαι.
- A seat. occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to sit (the usual posture of teachers among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13.) in Moses' seat, as being the ordinary teachers of his law in the schools and synagogues.
- Καθίζομαι, from κατα down, and ἵζομαι to sit, which from ἵζω to set, and this may be from Heb. *נחה* to settle.
- To sit down, sit. occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. Luke ii. 46, where see *Doddridge's* Note, and *Vitringa* De Synagog. Vet. vol. i. p. 167, 8.
- Καθ'εις. See under 'Εἰς VIII.
- Καθελω, from κατα down, and obs. ἔλω to take.
- To take down. An obsolete V. whence in the N. T. we have 2<sup>d</sup> aor. καθειλον, infin. καθειλιν, particip. καθελων. See under Καθαίρω.
- Καθεξής, Adv. from κατα according to, and ἕξη order, which see.
- I. In

I. In order, or rather, according to Campbell, whom see on Luke i. 3, "Distinctly, particularly, as opposed to confusedly, generally." occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes Following, succeeding. occ. Luke viii. 1, Καὶ ἐγενετο ἐν τῷ καθέξῃ (χρονῷ namely), And it came to pass in time following, i. e. afterwards. Acts iii. 24, τῷ καθέξῃ (γενεσθῶν namely), who were, or came after, succeeding.

Καθεύδω, from κατα intens. and ὑδω or εὐδω to sleep, which perhaps from εὐ well, pleasantly, and δω to bind. So Penelope in Homer. Odys. xxiii. lin. 16, 17.

————— ἵπνου —————  
ἥΔΕΟΣ, ὅς μ' ἔΠΕΔΗΣΕ φίλα βλεφαρ' ἀμυγμυλάσας.

————— Sweet sleep  
Which bound my senses, and my eye-lids clos'd.

So Pope, Homer's II. xiv. line 415, mentions,

————— Somnus' pleasing ties.

And Dryden, Troil. and Cress.

————— Sleep seal those eyes;  
And tie thy senses in as soft a bond,  
'As infants void of thought.

I. To sleep, be asleep, be fast asleep. Mat. viii. 24. xxv. 5. xxvi. 43, 45.

II. To sleep the sleep of death. \* Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11,—14.) 1 Thess. v. 10. See Κοιμῶν. It is used in the same sense by the LXX for the Heb. שכב to lie down, Ps. lxxxviii. 5; and by Theodotion for ἵπν to sleep. Dan. xii. 2.

III. To be spiritually asleep, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Thess. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11,—13. 1 Cor. xv. 34.

Καθηγήτης, ὁ, from καθηγέσθαι to lead or guide in the way, which from κατα intens. and ἡγεσθαι to lead.

A guide, properly in the way, so a leader, director, teacher. occ. Matt. xxiii. 8, 10. But observe, that in the former verse many Greek MSS read διδασκαλός (see

\* See Lardner's Vindication of Three Miracles, p. 52, &c.

Wetstein), to which agrees the Syriac version; and this reading best corresponds with the preceding word Παῖς as interpreted by St. John, ch. i. 39, and is accordingly embraced by Origen, Chrysostom, and many modern Critics. See Bowyer and Campbell.

Καθηκαί, from κατα according, or together with, and ἵκω to come.

To be convenient, sit, convenio; whence imperf. καθήμει, it is convenient, sit; and particip. neut. καθήμενον, ὄντος, το, sit, sitting, convenient. occ. Acts xxii. 22. Rom. i. 28. Comp. Ἀνέκω III.

Καθήμει, from κατα down, and ἵμαι to sit, which from ἔω to place, and this perhaps from the Heb. יתן (Hiph. of יתן) To cause to be, in a place namely.

I. To sit down, sit. Mat. ix. 9. xi. 16. xiii. i, 2. xxii. 44, where observe καθῆς is 2 pers. sing. imperat. Attic for καθῆσο. So καθῆ, Acts xxiii. 3, is the 2 pers. sing. pres. indicat. Attic for καθῆσαι.

Καθήμει βασίλισσα, I sit a Queen, i. e. on a throne, Rev. xviii. 7. Virgil, Æn. i. lin. 50, Incedō Regina, I move a Queen. Sitting on the ground, or in the dust, was also the posture of mourners; see Job ii. 13. Isa. iii. 26. xlvii. 1. Lam. i. 1. ii. 10; and is hence applied to the repentant cities of Tyre and Sidon, Luke x. 13; where Kypke shews that such was the custom also of other nations, and that καθῆσθαι and κλαίω, or the like, are often joined in the Greek writers.

II. To be settled, dwell. Luke xxi. 39. Comp. Mat. iv. 16. Luke i. 79. It is often used in this sense by the LXX for the Heb. שָׁבַד to sit, settle, dwell. See Gen. xix. 30. xxiii. 10. Jud. iv. 5. 1 Sam. xxiii. 14. 18; not that this is a merely hellenistical use of the verb; for Kypke on Acts ii. 2, cites from Demosthenes, ΚΑΘΗΜΕΘΑ ἐν Πέλλῃ, We dwell or stayed at Pella; ΚΑΘΗΝΤΟ ἐν Μακεδονίᾳ, They dwelt in Macedonia; and other instances from Diodorus Sic. and Xenophon.

Καθημερινός, ἡ, ον, from καθ' ἡμέραν daily, day by day.

Daily. occ. Acts vi. 1.

Καθίζω, from κατα down, and ἵζω to set, cause to sit, which from ἔζω, often used in Homer, to set, place, whence ἕζομαι to sit. See under Ἔδρα, and Καθεζομαι.

Y 4

I. Tran-

**I. Transitivity, To set down, set, cause to sit,** Eph. i. 20; particularly in *seats of judgement*, 1 Cor. vi. 4, on which passage *Elsner, Wetstein and Kypke* shew, that the Greek writers in like manner use καθίζειν for *setting on seats of judgement*, that is, for *appointing or constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17.

**II. Intransitively, Act. and Mid. To sit down, sit.** Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3.

**III. To remain, abide, dwell.** Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. יָשָׁב to sit, dwell, abide.

**Καθίμι, from κατα down, and ἵμι to send, let go.**

*To let down, demitto.* occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5.

**Καθίσω, ω, from κατα intena. and ἵσω to set, place.**

*To place, i. e. to bring or conduct to a place, deduco, perduco.* occ. Acts xvii. 15. See *Raphelius, Wetstein, and Kypke*, who shew that several of the Greek writers use the V. καθίστημι in like manner for *conducting, bringing, or bringing safe to a place.*

**Καθίστημι, from κατα intena. and ἵστημι to set, place.**

**I. To constitute, “\* to give formal existence,” to make.** Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be constituted sinners*, Rom. v. 19, is to be treated as such, by becoming subject to death; to be constituted righteous is to be admitted to a reward, as righteous.

**II. To constitute, appoint or ordain to an office.** Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 29.

**III. With the Preposition ἐν following, To appoint or set over.** See Mat. xxiv. 45, (where see *Wetstein*) 47, xxv. 21, 23. Acts vi. 3.

**Καθό, Adv. from κατα according to, and ὅ that which.**

1. *According to that which, according to what.* occ. 2 Cor. viii. 12.

2. *According as, in as much as, as.* occ. Rom. viii. 26. 1 Pet. iv. 13.

**Καθόλου, Adv. from κατα of, concerning, and ὅλος all, whole.**

• Johnson's Dictionary.

*At all.* occ. Acts iv. 18. Comp. under O XII. 4.

**Καθοπλίζω, from κατα intena. and ὀπλίζω to arm.**

*To arm well, or all over.* occ. Luke xi. 21.

**Καθορᾶω, ω, from κατα intena. or against, and ὥρᾶω to see.**

*To see clearly*, according to some, but simply *to see, behold*, according to *Elsner and Raphelius*, the latter of whom cites from *Herodotus*, lib. ii. cap. 138, in confirmation of this sense, Εὖν ἐν μέσῃ τῇ πόλει τὸ ἱερὸν ΚΑΤΟΠΑΤΑΙ πανόθεν περιουσί. The temple, which is in the midst of the city, is *seen* by a person coming from any part." *Plato*, however, uses the verb active for *seeing*, or *perceiving, clearly*, *Phædon*. § 11. edit. *Forster*, Ὅσῃ μὴ δύνασθαι ὑπ' αὐτῆς ΚΑΘΟΠΑΙΝΕΤ' ἀληθές. So that we are disabled by it (the body) from *clearly seeing the truth*." *Καθορᾶν Plato* expresses soon after by καθαρώς εἰσεσθαι, and καθαρώς γινώσκειν to *know clearly*. See also *Wetstein*. occ. Rom. i. 20.

**Καθώς, Adv. from κατα according to, and ὡς as, when.**

1. *According as, as.* Mat. xxi. 6. xxvi. 24. xxviii. 6, & al. freq.

2. *As, when.* Acts vii. 17. Comp. 1 Cor. i. 6.

**KAI. A Conjunction**, which, according to its different applications, may be derived from the Heb. particle כַּ as, and when repented, as well—as; from כֵּן thus, so; or from כִּי because, for, therefore, though, but.

This particle καί, like the Heb. ו, is used in almost all sorts of connections, and serves for most of the different kinds of conjunctions.

1. And most generally, *And*. Mat. i. 17, 19, & al. freq.

2. *Also, likewise.* John xiii. 14, xv. 20. Mark xii. 22. Luke xii. 35. xix. 19. 1 John iii. 16.

3. *Even.* Mat. x. 30. xii. 8. Mark iii. 19. Luke ix. 5. xix. 42. 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7.

4. *And then, and.* Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καί τις—; *Who then, or in that case—?* Mark x. 26. Luke xviii. 16. 2 Cor. ii. 2. Καί, says *Blackwall*,

- wall*, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprize. So in *Demosthenes* and *Plato*, *KAI TI PHSETE, W ANDRES DIXASAI*; What will ye say, O judges? What fair and plausible excuse will you make? *Demosthen.* Mid. 300. lin. 2." Sacred Classics, vol. i. p. 147. See more instances in *Elsner* on Mark x. 26, and in *Kypke* on Luke x. 9.
5. After *ως* as, when, whilst, or *δὲν* when, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.
  6. *Moreover*. 1 Cor. iii. 1. 2 Pet. i. 19.
  7. *Though, although*. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18.
  8. *But*. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20, & al. *Yet, nevertheless*. Mat. vi. 26. x. 29. John i. 10. iii. 11. viii. 55. xvi. 32. Phil. iv. 10. *And yet*. John xx. 29.
  9. *Or*. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of *καί* from *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 2. *Και μὴν ἐκ ὀλίγοι μὲν διὰ τὴν τὴν σωματικὴν κακίαν ἀποδησάσκει τε ἐν τοῖς πολεμικοῖς κινδύνοις, ΚΑΙ αἰσχροῦς σωζόμεναι.* And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour."
  10. After a negative word or particle, *Nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. *ו*. Comp. Isa. vi. 10. Exod. xx. 10.
  11. *And especially*. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19.
  12. *Namely*. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.
  13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who, which*, as Luke xi. 5. xv. 15. Acts vii. 10. Comp. Mat. xiii. 41. xx. 18. Acts vi. 6.
  14. After the V. *εγενετο* it happened, came to pass, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp. Acts v. 7. This is an *hellenistical* phrase, usual in the LXX, and exactly answering to the Heb. *ו*. See inter al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.
- Sometimes after other verbs besides *εγενετο* it may in like manner be rendered *that*, as Luke iii. 20, *και κατακλεισθη*, that he shut up. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an *hellenistical* use, and thus *και* is applied in the LXX for the Heb. *ו*. Jud. xiv. 15. Ruth i. 14. 1 Sam. xi. 12, & al.
15. *Kai* repeated in the same sentence, *καί —καί, both—and*. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33, & al.
  16. In the latter part of a comparative sentence, *So also, so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus *Lucian*, De Syr. Dea. vol. ii. p. 893. *Ὡς δὲ ὁ εἰδόμενος, ΚΑΙ ἐποίησε ταῦτα.* But as this scheme pleased her, so she put it in execution."
  17. *Intensive or corrective, Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.
  18. *And that too, idque*. Mat. xxiii. 14. where see *Raphelius* and *Wulfius*.
  19. *Therefore, hence, so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. xv. 13. 2 Cor. ii. 3. Heb. iii. 19.
  20. It is sometimes used by the sacred as by the profane writers in an *Hendiadys* (a figure so called from expressing *ἐν διαδυσιν, one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, *ἐν ᾧ σκῆμα καὶ σκῆμα θανάτου*, in the land and shadow of death, denotes *the land of the shadow of death*; so it is in the Heb. of Isa. ix. 1. *בְּאֶרֶץ צֶלְמָוֶת*. Acts xxiii. 6, *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν*, concerning the hope and resurrection of the dead, means *concerning the hope of the resurrection of the dead*. Comp. Acts xxiv. 21. xxvi. 6,—8.
  21. After words of time, *When*. Mark xv. 25, *Ὦν δὲ ὥρα τρίτη ΚΑΙ ἐσταυρώσαν αὐτόν*, Now it was the third hour when they crucified him, or when it was the third hour they crucified him. Comp. Mat. xxvi. 2, 45. Luke xix. 43. Acts v. 7.



v. 7. Jam. i. 11. *Raphaelus* has shewn, that this use of *και* is not merely in conformity to the Hebrew idiom, but agreeable to the style of the Greek writers, particularly of *Herodotus* and *Polybius*, to whom may be added *Xenophon*. Comp. *Kypke* on Luke xix. 43.

22. *That, to the end that.* Heb. xii. 9. *Kai* is thus also plainly applied by *Herodotus*. See *Raphaelus*.

23. *Kai γε, At least.* Luke xix. 42.

24. *Kai—ds, And moreover, yea also, quin etiam, imo etiam.* John viii. 16, 17. Acts iii. 24, where *Kypke* shews that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

**KAINOΣ, η, or,** formed by a corruption from the Heb. *כַּחַד* to *handsel*, to which *εγκαίνισα, εγκαίνια, εγκαίνισμος*, compounds of *καινος*, generally answer in the LXX.

I. *New, fresh, as opposed to old.* See Mat. ix. 17. xxvii. 60. Mark i. 27. Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by His actual suffering and resurrection. Comp. Luke xxii. 16, 18. Acts x. 41.

*The New Man*, which Christians are instructed to put on, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, a *divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers renewed in holiness both of heart and life.

*Καὶνὴ κτίσις, A new creature, or A new creation*, imports the renovation of the whole man, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 16. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 16.

*New heavens and a new earth*, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth, Comp. Isa. lxv. 17. lxvi. 22. Rev. xxi. 24,—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage.

On John xiii. 34, comp. John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. v. 17.

II. *New, other, different from the former.* Mark xvi. 17. Comp. Acts ii. 4.

*Καινοτατος, α, or,* Comparative of *καινος*.

*More new, newer.* *Καινοτατον, το.* A new thing, news. occ. Acts xvii. 21. So in *Theophrastus* Eth. Char. 8. Μη λεγεται TI KAINOTEPON; Is there any news? The word in this sense is very properly used in the comparative degree, as implying a comparison with some preceding occurrences, q. d. somewhat newer than the late accounts. The comparative neut. *Νωτερον, Somewhat newer*, is used in the same sense by *Demosthenes* cited by *Wetstein*, and by *Lucian* in *Kypke*, who also produces from *Plutarch* De Gen. Socrat. μη τι KAINOTEPON—*προσπεπρωκεν*; has any thing new happened? How truly the Athenians answered the character given of them by St. Luke may be seen in *Casaubon* on the above passage of *Theophrastus* in *Wolffius*, and more fully in *Wetstein* on Acts xvii. 21.

*Καινοτης, ητος, η,* from *καινος* new.

*Newness.* occ. Rom. iv. 4. vii. 6.

*Καιωπ, from και though, and ωπ truly.*

*Though indeed, though, although.* Phil. iii. 4. Heb. v. 8, & al.

**ΚΑΙΡΟΣ, ο, ο,** from the Heb. *קָרַן* to meet.

\* *Servianus* thus distinguishes between *χρονος* and *καιρος*; *χρονος*, says he, denotes *μικρος* the length or space of time, but *καιρος* signifies *συναισιαν*, due or proper time, opportunity.

I. *Time, season, opportunity.* See Mat. xxi. 34. xxiv. 45. xxvi. 18. Mark i. 15. Acts xiv. 17. Rom. xiii. 11. 1 Thess. v. 1.

Mark xi. 13. *And seeing a fig-tree at a distance, having leaves (which on the fig-tree do not appear till after the fruit) he came if haply he might find τι any thing (any fruit, though not ripe) upon it—for it was not yet καιρος συνωρ* the time of figs being ripe or gathering figs, as *καιρος καρπων* the time of gathering fruits, Mat. xxi. 34. See more in *Doddridge*, *Wetstein*, *Bowyer*, and *Campbell* on Mark, and in *Shaw's Travels*, p. 342, 2d edit.

II. *Καιροι, ωρ, οι, Times,* Gal. iv. 10, mean

\* See *Suicer* Thesaur. in *Καιρος*, and *Wetstein* on Mat. xvi. 3, and on 1 Thess. v. 1.

the

- the solemn Jewish feasts, which are observed at certain times.

III. *Kaipev exēiv*, *To have time or opportunity*. occ. Gal. vi. 10. This is a pure Greek phrase used by the best writers, as may be seen in *Wetstein* on the place.

IV. *A prophetic year*, consisting of 360 days, i. e. of so many years. Rev. xii. 14, where see Dr. Bryce Johnston's Commentary.

*Kairoi*, either in one or two words, from *kai* *though*, and *roi*, *truly*.

*Though truly, though indeed*. occ. Heb. iv. 3, *For we who believe now under the gospel, enter into his rest, as he said, As I have sworn in my wrath that they, the unbelievers, shall not enter into my rest; and thus the Lord speaks by his Prophet David, concerning his rest, και ροι, though indeed the works of creation, to which he refers, (comp. ver. 4,) were finished from the foundation of the world: For, &c.* On the sense of *kai ροι* see *Wetstein*.

*Kairos*, from *kairoi*, and *ya* *truly*.

*Though truly, though indeed*. occ. John iv. 2. Acts xiv. 17. xvii. 27.

**ΚΑΙΩ**, Plainly from the Heb. כור to burn, as fire, or from the N. כי a burning. It forms 1st fut. *kavow*, 1st fut. mid. *Δoric kavσμαι* (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive \* *καυθησωμαι*, 1 Cor. xiii. 3.

I. *To burn*; hence *Καιωμαι*, pass. *To be burnt*. occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the *Alexandrian* and another MS read *καυχησωμαι*. So Coptic and Ethiopic versions. See *Wetstein* and *Griesbach*. According to the common reading the text may allude to Dan. iii. 28. Also, *To burn*, in a neuter sense, *ardere*, as fire. occ. Heb. xii. 18.—as a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. Comp. John v. 35, where see *Campbell*.—as a mountain, occ. Rev. viii. 8.—as a lake, Rev. xix. 20. xxi. 8. It is applied to the heart. occ. Luke xxiv. 32. Comp. Ps. xxxix. 3. Jer. xx. 9. xxiii. 29, and see *Wetstein* on Luke.

II. *To set on fire, to light*, as a lamp. occ. Mat. v. 15, where *Kypke* shews that the Greek writers in like manner use *λυχνον καιωιν* for *lighting* a lamp. Comp. Luke xii. 35.

\* See Note in Grammar on the subjunctive mood of τυπτω, sect. x. 11.

**Κακai**, for *kai καi* by an Attic crasis.

*And there*. Mat. v. 23. x. 11, & al.

**Κακaiδai**, for *kai εκαιδai* by an Attic crasis.

1. Of place, *And thence*, or *from thence*.

Mark x. 1. Acts vii. 4, & al.

2. Of time, *And from that time*. Acts xiii. 21.

**Κακaiνoς**, η, ο, for *kai εκαινoς* by an Attic crasis.

*And he, she, it; plur. And they, those*.

Mat. xv. 18. xx. 4. Mark xii. 4, & al.

**Κακια**, ας, η, from *κακοs*.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16; especially *malice, malignity, ill-will*. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21, particularly in the latter passage, where *περισσειαν κακιας*, *superfluity of naughtiness*, seems an allusion to the Heb. ערלה, which denotes *the superfluous foreskin* of the uncircumcised. Comp. Cod. ii. 11, and see *Heb.* and *Eng.* Lexicon under ערל.

II. *Evil, affliction, calamity*. occ. Mat. vi. 34.

This seems an *hellenistical* application of the word; and thus the LXX use *κακια* for the Heb. ערה. Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14, & al.

The above cited are all the passages of the N. T. wherein the word occurs.

**Κακοηθεια**, ας, η, from *κακοs* *evil*, and *ηθος* *custom*.

*Evil manners or morals*, "the inveteracy of evil habits," says *Doddridge*; but rather *malignity*, according to *Wetstein*, whom see, and who cites from *Aristotle*, *Rhet.* ii. *Κακοηθεια, το επι το χειρον υπολαμβανειν παντα*. *Κακοηθεια* is the taking of every thing in the worst view." Comp. also *Kypke*. occ. Rom. i. 29.

**Κακολοειω**, ω, from *κακοs* *evil*, and *λοειω* a word.

I. With an accusative, *To speak evil of*. occ. Mark ix. 39. Acts xix. 9.

II. With an accusative, *To speak evil against, revile, abuse*. occ. Mat. xv. 4. Mark vii. 10. See *Campbell* on Mat.

**Κακοπαθεια**, ας, η, from *κακοπαθω*.

*A suffering of evil, a bearing of affliction*. occ. Jam. v. 10. See *Wetstein* on 2 Tim. i. 8.

**Κακοπαθω**, ω, from *κακοs* *evil*, and *παθω*, 2 aor. of the obsolete V. *πηθω* *to suffer*.

I. 70

I. *To suffer evil or afflictions, to be afflicted.* occ. 2 Tim. ii. 9. Jam. v. 13. *Josephus* uses the verb in the same sense, *De Bel. lib. vi. cap. i. § 5*, where are mentioned, *Ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν τοῖς ΚΑΚΟΠΑΘΟΥΣΙΝ*, The patience of the Jews, and their constancy in the evils they suffer." See many other instances from the best Greek writers in *Wetstein* on 2 Tim. i. 8.

II. *To endure, sustain afflictions.* occ. 2 Tim. ii. 3. iv. 5. *Berosus* in *Josephus* uses it for *sustaining military labours or hardships.* *Ant. lib. x. cap. 11. § 1*, *Οὐ δυναμὸς αὐτὸς ἐπὶ ΚΑΚΟΠΑΘΕΙΝ*, Being no longer able himself to sustain the (military) hardships." So *Josephus*, *De Bel. lib. i. cap. 7. § 4*.—*Τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΑΘΟΥΝΤΩΝ*. It is then with peculiar propriety applied to the christian soldier, 2 Tim. ii. 3.

*Κακοποιῶ, ω*, from *κακὸς* evil, and *ποιῶ* to do.

*To do evil.* occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John ver. 11.

*Κακοποιός, ο, δ, η*, from *κακοποιῶ*.

*An evil-doer, a malefactor.* occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15.

*Κακός, η, ον*, from *χαλῶ* or *χαλῶμαι* to give back, recede, retire, retreat in battle (as this verb is often used in *Homer*,) which from the Heb. כָּחַץ to fail. •

I. *Cowardly, dastardly, faint-hearted, ignavus.* This seems the primary and proper sense of the word, and thus *Homer* frequently applies it. *Comp. Exhakov.*

II. *Evil, wicked.* Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12, & al. *Kakov, το*, neut. *Evil, wickedness.* Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10.

III. *Evil, afflictive, sore.* Rev. xvi. 2. *Kakov, το*, neut. *Evil, affliction, adversity.* Luke xvi. 25. Acts ix. 13. *Harm, hurt, injury.* Acts xvi. 28. xxviii. 5. Rom. xii. 21. *Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.*

*Κακοῦργος, ο, δ*, contracted from *κακοῦρσος*, which from *κακὸς* evil, and *εργος* a work. *An evil-doer, a malefactor.* occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this

sense the word is often applied in the best Greek writers, and joined with *κλέψαι* *thieves*, as may be seen in *Wetstein* on Luke xxiii. 32.

*Κακοῦργον, ω*, from *κακὸς* or *κακὸν* ill, and *εργον* to have, treat.

*To treat ill, to maltreat, harass, malè habere, malè vexare.* occ. Heb. xi. 37. xiii. 3.

*Kypke* cites the V. act. *κακοῦργον* from *Diodorus Sic.* and *Stobæus*, and the participle pass. *κακοῦργησας* from *Plutarch.*

*Κακὸν, ω*, from *κακός* evil.

I. *To evil-intreat, treat ill, abuse, hurt.* occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13.

II. *To disaffect, make disaffected, or ill-affected.* occ. Acts xiv. 2, where see *Bowyer.*

*Κακώς*, Adv. from *κακός*.

I. *Ill, evil, wickedly, wrongly, amiss.* occ. John xviii. 23. Jam. iv. 3. *Comp. Acts xxiii. 5.*

II. *Miserably, wretchedly, calamitously.* Mat. xxi. 41. *Κακῶς κακῶς ἀπολῶσι.* "What, says *Raphelius*, can be more beautiful or significant than this expression? The word *κακῶς* shews the cause of their destruction, *κακῶς* the grievousness of it, and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offence. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from *Demosthenes*, *Aristophanes*, &c. to which I shall add one from *Cebes's* Table, where the old man, speaking of the advice which the *Genius* gives the persons entering into life, says, *Ὅστις τοῖνυν παρ' αὐτὰ τι ποιεῖ ἢ παρακχεῖ, ΑΠΟΛΑΤΤΑΙ ΚΑΚΟΣ ΚΑΚΩΣ*—Whoever does contrary to it, or neglects to observe it, *that wicked wretch is wretchedly destroyed*," and another from *Josephus*, *Ant. lib. xii. cap. 5. § 4*, *Καὶ ἐποὶ ΚΑΚΟΙ ΚΑΚΩΣ ΑΠΩΛΟΝΤΟ*. See many more examples from the Greek Classics in *Wetstein* on Mat. xxi. 41.

III. *Ill, in body or health.* Mat. iv. 24. ix. 12. *Comp. Εγὼ ΙΧ.*

*Κακῶσις, ιος*, att. *ωσις, η*, from *κακῶ*.

*Ill. treatment, vexation, affliction.* occ. Acts vii. 34.

*Καλαμῆ,*

• "Propriè dicitur de segni & meticoloso, qui pedem referat in certamine; ωσις αὐτοῦ χαλῶν, à cadendo. *Eustath.*" *Leigh.*

Καλαμη, ης, η, from καλαμος.

The stalk of corn, straw, stubble, applied figuratively to persons. occ. 1 Cor. iii. 12. Comp. under Ξυλον I. and Πυρ V.

ΚΑΛΑΜΟΣ, ο, δ, from Heb. כַּלָּם to turn aside.

I. It appears to denote in general the flexible stalk or stem of vegetables; and by a comparison of Mat. xxvii. 48, and Mark xv. 36, with John xix. 29, seems to be used in the two former texts for the stalk of the hyssop. Comp. under Τόσωπος.

II. A reed, which is easily turned aside or shaken by the wind. occ. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. A pen, which was anciently made of a reed, calamus scriptorius. occ. 3 John ver. 13, where see Wetstein.

IV. A kind of a large reed or cane. occ. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. 1, xxi. 15, 16, and Ezek. xl. 3.

ΚΑΛΕΩ, ω, from Heb. הָרַע the voice.

I. TO CALL, summon. See Mat. ii. 15. iv. 21. ix. 13. xx. 8. xxv. 14.

II. To call, invite. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. Acts iv. 18. 1 Cor. x. 27.

III. To call, name. Mat. i. 21, 23, 25. ii. 23. xxvii. 9. Καλεῖν κατ' ὄνομα, To call by name. John x. 3, where Wetstein shews from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

IV. To be called, signifies to be, or to be esteemed and treated agreeably to the appellation. See Mat. v. 9, 19. xxi. 13. (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. 1 John iii. 1.

Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Isa. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7, & al. Yet I would not assert, that this is a merely hebraical or hellenistical sense; for Homer applies it in the same manner, Il. v. lin. 342, where, speaking of the Gods, he says,

Οὐ γὰρ σίεντι ἰδῶς, οὐ κινῶσι αἰδοῦσα αἶναι,  
Τινταὶ ἀπαιμῶνις ἐσσι, καὶ ἀθανάτωι ΚΑΛΕΩΝΤΑΙ.

Not bread they eat, nor drink inflaming wine,  
So have no blood, and are immortal call'd.

\* So a reed is called by another name, δοναξ, from δονεω to shake, agitate; and our Eng. reed may perhaps be from the Heb. רָרַע to tremble, shake.

Thus also in Alcinoüs's speech to Ulysses, Odys. vii. lin. 313,

Παῖδα τ' ἐμὴν ἔχημι, καὶ ἐμὸς γαμβρὸς ΚΑΛΕ-  
ΕΙΘΑΙ.

Having my child be call'd my son-in-law.

Comp. Il. iii. lin. 168. Il. iv. lin. 60, 1. And so even the Greek prose writers, as for instance, Thucydides, lib. v. § 9, Λακιδαιμόνων συμμαχοῦς ΚΕΚΛΗΘΕΘΑΙ, To be called the allies of the Lacedæmonians" is really to be so, and to have the honour and benefit of that title.

Καλλιελαια, ας, η, from καλλος, εος, υς, το, fairness, beauty (which from καλος good, fair, beautiful), and ελαια an olive-tree.

A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24.

Καλλιον, ονος, δ και η, και το—ον. Comparat. of καλος.

Better; hence Καλλιον, neut. used adverbially, Well enough, very well. occ. Acts xxv. 10. Comp. under Βελτιων.

Καλοδιδασκαλος, ο, δ, from καλον good, and διδασκαλος a teacher.

A teacher of what is good. occ. Tit. ii. 3.

Καλοποιω, ω, from καλον good, and ποιω to do,

To do well. occ. 2 Thess. iii. 13.

ΚΑΛΟΣ, η, ον, from the Heb. כָּלַל to complete, finish, perfect.

I. Good, in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. John ii. 10.

II. Goodly, beautiful. Mat. xiii. 45. Luke xxi. 5.

III. Good, large, of measure. Luke vi. 38.

IV. Good, useful, profitable, convenient. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. 1 Cor. vii. 8, 26.

V. Good, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. Johu x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. Jam. iii. 13. Heb. xiii. 18, & al. freq. So Mat. xv. 26, Οὐκ ἐστὶ καλον, it is not good, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein, and Kyprke.

Καλυμμα, ατος, το, from καλλυμμαι, perf. pass. of καλυψω.

A covering, a vail. occ. 2 Cor. iii. 13, 14, 15, 16.

ΚΑΛΗΠΤΩ,

**ΚΑΛΥΠΤΩ**, from the Chald. N. *הִכּ* a covering, as the bark, skin, shell, plaster of a house, &c. See *Castell*, *Hept. Lex.* in *הִכּ*.

To cover, hide. occ. *Mat.* viii. 24. x. 26.

*Luke* viii. 16. xxiii. 30. 2 *Cor.* iv. 3.

*Jam.* v. 20. 1 *Pet.* iv. 8, where comp.

*Prov.* x. 12. 1 *Cor.* xiii. 7.

**Καλως**, Adv. from *καλος*.

I. *Well*, in a natural sense. *Mark* xvi. 18.

II. *Well*, in a spiritual or moral sense. *Mat.*

xv. 7. *Mark* vii. 6, 37. xii. 32, & al.

*Καλω ποιω*, To do well. 1 *Cor.* vii. 37,

38. Comp. *Jam.* ii. 19. *Acts* x. 33,

where *Weistein* shews that the purest

Greek writers apply the phrase in like

manner with a participle. Also, To do

good. *Mat.* v. 44. xii. 12. This latter

seems an *hellenistical* sense of the phrase,

in which it is used by the LXX, *Zech.*

viii. 15, for the Heb. *וְיָשַׁר*.

III. In granting or conceding, *Well*, right,

let it be so. occ. *Rom.* xi. 20. See

*Weistein*.

IV. Ironically, in reproving, *Well*, mighty

well. occ. *Mark* vii. 9, where *Grotius*

observes, that the expression is entirely

Greek, and cites a remark of the Scho-

liast on *Aristophanes*, that *αὐτορεφόμενος*

*καὶ παραιτούμενος* ὁ *Εὐριπίδης* λέγει το

*ΚΑΛΩΣ*. *Euripides* applies *καλως* in

aversion and disgust." Thus probè is

sometimes used in Latin, as by *Plautus*,

probè *aliquem percutere*, to cheat one

rarely, *Pseud.* ii. 2, 9. See also *Campbell*

on *Mark*.

V. "Honourably, in an honourable place."

*Macknight*, occ. *James* ii. 3: Comp. *Mat.*

xxiii. 6.

**Καμε**, for *καὶ ἐμε* by an Attic crasis.

And, or both, me, me also. occ. *John* vii. 28,

*Καμε οἶδατε, καὶ—*; Do ye both know

me, and—? where see *Campbell's* Note,

and comp. ch. viii. 14, 19. 1 *Cor.* xvi. 4,

*Καμε πορεύεσθαι*, That I also should go.

**ΚΑΜΗΛΟΣ**, *ε, δ*, ultimately from the Heb.

*כַּמֶּלֶךְ* a camel, so called from the V. *כַּמֶּלֶךְ*

to requite, on account of the revengeful

temper of that animal. It was long ago

rightly observed by *Varro*, *De Ling.*

*Lat. lib.* iv. "Calemus suo nomine Sy-

riaco in Latium venit. The camel came

into *Latium* with his Syrian name."

A camel, a well-known animal.

*John* the Baptist had a garment made of

camel's hair, *Mat.* iii. 4. *Mark* i. 6.

"This hair, Sir *John Chardin* tells us, is

not shorn from the camels like wool from

sheep, but they pull off this woolly hair,

which the camels are disposed in a sort to

cast off, as many other creatures it is well

known shed their coats yearly. This

hair, it seems, is made into cloth now;

for *Chardin* assures us the modern der-

vises wear such garments, as they do also

great leather girdles, and sometimes

feed on locusts." *Harmer's* Observations,

vol. ii. p. 487. To which I think we

may add, that the dervises appear to

affect such garb and food, in imitation

of *John* the Baptist, of whom see more

in *Scheuchzer's* *Physica Sacra* on *Mat.*

iii. 4, and comp. *Campbell's* Note.

Our Saviour, *Mat.* xix. 24. *Mark* x. 25.

*Luke* xviii. 25, says, proverbially, It is

easier for *τον καμηλον* to go through the

eye of a needle, than for a rich man to enter

into the kingdom of heaven.

\* It has been doubted whether by *καμη-*

*λον* he here meant a camel, or a cable-

rope; the analogy of nature, it must be

confessed, is better preserved on the lat-

ter interpretation: But then there is in

the Jewish *Thalmud* a similar proverb,

about an elephant; "Perhaps you are of

the city of *Pomboditha*, where they drive

an elephant through the eye of a needle."

And it may be justly questioned, not-

withstanding what *Stockius* cites from

*Phavorinus* and *Albert*, whether *καμηλος*

be ever used for a cable. The Scholiast

on *Aristophanes*, *Vesp.* 1130, is express,

that the word signifying a cable-rope is

written (not with an *η*, but) with an *ι*;

"*Καμιλος δα, το παχυν σχοινιον*, says he,

*δια τς ι*;" and certainly the most usual

sense of *καμηλος* is a camel. I therefore

embrace the common interpretation,

given by our translators; especially as

the proverb, in this view, seems quite

agreeable to the eastern taste. Thus

*Mat.* xxiii. 24, *Straining off the gnat, and*

*swallowing the camel, τοι καμηλος*, is an-

other proverbial expression, and is ap-

plied to those who at the same time they

\* For further satisfaction on this subject the reader may consult *Bochart*, vol. ii. 91, &c. *Saicer*, who transcribes from him, in his *Thesaurus* under *Καμηλος* II. *Stockius's* *Clavis*, and *Weistein's* *Various Readings* in *Mat.* xix. 24.

were superstitiously anxious in avoiding small faults, did without scruple commit the greatest sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean animals prohibited* for food. Comp. under Διούλιω.

The above cited are all the passages of the N. T. wherein the word *καμηλος* occurs.

The LXX have very frequently used it for the Heb. כמל, and once for כמרה a *dromedary*.

KAMINOS, α, η, q. *καυμιнос*, says *Mintert*, from *καίωμαι* to *burn*, succendor: but it may perhaps be better deduced from the Heb. כמח to be *warm*, or from כח to be *hot*.

A *furnace*. occ. Matt. xiii. 42, 50. Rev. i. 15. ix. 2.

*Καμνω*, by syncope for *καταμνω*, which from *κατα*, and *μνω* to *shut*, properly the eyes, which perhaps from the Heb. כחח to *wipe*, or *brush*, as the eye-lids, in closing, do the eyes.

To *shut*, *close*, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27, in both which passages the LXX version of Isa. vi. 10, is pretty exactly cited. The Grammarian *Phrynichus* objects to the use of *καμμνειν* for *καταμνειν*, as a *barbarism*, though he owns it is found in *Alexis*, who was an Attic writer. *Thomas Magister*, however, seems to admit it's purity, *Βυβιν ἐστ' ὠτων, καμμνειν ἐπὶ ὀφθαλμων.* *Βυβιν* is spoken of the ears, *καμμνειν* of the eyes," says he; and *Wetstein*, whom see, cites from *Athenæus*, ὁλον *ΚΑΜ-ΜΤΕΑΣ* εἶπε, *shutting* (his eyes) he drank up the whole." See also *Blackwall's Sacred Classics*, vol. ii. p. 34, 35.

ΚΑΜΝΩ, from the Heb. כמח to be *warm*.

I. To *labour* even to *fatigue*.

II. To be *fatigued*, *tired*, or *wearied with labour*. In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. occ. Heb. xii. 3. Rev. ii. 8, where see *Griesbach*.

III. To *labour under some illness*, to be *sick*. occ. Jam. v. 15. - The profane writers often apply the word, and particularly the particip. pres. *καμνων*, in this sense. See *Wetstein* ou *Jam.* v. 15, and *Swicer Thesaur.*

Καμωι, for *καί μωι* by an Attic crasis.

And to me, to me also. occ. Luke i. 3. Acts viii. 19. 1 Cor. xv. 8.

KAMPITΩ, from the Heb. כח to *bend* (to which it answers in the LXX of Isa. lviii. 5.), μ being inserted before π as usual, and the verbal termination -ρω added.

To *bend*, as the knees, to which only it is applied in the N. T. as it frequently is in the LXX for the Heb. כרע to *bend*. occ. Rom. xi. 14. xiv. 11. Eph. iii. 14. Phil. ii. 10.

Καν, for *καί καν*, by an Attic crasis.

1. And if, also if. Mat. xxi. 21. Mark xvi.

18. Luke xiii. 9, Καν μαν ποιησεν καρπον, εἰ δε μητε—And if it bear fruit (well), but if not—. This is an elegant ellipsis, common in the Attic writers, particularly *Xenophon*, as *Raphelius* has shown. See also *Hutchinson's* Note 1, on *Xenophon's* *Cyropæd.* lib. vii. p. 416, 8vo. and *Wetstein* and *Campbell* on *Luke*, where *Kypke* however, from ver. 8, understands *αφες αυτην*.

2. Even if, if but, if only, at least. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. Even though, although. Mat. xxvi. 35. John viii. 14.

Κανανιτης, α, ο. See under *Ζηλωτας*.

KANON, ονος, ο, from the Heb. קנח a *reed*, or *cane*, whence also Gr. *Kanna*.

I. In *Homer* it signifies \* a *straight piece of wood accurately turned* (tornatum) and made *smooth*, or somewhat similar, though of other matter; hence he uses it, 1st for the two *pieces of wood* in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407, 2dly for a *straight staff* or *stick*, from off which the wool or flax was drawn in spinning, the *distaff*, Il. xxiii. lin. 761. Hence

II. *Kanwn* is *any thing straight* used in examining other things, as the *tongue* or *needle* in a balance, a *plummet* in building, &c.

III. In the N. T. A *rule of conduct* or *behaviour*. occ. Gal. vi. 16. Phil. iii. 16. But in this latter text *κανων* is wanting in

\* See *Dammi Lex.* in *Kanna*.

five ancient MSS, and one later. See *Wetstein* and *Griesbach*. The Greek writers often apply the word in this sense, as may be seen in *Elsner* and *Wolffius* on Gal. vi. To the instances they have produced I add from *Lucian*, *Demonax*, tom. i. p. 998. ΚΑΝΟΝΑ ἀρθίστασθαι, to propose a rule," of conduct namely. Comp. *Macknight* on Phil.

IV. A measure, a measuring rod, or the like. Thus in Ezek. xl. 3, 5, &c. the Heb. מִדְּיָה is used for a measuring reed or rod: But by St. Paul κανὼν is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had, as it were, measured out, and allotted to be cultivated by the Apostle, occ. 2 Cor. x. 13, 15, 16, where see *Wolffius*. *Aquila* uses the word, Job xxxviii. 5, for the Heb. יָד אֲמָרָה measuring or marking line. Comp. 2 Chron. iv. 2. Isa. xlv. 13, in the Heb.

Κατηλεω, from κατηλος a taster, a victualler, a vintner, so called, say some, from κακυναι τονσηλον, adulterating the wine; for so σηλος is sometimes used, but properly signifies thick, turbid wine, from σηλος mud, mire: Κατηλος however may, I think, be better deduced from \* κατη food, victuals, which from κατω to eat, and this perhaps from the Heb. נָחַל to feed, τ being substituted for w, as usual.

I. To keep a tavern or victualling-house, to sell victuals and drink, and especially wine.

II. To make † a gain of any thing, especially by † adulterating it with heterogeneous mixtures, as vintners have been in all ages too apt to do their wines. So in the LXX of Isa. i. 22, we read, ὁ ΚΑΗΗ-ΑΟΙ σε μίσγῃσι τον οινον ὕδατι, thy vintners mix the wine with water. Hence the verb is with a most striking propriety applied to those who, for filthy lucre's

\* So *Suicer's Thesaur.* under Κατηλεω.

† So *Herodotus*, lib. iii. cap. 89. ΕΚΑΠΗΑΕΤΕ σῆκεν τα πνευμαλα, he made gain of every thing; and *Herodian*, lib. vi. cap. 12, ΕΙΣΗΛΘΗ ΧΡΕΟΣ ΚΑ-ΗΗΑΕΥΟΝΤΕΣ, making peace for money; and thus in Latin cauponari bellum is to make war for money. *Boninus* apud *Cicero*n. Offic. lib. i. cap. 19, where see *Sp. Pearce's* Note.

‡ Thus in *Scapula* we have ΚΑΠΗΑΕΤΙΝ τας δνας to sell judicial decrees, i. e. pronounce corrupt ones for money.

sake, basely adulterate the word of God with human imaginations, τας οικου- λογισμους αναμειβοντες τη χαριτι, as *Theodoret* well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see *Kaphelius*, *Wolffius*, *Wetstein*, and *Kypke* on 2 Cor. ii. 17.

Καπνος, σ, δ, from καω to burn, and πνοη breath, q. d. α της καυσωσ πνοη, a breath, or exhalation from burning.

Smoke. Acts ii. 19. Rev. viii. 4, & al.

Καρδια, ας, η, either from καρπ, contract. || καρ the heart, which perhaps from the Heb. חֵרֶץ to be hot; Or may not καρδια (Ionic καρδιη) be better deduced from the Heb. חֵרֶץ to palpitate as the heart? See 1 Sam. iv. 13. xxviii. 5. From חֵרֶץ also the V. καρδαινω to shake to and fro, and Eng. heart, may be ultimately derived.

I. The heart. See Acts ii. 26. "The scripture, saith *Cocceius*, in his Heb. Lexicon, attributes to the heart, thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: The heart is therein used for the mind in general, as Mat. xii. 34. John xiii. 2. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the understanding, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the will, Acts xi. 23. xiii. 22. Rom. x. 1; for the memory, Luke i. 66, ii. 51; for the intention, affection, or desire, Mat. vi. 21. xviii. 35. (where see *Kypke*) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq; for the conscience, 1 John iii. 20, 21. Conspr. *Campbell's* Prelim. Dissert. p. 129.

II. The middle or inner part of a man, including the stomach and bowels as well as the heart. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. *Alexandr.* So the Scholiast on *Thucydides*, lib. ii. observes, that the ancients called the stomach, καρδιαν; and the Greek physicians use the terms καρδιαλια, καρδιωσμος, and καρδιακω γσος for affections of the stomach. See more in *Wolffius*.

|| Whence the Latin cor the heart, and Eng. cordial.

III. The

III. *The middle, or inner part*, as of the earth. This seems a merely *hellenistical* sense of the word, and thus it is used by the LXX for the Heb. לב, 2 Sam. xviii. 14. Ps. xlv. 2. or xlv. 3. Prov. xxiii. 34. Ezek. xxvii. 4, & ul. and for לבב, Jonah ii. 4. occ. Mat. xii. 40, where καρδια της γης, *the heart or inner part of the earth*, plainly denotes the *grate*.

Καρδιωστης, σ, δ, (q. καρδιων γγνωστης), from καρδια a *heart*, and γνωστης a *knower*, which from γινωω or γινωσκω to *know*.

A *knower of hearts*, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπος, σ, δ. Eustathius deduces it from καρπα perf. mid. of καρπω to *dry* (which see under Καρπος), and says it properly denotes the *seed* now ripe and dry, the superfluous humidity being exhaled: But may it not rather be derived from the Heb. קרן to *strip*? Whence also the Eng. *crop*, to *crop*, &c.

I. *The fruit of the earth*. Jam. v. 7, 18. So in Homer καρπον αμυνης, *the fruit of the ground*, Il. vi. lin. 142, & al.—of corn, Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24.—of trees in general, Mat. iii. 10. or particularly of the fig-tree, Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9.—of the vine, John xv. 2. Comp. Mark xii. 2.

II. Καρπος της σπονδης, *The fruit of the loins*, denotes the offspring of a man. Acts ii. 30. Comp. Οσπυς. So Καρπος της κοιλιας, *The fruit of the belly or womb*, the offspring of a woman. Luke i. 42. Both these phrases seem *hellenistical*; the latter is used by the LXX, Gen. xxx. 2. Ps. cxxxii. 11, for the Heb. פרי בטן; and as to the former see Gen. xxxv. 11. 1 K. viii. 19. 2 Chron. vi. 9.

III. *Advantage, emolument, reward*. Rom. vi. 21. Phil. i. 22.

IV. *The effect or consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. Jam. iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the *effect* or *consequence* of the Apostles preaching and living, or for the *persons* or *souls* converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the *works* of men, in a good

sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their *bad lives* (for, though inwardly *ravering wolves*, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1.—3. Comp. Mat. xii. 33,—37. Luke vi. 44, 45.

VI. Καρπος χειλων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15, which seems an allusion to Hos. xiv. 3, where the LXX render the Heb. וישלח פהו ויגיד by και αναποδωσμεν καρπον χειλων ημων, and we will render the fruit of our lips. And in Isa. lvii. 19, we have the Hebrew phrase פרי שפתיו, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20, the similar expression פרי פה *the fruit of the mouth*, where the LXX, καρπων σμαλτος. The LXX also, according to the Roman edition and Alexandrian MS, use the phrase απο καρπων χειλων αυτης, *of the fruit of her lips*, in Prov. xxxi. 31, where, however, the Complutensian reading of χειρων for χειλων is preferable; for the Heb. פרי ידה, *of the fruit of her hands*.

Καρποφορεω, ω, from καρποφορος, which see.

I. *To bring forth fruit*, as the earth. occ. Mark iv. 28.

II. *To bring forth fruit*, i. e. good works as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. vii. 4. Col. i. 10. Comp. Καρπος V.

III. *To bring forth fruit*, i. e. christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. ver. 4, 5, and Καρπος V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποφορος, σ, δ, η, from καρπος *fruit*, and φερω to *bring*.

*Bringing forth fruit, fruitful*. occ. Acts xiv. 17. So Wetstein cites from Eustathius in Odys. τας ΚΑΡΠΟΦΟΡΟΥΣ μηνας, *fruitful or fruit-producing months*.

Καρπεω, ω, from καρπος *strong*, which from καρτος, used by transposition for κρατος *strength*.

*To endure, persevere, persist with strength and courage*. occ. Heb. xi. 27.

Καρπος, εος, υς, το, from καρπω to *dry*, which from Heb. דרר to *dry*.

Z

Any



*Any thing that is dry and light, as straw, stubble, chaff, a little splinter of wood, a mote, &c.* occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See *Wetstein* on Mat.

**KATA**, A Preposition, from Heb. *כִּתְּבָה* to descend, come down, the initial *כ* being dropped as usual.

**I. With a Genitive.**

1. *Down*. Mat. viii. 32. Mark v. 13. Luke viii. 33. So in *Epictetus* Enchirid. cap. lxi. we have **KATA KPHMNOT**—*περὶ τοῦ καταβαίνειν πρὸς τὴν γῆν* to fall down a precipice."

2. *Against*. Mat. v. 11, 23. Mark ix. 40, & al. freq. Comp. John xix. 11.

3. *Of, concerning*. 1 Cor. xv. 15.

4. *Throughout*. Acts ix. 31.

5. *Upon, or more strictly, Down upon*. Mark xiv. 3. (So *Homer*, Il. iii. lin. 217, **KATA χθονος ομματα πηξας**, Fixing his eyes down upon the ground.") 1 Cor. xi. 4, where understand *καλυμμα* a covering. In *Plutarch*, Apothegm. tom. ii. p. 200. E. the phraseology is complete, *Kala της κεφαλης εχων* TO 'IMATION, having his outer robe upon his head."

6. *By*, i. e. by the name and authority, in adjuring. Mat. xxvi. 63.

**Π. With an Accusative.**

1. *According to*. Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14.

2. *After the manner or custom of*. John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So *Lucian* Reviv. tom. i. p. 388, **ΚΑΤΑ ΤΗΝ ΜΕΛΙΤΤΑΝ ἀναθίσσμενος**, sipping the flowers after the manner of or like a bee." See also *Wetstein* on Rom. iii. 5, who shews that the phrase *κατ' ἀνθρώπων* is used in the like view by the best Greek writers. Comp. *Macknight* on 1 Cor. xv. 32.

3. *After, according to the example, or in imitation of*. Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατά*. See *Blackwall's* Sac. Class. vol. i. p. 140. *Raphelius* on Rom. xv. 5, and *Wetstein* and *Kypke* on Gal. iv. 28. To the instances produced by them I add from *Lucian* De Mort. Peregr. tom. ii. p. 757. *Ἀπηνδρακωϊαν*—**KATA τον Εμπεδокλεα**, has been reduced to cinders after the example of Empedocles.

4. *Kala Θεον*, According to the will or appointment of God. Rom. viii. 27. Comp. 2 Cor. vii. 9, 10. *Wetstein* on Rom.

viii. 27, shews that the Greek writers use *κατά* with Θεον in the same sense. To his instances I add from *Plato*, *Apol. Socrat.* § 9. edit. *Forster*, *Εἰς τὸν κατὰ τὸν Θεον*, I seek according to the will of the God."

5. *With respect to, on account of*. Phil. iv. 11. 2 Tim. i. 1, 9, and *Macknight*.

6. *In or at*. See Mat. i. 20. Acts xi. 1. xiii. 1. xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Of time, *Kala καιρος*, In, or at, a convenient or proper time, seasonably. Rom. v. 6, *Kala την ημεραν τῆς πειρασμοῦ*, In the day of temptation, Heb. iii. 8. So *Josephus* Ant. lib. xv. cap. 10. § 3, **KATA την πρωτην ημεραν**, On the first day;" and *Herodotus*, lib. i. cap. 67, **KATA τον καλα Κροισον χρονον**, In the time of Croesus."

7. *Along, all along*. Acts v. 15.

8. *As to, as concerning*. Rom. i. 3. ix. 5.

9. *Concerning*. Acts xxv. 14, *Ta καλα τινα*, The things relating to, or concerning any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase **TA KATA**, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in *Wetstein* on Eph. vi. 21, and in *Hoogerstra's* Note on *Vigerus* De Idiotism. cap. i. reg. 5.

10. *Unto, to, into*. Luke x. 32, 33. Acts viii. 3. xvi. 7.

11. *Towards*. Acts xxvii. 12. Phil. iii. 14.

12. *By or on, a way*. Acts viii. 36.

13. *Among*. Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and *Wetstein* there.

14. *On, by reason of, for*. Mat. xix. 3, where *Kypke* shews that it is used in the same sense by *Pausanias*, *Plutarch* and *Josephus*, and joined with *αἰτίας* or *αἰτίας*.

15. *By, by means of*. 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of*, denoting the motive. 1 Tim. v. 21. So Phil. ii. 3, where see *Wetstein*, who shews that the Greek writers apply *κατά* in like manner.

17. *By, from*, signifying the proof. Luke i. 18.

18. *By, with*, denoting the manner. Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6.

19. *As, for*. Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes distribution, *Kaθ' εν*, One by one, singly, John xxi. 25. *Kala duo*, By two,

two; 1 Cor. xiv. 27, where *Wetstein* cites the same phrase from *Plutarch*. *Kaθ' ἡμέραν*, *Day by day, daily*. Mat. xxvi. 55. Luke xi. 3. *Kaθ' ἑσπερινόν*, *Every year*, Luke ii. 41. Acts xv. 21. *Kaθ' ὅλην*, *In every city*, Tit. i. 5. *Kaθ' ὅλην καὶ κωμὴν*, *Through every city and village*, Luke viii. 1, where see *Wetstein*.

21. *Kaθ' ὀφθαλμοῦς*, *Before the eyes*, Gal. iii. 1. *Aristophanes*, cited by *Wetstein*, has the same phrase.

22. *Kaθ' ὡς ὅπου*, *In the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely *hellenistical*, being often used by *Polybius*. (See *Wetstein* on Luke, and *Raphelius* on Acts.) Also, *To the face*, Gal. ii. 11. So *Polybius* frequently. See *Raphelius*.

23. *Kaθ' ἑαυτὴν*, *By itself, apart, alone*. Jam. ii. 17. See the following sense, and *Wetstein* on Acts xxviii. 16.

*Kaθ' ἑαυτοῦ*. Acts xxviii. 16. "*Raphelius* has shewn that the expression *καθ' ἑαυτοῦ* may signify either *apart*, (for which see *Bos Exercit.* p. 91.) or *at his own pleasure*: But it is well known it often signifies *at one's own house*, and so ver. 30, seems to explain it here." *Doddridge*. See also *Wetstein*. The French phrase *chez lui*, *at his own house*, seems very exactly to answer the Greek *καθ' ἑαυτοῦ*.

24. *Kaθ' ὅμοιον*, literally, *According to these things*, i. e. *In the same or like manner*. Luke vi. 23, 26. xvii. 30.

III. In Composition it denotes,

1. *Down*, as in *καταβαίνειν* *to come down*, *καταπίπτειν* *to fall down*.

2. *Against*, as in *κατακαυχῶμαι* *to boast against*, *καταμαρτυρῶ* *to bear witness against*.

3. *With or to*, as in *καταριθμῶ* *to number with or to*.

4. It adds an *ill* sense to the simple word, as *δυνασθε* is *to rule*, *καταδυνασθε* *to tyrannize, oppress by power*; *αγωνίζομαι* is *to fight*, *καταγωνίζομαι* *to subdue in fighting or war*.

5. It imports *intensity*, as *καταγω* *to break in pieces*, *κατείδωλος* *full of idols*, *καταφασγᾶν* *to declare aloud*.

*Kataβαίνειν*, from *kata down*, and *βαίνειν* *to come*.

*To come down, descend*. See Mat. iii. 16. vii. 25. viii. 1. xiv. 29. xxiv. 17. xxvii. 42.

Mark iii. 22. Luke ix. 54. xxii. 44. John iii. 13. Acts vii. 34.

*Kataβάλλω*, from *kata down*, and *βάλλω* *to cast*.

I. *To cast or throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9.

II. *Kataβάλλμαι*, Mid. *To lay down, lay, as a foundation*. occ. Heb. vi. 1, where *Wetstein* cites the same phrase from *Dionysius Halicarn.* *Porphry*, and *Josephus*.

*Kataβάρω*, w, from *kata down*, and *βάρω* *to burden*.

*To burden, oppress, weigh down*. occ. 2 Cor. xii. 16.

*Kataβασίς*, is, ult. *sws, ἦ*, from *καταβαίνω*. *Descent, lower part*. oce. Luke xix. 37.

*Kataβῆμι*, from *kata down*, and *obool. βῆμι* *to come*.

*To come down*. An obsolete V. whence in the N. T. we have perf. act. *καταβῆκα*, John vi. 42; 2 aor. *κατέβην*, Acts vii. 34; imperat. *καταβῆθι*, Mat. xxvii. 40, for which according to the Attic dialect *καταβα*\*, Mark xv. 30, and 3d person *καταβᾶτω*, Mark xv. 32, as if from *καταβᾶω* (so *αναβα*, Attic for *αναβῆθι*. Rev. iv. 1.) 2 aor. infin. *καταβῆναι*, Luke iii. 22; particip. *καταβας* John vi. 51; 1 fut. mid. *καταβήσομαι*, 1 Thess. iv. 16. See under *Kataβαίνω*.

*Kataβιβάζω*, from *kata down*, and *βιβάζω* *to cause or make to come*.

*To cause to come down, to bring down*. occ. Mat. xi. 23. Luke x. 15.

*Kataβόλη*, ης, ἥ, from *καταβάλλω*.

*A casting or laying down*.

I. *A casting down, or dejection*, as of seed. occ. Heb. xi. 11, *By faith Sarah herself received δύναμιν εἰς καταβολὴν σπέρματος*, *ability for the dejection of seed*, i. e. for nourishing and bringing to a perfect fetus the seed cast down and received; for I think with *Beza*, *Capellus*, and other learned men, that *καταβολή* is to be referred to *Abraham*, not to *Sarah*. *Raphelius*, in his annotation on this place, cites a passage from *Lucian's Amores*, where ΚΑΤΑΒΟΛΑΣ ΣΠΕΡΜΑΤΩΝ is expressly referred to the *male*; and the verb *καταβάλλειν* is often applied in like manner by the medical writers among the Greeks. See *Wetstein* and *Kypke* on Heb. xi. 11.

\* So *Aristophanes* *Vesp.* lin. 973, *καταβα, καταβα, καταβα*—

II. Καταβολή το κόσμου, *The foundation of the world.* Mat. xiii. 35. xxv. 34. & al.

Comp. Καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יָסַד *founding or laying a foundation*: and the whole phrase καταβολή το κόσμου will answer to the Heb. יָסַד יְהוָה *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth between the two spheres of water by the action of the expansion.* See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κόσμος must be meant the earth exclusively. But since κόσμος in the N. T. is rarely confined to the earth (comp. under Κόσμος II.), but generally includes the whole beauteous machine of nature, καταβολή should rather, I think, be rendered the *structure, conformation, or the like*; especially as this noun, which occurs no where in the LXX, is thus applied, 2 Mac. ii. 29, Καθάπερ γὰρ τῆς κτινῆς οἰκίας ἀρχιτεκτονίᾳ τῆς ὅλης ΚΑΤΑΒΟΛΗΣ φροντίσαντες—Eng. Transl. *For as the master-builder of a new house must care for the whole building*—Vulg. Structurā.

Καταβράβευω, from κατα, *against*, and βράβευω, *to be a judge or umpire, and so assign the prize in a public game.*

I. Properly, *To defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So Chrysostom, Homil. VII. Καταβράβευσθηναι εἶναι ὅταν παρ' ἑτέρω μὴν ἡ νίκη ᾖ, παρ' ἑτέρω δὲ το βράβειον, ὅτον ἐπηρεασθῇ ὁ νικησας. Καταβράβευσθηναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged."

II. *To judge against, or condemn, unjustly, and through the artifice of the opposite party in a judicial cause.* So Demosthenes, Cont. Mid. applies καταβράβευσθηναι to one condemned through artifice and fraud in a judicial process—"insidiosè circumventum, insidiosely circumvented." Taylor's Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρινετω, ver. 16; accordingly Hesychius explains

καταβράβευσθαι by κατακρινεσθαι is *condemned*; but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβράβευσθαι by ἐπηρεαζετω *injure, wrong.* The term καταβράβευσθαι may indeed allude to the Christian βράβειον or *prize* (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing or judging them unworthy to obtain it*; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult Suicer Thesaur. Elner, Wolfius, and Wetstein.

Καταγγελλος, σοφ, ὁ, from καταγγέλλω.

A proclaimer, publisher. occ. Acts xvii. 18.

Καταγγέλλω, from κατα intens. and ἀγγέλλω to declare.

To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. xiii. 5, 38. xvi. 21. xvii. 23. Rom. i. 8.

Comp. 1 Cor. xi. 26.

Καταγέλλω, ω, from κατα denoting *ill or against*, and γέλλω to laugh.

To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53.

Καταγινώσκω, from κατα against, and γινώσκω to know, determine.

I. To condemn. occ. 1 John iii. 20, 21.

II. To blame. occ. Gal. ii. 11, Καταγινώσκων, To be blamed, worthy of blame, reprehendendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian De Saltat. cited by Elner, Αληθως επι μανία ΚΑΤΕΓΙΝΩΣΜΕΝΟΣ, To be justly charged with madness." Comp. under Εξουθενω, and Τηξω II.

Καταγῶ, or καταγνῦμι, from κατα intens. and γῶ, or γνῦμι, to break, which from the Heb. *py* to compress, squeeze.

To break in pieces, break. occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. καταγῶ, 1st aor. καταγα, 2d aor. pass. καταγῆν, are so formed according to the Attic dialect, subj. καταγῶσιν, with the augment unusually retained, John xix. 31.

Καταγῶ, from κατα down, and αγω to bring.

I. To bring down. occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6.

II. As

II. As a term of navigation, *Katayiv* τὸ πλοῖον, *To bring a vessel to land*. When a vessel is out at sea, it really appears to be raised above the surface of the land, and is in Greek said to be *ψαλπερός* high, in Latin *altum tenere*, and in French *être à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said *katayiv* to bring it down. occ. Luke v. 11, where see *Wetstein*. *Katayomai*, *To be brought down*, in this sense, i. e. to make land, or a port, to touch land. So the Latins say *nave devehit*. occ. Acts xxi. 3. xxvii. 3. xxviii. 12.

*Kalagwizomai*, Mid. from *kala* denoting ill, and *agwizomai* to contend, fight. *To subdue in war or battle*. occ. Heb. xi. 33. *Lucian* and *Ælian* apply the V. in the same view, as may be seen in *Wetstein*.

*Katadw*, ω, from *kala* intens. and *daw* to bind.

*To bind up*. occ. Luke x. 34, where it is spoken of wounds, as it likewise is *Ecclus.* xxvii. 21. *Comp.* *Ezek.* xxx. 21. xxxiv. 4, 16, in the LXX, where it answers to the Heb. *שָׁבַר* to bind, which is also applied to wounds.

*Katadhlw*, δ και η, και το—ον, from *kala* intens. and *dhlw* manifest. *Quite manifest, exceedingly evident*. occ. Heb. vii. 15.

*Kaladixazw*, from *kala* against, and *dixazw* to judge, pronounce sentence, which from *dixh* judgement.

*To pronounce sentence against, condemn*. occ. *Mat.* xii. 7, 37. *Luke* vi. 37. *Jam.* v. 6.

*Kaladwkw*, from *kala* intens. and *dwkw* to follow.

*To follow earnestly, prosequor, insequor*. occ. *Murk* i. 36.

*Kaladoulw*, ω, and—ομαι, υμαι, Mid. from *kala* intens. and *doulw* to enslave. *To enslave entirely, reduce to absolute slavery*. occ. 2 *Cor.* xi. 20. *Gal.* ii. 4.

*Kaladromw*, obsol. from *kala* down, and obsol. *δρω* to run; whence 2d aor. *καλεδραμον*.

*To run down*. occ. *Acts* xxi. 32.

*Kaladynasteuw*, from *kala* denoting ill, and *dynasteuw* to rule, which from *dynashts* a potentate.

*To tyrannize over, to oppress tyrannically*.

occ. *Jam.* ii. 6. *Acts* x. 38, where *comp.* *Mat.* xv. 22, 28. *Luke* ix. 39, 42, and under *Δαίμονιον* III. This V. is used by the LXX, *Ezek.* xviii. 12, & al. and in the Apocrypha, *Wisd.* ii. 10, & al. and also by the Greek writers, as cited by *Wetstein* on *Acts*.

*Kalaischw*, from *kala* intens. or denoting ill, and *aischw* to shame.

I. *To shame, make ashamed; confound*. occ. 1 *Cor.* i. 27. xi. 22. *Kalaischwomai*, Pass. *To be ashamed, confounded*. occ. *Luke* xiii. 17. 2 *Cor.* vii. 14. ix. 4. 1 *Pet.* iii. 16.

II. *To make ashamed*, as importing the disappointment of one's hopes or expectations. occ. *Rom.* v. 5. *Kalaischwomai*, Pass. *To be thus ashamed*. occ. *Rom.* ix. 33. x. 11. 1 *Pet.* ii. 6.

III. *To shame, dishonour*. occ. 1 *Cor.* xi. 4, 5.

*Kalakaiw*, from *kala* intens. and *kaiw* to burn.

*To burn, burn up*. See *Mat.* iii. 12. xiii. 30. *Acts* xix. 19. 1 *Cor.* iii. 15. *Heb.* xiii. 11. 2 *Pet.* iii. 10, where see *Vitrings*, *Observ. Sacr. lib.* iv. cap. 16.

*Kalakanutw*, from *kala* intens. and *kanutw* to cover.

*To cover, veil*. *Kalakanutwomai*, Pass. *To be covered, veiled*. occ. 1 *Cor.* xi. 6, 7.

*Kalakanxomai*, ωμαι, from *kala* against, and *kanxomai* to boast.

*To glory, or boast against*. occ. *Jam.* ii. 13. iii. 14. *Rom.* xi. 18, where observe that *κατακαυχασαι* is the 2d pers. indicat. according to the Doric and Attic dialect for *κατακαυχαι*, or *κατακαυχῃ*. *Comp.* under *Kanxomai*.

*Kalaksimai*, from *kala* down, and *ksimai* to lie.

I. *To lie, or be laid, down upon a bed or couch, as a person sick*. *Mark* i. 30. ii. 4. *Luke* v. 25. *Acts* ix. 33. The Greek writers apply it in the same sense. See *Wetstein* and *Kypke* on *Mark* i. 30.

II. *To lie down, recline to meat*. *Mark* ii. 15. xiv. 5. 1 *Cor.* viii. 10. *Comp.* *Ανακσιμαι* II. And observe that *καλακσιμαι* is used in this sense also by the purest Attic writers, as may be seen in *Wetstein* on *Mark* ii.

*Kalanlaw*, ω, or *Kalanlaww*, from *kala* intens. and *klaw* or *klaww* to break.

*To break in pieces, break*. occ. *Mark* vi. 41. *Luke* ix. 16.

**Κατακλειω**, from *κατα* intens. and *κλειω* to shut.

To shut up, as in prison. occ. Luke iii. 20. Acts xxvi. 20.

**Κατακληροδοiew**, ω, γ, *κατα* κληρον δωω, or διδωμι.

To distribute by or according to lot, or for an inheritance. Comp. Κληρος. occ. Acts xiii. 19, where Vulg. sorte distribuit, he distributed by lot. Comp. Josh. xiv. 1. 2. The LXX (according to the *Alexandrian* and *Oxford* MSS, and the *Complutensian* and *Aldus's* edition) have used this V. Deut. xxi. 16, for the Heb. *הוריש* to cause to inherit, and (according to the *Complutensian* and *Aldus's* edition) Josh. xix. 51, for the Heb. *הוריש*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS, five of which ancient, have *κατεκληρονομησεν*, which reading is accordingly embraced by *Mill*, *Wetstein* and *Griesbach*. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *הוריש*. It occurs likewise Ecclus. iv. 16, or 17. xv. 6, & al.

**Κατακλινω**, from *κατα* down, and *κλινω*.

To cause to lie down, or to recline, as to meat. occ. Luke ix. 14, where see *Wetstein*. *Κατακλινομαι*, Pass. To be or be laid down, to recline, as to meat. occ. Luke xiv. 8. xxiv. 30.

**Κατακλυζω**, from *κατα* intens. and *κλυζω* to wash, wash away, which may be either considered as a word formed from the sound, like *plash*, *splash* in Eng. or derived perhaps from Heb. *קלץ* to loose, loosen; as *λυνω* to wash, may be from *λυνω* to loosen.

To deluge, overwhelm with water. occ. 2 Pet. iii. 6.

**Κατακλυσμος**, σ, δ, from *κατακλινωμαι*, perf. pass. of *κατακλινω*.

A deluge of water. occ. Mat. xxiv. 38, 39. Luke xvii. 27. 2 Pet. ii. 5.

**Κατακολουθεω**, ω, from *κατα* intens. and *ακολουθεω* to follow.

To follow after. occ. Luke xxiii. 55. Acts xvi. 17.

**Κατακοπιω**, from *κατα* intens. and *κοπιω* to cut, beat.

To cut, beat or wound much, concido. occ. Mark v. 5, where *Kypke* cites from *Achilles Tatius*, ΚΑΤΑΚΟΠΤΕΙ με πληγαις, he butters me with blows; and

from *Arrian* Epictet. lib. iii. cap. 36, the participle ΚΑΤΑΚΟΠΕΝΤΑ applied to a cock wounded in fighting.

**Κατακρημνιζω**, from *κατα* down, and *κρημνιζω* to throw headlong, which from *κρημνος* a precipice.

To throw or cast headlong down a precipice, to precipitate. occ. Luke iv. 29. *Josephus* uses this V. in the same sense, Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1.

**Κατακριμα**, αλος, το, from *κατακριναι*, perf. pass. of *κατακρινω*.

Condemnation. occ. Rom. v. 16, 18. viii. 1.

**Κατακρινω**, from *κατα* against, and *κρινω* to judge.

I. To pronounce sentence against, condemn, adjudge to punishment. Mat. xx: 18. xxvii. 3. John viii. 10, Mark xvi. 16, where see *Campbell*.

II. To furnish matter, or occasion for condemnation, to prove or shew worthy of condemnation. Mat. xii: 41, 42. Luke xi. 31, 32. Heb. xi. 7.

III. To punish. occ. 2 Pet. ii. 6.

IV. To weaken, enervate, repress. Spoken of sin. To take away its condemning power. occ. Rom. viii. 3, where see *Whitby*.

**Κατακρισις**, ιος, ατ, εως, η, from *κατακρινω*.

I. Condemnation. occ. 2 Cor. iii. 9.

II. Accusation, blame. occ. 2 Cor. vii. 3.

**Κατακρινεω**, from *κατα* intens. or denoting ill, and *κρινεω* to rule.

I. To rule imperiously, lord it over. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3.

II. To get the mastery. occ. Acts. xix. 16.

**Καταλαλeuw**, ω, from *κατα* against, and *λαλeuw* to speak.

Governing a Genitive by the force of the Preposition, To speak against. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16.

**Καταλαλια**, ας, η, from *καταλαλος*.

A speaking-against, evil-speaking, obloquy, reproach. occ. 2 Cor. xii. 20. 1 Pet. ii. 1.

**Καταλαλος**, σ, δ, η, from *καταλαλeuw*.

A speaker against another, a speaker of evil, a detractor. occ. Rom. i. 30.

**Καταλαμβάνω**, from *κατα* intens. and *λαμβάνω* to take.

I. To seize. occ. Mark ix. 18.

II. To lay hold on, apprehend, but in a figurative sense, occ. Phil. iii. 12, twice, where

where *διωκω* and *καταλαβω* are agonistical words used likewise by *Lucian*. See *Macknight*, and comp. 1 Cor. ix. 24.

III. *To take, catch unawares*, occ. John viii. 8, 4.

IV. *To come upon, overtake*, as the day, or the darkness, occ. 1 Thess. v. 4. John xii. 35. And in this sense the learned *Lambert Bos* understands it also, John i. 5, in which, notwithstanding *Wolffius's* objections, he is followed by *Waterland*, in his *Importance of the Doctrine of the Holy Trinity*, p. 257, and Addend. p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in *Wetstein* on the former text, and in *Kypke* on the latter.

V. *To attain, obtain*, Rom. ix. 30, where see *Macknight*, and comp. under *Sense II*.

VI. *To apprehend, comprehend mentally*, occ. Eph. iii. 18.

VII. *Καταλαμβάνομαι*, Mid. *To perceive, understand, find, conuerpio*, occ. Acts iv. 13. x. 34. xxv. 25.

*Καταλεγω*, from *κατα* intens. and *λεγω* *To choose, gather*, which from the Heb. *קָבַץ* *to take*.

*To receive into a number, put upon a list, enrol, allego*, occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. See *Wetstein*.

*Καταλείμμα, ατος, το*, from *καταλείπω*, 1 pers. perf. pass. of *καταλείπω*. *A remnant, residue*, occ. Rom. ix. 27.

*Καταλείπω*, from *κατα* intens. and *λείπω* *to leave*.

I. *To leave, depart from* a place. Mat. iv. 13. —from persons, Mat. xvi. 4. xxi. 17.

II. *To leave behind, leave*. See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 5. Comp. Heb. iv. 1.

III. *To leave, forsake*. See Mat. xix. 5. Luke v. 28. x. 40. Acts ii. 31. vi. 2. 2 Pet. ii. 15.

IV. *To reserve*, occ. Rom. xi. 4.

*Καταλβω*, from *κατα* intens. and obsol. *λβω* *to take*.

*To take, seize*. An obsolete V. whence in the N. T. we have perf. act. infin. Attic *κατελβειναι*, 2 aor. *κατελαβον*, subjunct. *καταλαβω*, perf. pass. particip.

*κατελβημενος*, 1 aor. pass. *κατελβηθην*, John viii. 4.

*Καταλιθαζω*, from *κατα* intens. and *λιθαζω* *to stone*.

*To stone, overwhelm with stones*, occ. Luke xx. 6.

*Καταλλαγή, ης, η*, from *κατγλλαγα* perf. mid. of *καταλλασσω*.

*A reconciliation*, occ. Rom. v. 11. xi. 15. 2 Cor. v. 18, 19.

*Καταλλάσσω*, from *κατα* intens. and *αλλάσσω* *to change, alter*.

*To reconcile*, i. e. *change a state of enmity between persons to one of friendship*, occ. 2 Cor. v. 18, 19, 20. *Καταλλάσσομαι*, pass. *To be reconciled*, occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20.

*Καταλοιπος, υ, ο, η*, from *καταλείπω*, perf. mid. of *καταλείπω*.

*Remaining, the rest*, occ. Acts xv. 17.

*Καταλυμα, ατος, το*, from *καταλυω* *to unloose*.

I. *An inn*, so called from the ancient travellers there *loosening* their own girdles, sandals, &c. and the pads and burdens of their beasts. 'Ο της ξενίας τοπος—*λελειται ΚΑΤΑΑΤΜΑ, εν ω δηλαδη τα υποζυγια και φορτια ΑΥΟΝΤΑΙ*, The place of entertainment is called *καταλυμα*, in which namely beasts and burdens are *loosed*," says *Eustathius* on *Odyss.* iv. lin. 28. "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Connacs, Khanes, or Caravanseras*, which to this day, in the eastern countries, rarely afford any other accommodations than *bare walls*, and a wretched lodging." Heb. and Eng. Lexicon under *בֵּית*. But comp. *Campbell* on Luke, occ. Luke ii. 7.

In this sense the LXX have used it for the Heb. *בֵּית*, Exod. iv. 24.

II. *A guest-chamber, a dining-room*, where the guests *loosed* their sundals, &c. before they sat down to meat, occ. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44, and see *Wetstein* on Mat. iii. 11, and on Luke vii. 38.

The LXX use it in this sense also for the Heb. *בֵּית*, 1 Sam. ix. 22.

*Καταλυω*, from *κατα* intens. and *λυω* *to loose*.

I. *To loose, unloose, what was before bound*  
Z 4 or

or fastened. Thus sometimes used in the profane writers.

- II. *To refresh oneself, to bait, or be a guest.* occ. Luke ix. 12. xix. 7. It properly refers to persons lousening their girdles or sandals, when they baited on a journey, or reclined to meat. Comp. under *Καταλوما* I. 11. Our translators render the V. *to lodge*, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb בָּ. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8.

- III. *To dissolve, demolish, destroy, subvert, or throw down, as a building, or it's materials.* Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) So *Homer*, II. ii. lin. 117, and II. ix. lin. 24,

—— Πάλλων πολίων ΚΑΤΕΑΤΙΞ κερρα.

——The heights of many cities hath destroyed.

—as the law and the prophets, Mat. v. 17, where see *Wetstein* and *Campbell*.

—as a work, Acts v. 38, 39. Rom. xiv. 20.

- Καταμανθάνω*, from *κατα* intens. and *μανθάνω* *to learn*.

*To consider, contemplate.* occ. Mat. vi. 28. In this sense it is used by *Epictetus*, *Enchirid.* cap. 36. Τὴν σπαντὴ φύσιν ΚΑΤΑΜΑΘΕ, *Consider your own nature.* See more in *Wetstein* and *Kypke*. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. וַיִּתְּנוּ *to be astonished*, and Job xxxv. 5, for the Heb. וַיִּבְרַח *to behold, contemplate*. Comp. also Lev. xiv. 36, where it is used for the Heb. וַיִּבְרַח, and *Ecclus.* ix. 5, 8.

- Καταμαρτυρῶ*, ω, from *κατα* against, and *μαρτυρῶ* *to witness*.

*To witness against.* occ. Mat. xxvi. 62. xxviii. 13. Mark xiv. 60. xv. 4.

- Καταμείνω*, from *κατα* intens. and *μείνω* *to remain*.

*To remain, abide continually.* occ. Acts i. 13.

- Καταμονάς*, Adv. from *κατα* in, at, and *μονός* alone.

*Apart, in private*, χωρὰς places namely being understood. occ. Mark iv. 10. Luke ix. 18. *Καταμονάς* is often used in the LXX either as one or as two words, and sometimes in the purest

Greek writers. To the instances *Wetstein*, on Mark iv. 10, has cited from *Thucydides*, *Athenæus*, *Lucian*, &c. I add from *Josephus* in his *Life*, § 63, ὡς ΚΑΤΑΜΟΝΑΣ τὶ βουλευόμενος ἔπειθαι, *as being desirous of saying something in private.*

- Καταναθεμα*, ατος, το, from *κατα* intens. and *αναθεμα* *a curse*.

*A great curse, a most cursed thing, or person*, as Heb. מְרִיץ is used, Deut. vii. 26. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX: and observe, that in Rev. the *Alexandrian* and thirteen later MSS read *καταθεμα*, which reading is approved by *Mill* and *Wetstein*, and received into the text by *Griesbach*. See the following verb; but comp. *Vitrings* and *Wolffius*.

- Καταναθεματίζω*, from *καταναθεμα*.

*To curse violently.* occ. Mat. xxvi. 74, where observe that almost all the ancient and most of the more modern MSS read *καταθεματίζειν*, which reading is accordingly adopted by *Wetstein* and *Griesbach*.

- Καταναλισκω*, from *κατα* intens. and *αναλισκω* *to consume*.

*To consume, devour*, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3, in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4, the word is applied to the action of fire for the Heb. לָכַח *to eat, consume*.

- Καταναρκῶ*, ω, from *κατα* against, and *ναρκῶ* *to be numbed, torpid*, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from *ναρκη* the torpedo, or *cramp-fish*, so called perhaps from Heb. נָרַע, on account of the pain his stroke occasions, of which more presently.

Governing a genitive of the person, *To be idle* (i. e. as it were, *numbed and torpid*) *to another's damage*, obterpeo cum alicujus incommodo, *Leigh*, *Mintlet*, *Stockius*; or according to *Stolberg*, cited and approved by *Wolffius* on 2 Cor. xi. 6, *To incommode or lie heavy upon, like a torpid and useless limb*. “Therefore *Hezychius*, adds he, explains *αναρκησθαι* by *εταρῆνα* *I have burdened*; and *Plutarch* (*De Solert. Animal.* tom. ii. p. 978, B. whom see) calls the torpor occasioned by the fish βαρυτητα ναρκωδῆ *a torpid stupor*. Nor must we in this compound verb neglect the

the Preposition *xara*, which often denotes somewhat that is *against*, or *inconvenient* to another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8, (where see *Wetstein*.) xii. 13, 14.

"The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. *Reaumur* resolved it into the action of a vast number of minute muscles, which by their accumulated force gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. *Walsh* has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock* resembling that of the natural one can be given.—The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes \*."

*Karavuw*, from *xala* downwards, and *vuw* to nod, beckon.

To nod, beckon, properly by inclining the head, as it is used by several of the Greek writers cited by *Wetstein*. occ. Luke v. 7.

*Karavow*, *w*, from *xara* intens. and *vow* to mind.

To observe, remark, consider, contemplate. See Mat. vii. 3. Luke xii. 24, 27. xx. 23.

\* *Encyclopedia Britannica*, 3d edit. in ELECTRICITY, No. 258, 259, 260.

Acts vii. 31. xi. 6. xxvii. 39. Heb. iii. 1. x. 24.

*Karavlaw*, *w*, from *xala* intens. and *arraw* to meet.

I. To come to, arrive at a place. See Acts xvi. 1. xviii. 19. xx. 15. Comp. 1 Cor. x. 11. xiv. 36.

II. To come to, arrive at, attain, Acts xxvi. 7. Eph. iv. 13.

*Karavv̄is, iōs*, att. *sws, ῆ*, from *xalavuw* or *xalavuw* to nod, as persons asleep are apt to do, which from the Heb. נָוַו to move, shake.

*Slumber*, or rather, *Deep sleep*. occ. Rom. xi. 8, which is a citation from Isa. xxix. 10, where the LXX use *xalavv̄ew̄s* in the same sense for the Heb. תִּדְרֹם

a dead or deep sleep. And in this view the V. *xalavv̄or̄al̄as* seems to be applied,

Ecclus. xx. 21, *There is that is hindered from sinning through want, and when he layeth down to rest, a xalavv̄or̄al̄as, he will not sleep sound, i. e. because he will be employed in devising mischief.*

Comp. Prov. iv. 16. Pa. xxxvi. 4. Mic. ii. 1. The LXX also several times use the V. *xaravv̄ow*, or rather *xalavv̄ow* for the Heb. דָּמָה or דָּמָה to be still. See

Isa. vi. 5. xlvii. 5. Lev. x. 8. Pa. iv. 4. xxx. 12. xxxv. 15.; and the particip.

perf. pass. *xaravv̄us̄us̄os* is in *Theodotion's* version used for the Heb. נִדְמָה being in a sound sleep or trance. Dan. x. 9.

*Karavv̄rlw*, from *xara* intens. and *vrlw* to prick, pierce, which see.

To prick, pierce, stab. occ. Acts ii. 37. The LXX use the V. *xalavv̄or̄av* for the Heb. יָתַעַצְרוּ were grieved, Gen.

xxxiv. 7, and the phrase *xalavv̄us̄us̄os* ἡ καρδιά, pierced in heart, punctum corde, for the Heb. נִכְאָה לִבָּהּ afflicted in heart, Pa. cix. 16. Comp. Ecclus. xiv. 1. See *Wetstein* and *Kypke*.

*Karav̄iow*, *w*, from *xala* intens. and *av̄iow* to think worthy, fit.

To count or esteem worthy or fit. occ. Luke xx. 35. xxi. 36. Acts v. 41. 2 Thess. i. 5.

*Karav̄araw*, *w*, from *xala* intens. and *araw* to tread.

I. To tread, or trample upon. occ. Luke xii. 1.

II. To tread under foot. occ. Mat. v. 13. vii. 6. Luke viii. 5.

III. To trample under foot, in a figurative sense,



sense, i. e. to treat with the utmost contempt and indignity. occ. Heb. x. 29. So *Agamemnon* in *Homer*, II. iv. lin. 157, says the Trojans, *KATA δ' ὀφθαλμοῖς πῖσσε* ΠΑΤΗΘΕΑΝ, *trampled under foot* the faithful covenant, or, more strictly, the faithful *oath-offerings*, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. II. iii. lin. 245, 6, 269—273.

*Καταπαύσις*, *is*, att. *εως*, *q*, from *καταπαύω*.  
I. *A rest*. Heb. iii. 11. & al.

II. *A dwelling*. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מִנוּחַ *a rest, dwelling*, and so 2 Chron. vi. 41, for the Heb. מִן.

*Καταπαύω*, from *κατα* intens. and *παύω* to make to cease.

I. Transitivity, *To come to rest, to give rest*. occ. Heb. iv. 8. Also, Intransitively, *To rest entirely, rest*. occ. Heb. iv. 4, 10.

II. Transitivity, *To restrain*. occ. Acts xiv. 18.

*Καταπετασμα*, *aro*, *ro*, from *καταπεταω*, to expound, which from *κατα* intens. and *πταω*, to stretch.

*A veil*. In the N. T. it is used for the veil of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This veil was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly when his blessed body was torn on the cross, was itself rent in the midst from the top to the bottom. Further, as the Holy of Holies was a type or figure of that heaven wherein God dwells (see Heb. ix. 12, 24.), so Heb. vi. 19, *εις το σωματος το καταπετασματος*, *within the veil*, means *into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living, or life-giving, way, which he hath consecrated for us, through the veil, that is to say, his flesh* (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19. ix. 8. x. 20. Comp. Heb. and Eng. Lexicon in פֶּתַח II.

In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. פֶּתַח *the inner veil of the tabernacle or temple*.

*Καταπετω*, from *κατα* down, and obsol. *πετω* to fall.

*To fall down*. An obsolete V. whence in the N. T. we have 2 aor. particip. *καταπιπών*. See under *Καταπιπιω*.

*Καταπινω*, from *κατα*, intens. or down, and *πινω* to drink.

*To swallow down*, deglutio, whether in a natural or a figurative sense. occ. Mat. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16. As in Mat. xxiii. 24, persons are said (*καταπιπνόντες*) *to swallow a camel*, so in *Josephus* likewise it is applied to *solid*, De Bel. lib. v. cap. 10. § 1. *Τας μὲν χρυσάς, ὡς μὴ φαραβείην ὅσο των ληστῶν, ΚΑΤΕΠΙΝΟΝ*. *They swallowed pieces of gold, that they might not be found by the robbers.*" So § 8. ΠΡΟΚΑΤΑΠΙΝΩ *to swallow first, or before*; and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, *ἡ ΚΑΤΑΠΟΘΗΝΑΙ αὖ ὑπο χάσματος*, would either have been *swallowed up* by the earth's opening—" And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; *καὶ εἰ τινας εὐρεῖν τρεφόν, ἀπαχύντες, αἱμαλὶ περιχυμένῃ ΚΑΤΕΠΙΝΟΝ*, and if they found any one's victuals, they seized and devoured them though mixed with blood." *Herodotus*, lib. ii. cap. 68, applies the V. to the trochilus' *swallowing leeches*, and cap. 70, to the crocodile's *swallowing a hog's chine*. Comp. *Kypke* on 2 Cor. ii. 7.

*Καταπίπτω*, from *κατα* down, and *πίπτω* to fall.

*To fall down*. occ. Acts xxvi. 14. xxviii. 6.

*Καταπλεω*, *ω*, from *κατα* down, and *πλεω* to sail.

*To sail to*, literally *to sail down*. Comp. *Kalafu* II. occ. Luke viii. 26.

*Καταπονέω*, *ω*, from *κατα* intens. and *πονέω* to labour, which from *πονε* labour.

*To afflict grievously, grieve exceedingly*. occ. Acts vii. 24. 2 Pet. ii. 7. See *Wetstein* on the former text, *Alberti* and *Kypke* on the latter.

*Καταπονίζω*, from *κατα* down, and *πονίζω* to sink, put under water, which from *πονίς* the sea, and this either from the Heb. פָּנַח, or פָּנַח, the infinit. of the V. פָּנַח *to turn*, on account of the whole body of

of the sea's being continually turning, as it were, backwards and forwards with a kind of libratory motion by the tides; or from the Greek *voros* labour, from the sea's labouring, as it were, with tides and storms: so it is called in Hebrew *וַיִּפְּצוּ*, from it's tumultuous motion.

*To sink down.* *Katavoilōmai*, pass. *To sink, or be sunk down.* occ. Mat. xiv. 30. xviii. 6. That drowning in the sea was a species of capital punishment among the Egyptians, Greeks, and Romans, may be seen by the passages cited from ancient authors by *Casaubon*, *Elsner*, and *Wetstein* on Mat. xviii. 6. That it was also sometimes inflicted among the Jews about our Saviour's time, appears from *Josephus*, Ant. lib. xiv. cap. 15. § 10, where the Galileans revolting, *τὰς τὰ Ἡρώδης ὀρρωμένας ἐν τῇ λίμνῃ* KATEPONTΩΣΑΝ, drowned the partizans of Herod in the lake or sea" of Genesareth. The Scholiast on *Aristophanes*, Equit. lin. 1360, informs us, that *ἐπὶ τῶν KATEPONTOTN τινας, βαρος ἀπὸ τῶν ΤΡΑΧΗΛΩΝ ΕΚΡΕΜΩΝ*, when they drowned any persons they hang a weight on their necks." So *Suetonius*, in the Life of *Augustus*, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia, namely), by throwing them into a river with heavy weights about their necks, "oneratis gravi poudere cervicibus, precipitat in flumen." See also *Mintert's* Lexicon on the word, and *Shaw's* Travels, p. 254.

*Katavōw*, *w*, from *kata* down, or intens. and absol. *wōw* to drink.

*To swallow down.* An obsolete V. whence in the N. T. we have 1 aor. pass. *καταπόθην*. See under *Kataivw*.

*Katapa*, *as*, *η*, from *kata* against, and *apa* a curse.

*A curse, execration, cursing.* occ. Gal. iii. 10, 13. Heb. vi. 8. Jam. iii. 10. 2 Pet. ii. 14. Comp. Job xxxi. 30. 2 Kings xxii. 19. Jer. xxiv. 9. xxvi. 6. xlv. 8. Zech. viii. 13, in LXX. In Gal. iii. 13, it is used personally like Heb. *רָבַח*, Deut. xxi. 23. Comp. *Saicer* Thesaur. in *Katapa*.

*Katapaomai*, *ωμαι*, from *kata* *apa*.

Mid. *To curse, imprecate evil upon*, occ. Mat. v. 44. Mark xi. 21. Luke vi. 28.

Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by *Aristophanes* in *Vesp.* cited by *Scapula*. Pass. perf. *To be cursed.* occ. Mat. xxv. 41.

*Kataplew*, *w*, from *kata* intens. and *aplos* inactive, useless, which adjective is particularly applied to the land by the Greek writers, as may be seen in *Wetstein* on Luke xiii. 7.

I. *To render or make useless, or unprofitable.* See *Kypke*. occ. Luke xiii. 7.

II. *To render ineffectual, abolish, annul, destroy.* See *Rom.* iii. 3, 31. iv. 14. 1 Cor. i. 28. vi. 13. xiii. 8. xv. 24, 26. 2 Cor. iii. 7. Gal. v. 11. Eph. ii. 15. 2 Tim. i. 10, where see *Macknight*, Rom. vii. 2. *Κατηργῆσαι ἀπὸ τοῦ νόμου*, q. d. *She is annulled from the law*, i. e. *the law is annulled with respect to her, she is free from the law*, as ver. 3, *Ἐλευθερά ἐστιν ἀπὸ τοῦ νόμου*, (See *Grotius* on the place.) So ver. 6. Gal. v. 4, *Κατηργήθητε ἀπὸ τοῦ Χριστοῦ*, *Ye are abolished or evacuated* (Vulg. *evacuati*) *from Christ*, i. e. *Christ is evacuated with respect to you*, or, as our Eng. translation, *Christ is become of no effect unto you*.

The LXX use *kataplew* four times, namely *Ezra* iv. 21, 23. v. 5. vi. 8, for the Chaldee *בָּטַל* to cause to cease.

*Katapnēw*, *a*, from *kata* with or to, and *apnēw* to number.

*To number with, or to, to annumerate, annuero.* occ. Acts i. 17.

*Katapnizw*, from *kata* intens. or with, and *apnizw* to adjust, fit, finish, which from *aprios* fit, complete.

"The proper original sense of the word is to compact or knit together, either members in a body, or parts in a building." *Leigh* in Supplement.

I. *To adjust, adopt, dispose, or prepare with great wisdom and propriety.* occ. Heb. xi. 3. x. 5.

II. *To fit.* *Rom.* ix. 22, where see *Wolffius*.

III. *To perfect, finish, complete.* occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

IV. *To instruct fully or perfectly.* occ. Luke vi. 40. *κατηρτισμένος δὲ was*, every one who is fully instructed, "eruditus, informatus," *Elsner*; who observes that the V. *καταρτίζω* is applied in this sense, Heb. xiii. 21, and *ἐκπαιδεύω*, 2 Tim. iii. 17.

iii. 17, and cites *Plutarch* and *Polybius* using *καλαριζω* in a similar view.

V. *To refit, repair, mend, reintegrate, re-sarcire.* Thus it is applied to nets which had been broken, *Mat. iv. 21. Mark i. 19.* Whence,

VI. It seems to denote, *To reunite in mind and sentiment, to reconcile*, as opposed to *σχίσματα* divisions, ruptures; *1. Cor. i. 10, ἡς δὲ κατηρτισμένοι, but that ye be knit together again. Comp. 2 Cor. xiii. 11. Elsner* shews that *Herodotus*, lib. v. cap. 29, and *Plutarch* in *Marcello*, use it for *reconciling civil dissensions or political factions.*

VII. *To restore, reduce*, as it were a luxated or disjointed limb, to which the N. *καλαρισιμος* is applied by *Galen* and *Paulus Aegineta.* See *Wetstein* on *Mat. iv. 21. occ. Gal. vi. 1.*

The above cited are all the passages of the N. T. wherein the Verb occurs.

*Καταρτισις*, *ισ*, att. *εως*, *η* from *καλαριζω*. *Reformation, restoration to a perfect or right state.* occ. *2 Cor. xiii. 9*, where it seems particularly to refer to their being reunited in mind. *Comp. ver. 11, and Καλαριζω* VI. "The Apostle's meaning is (saith *Beza*) that whereas the members of the church were all, as it were, *dislocated and out of joint*, they should be *joined together in love*; and they should endeavour to *make perfect* what was amiss among them either in *faith or manners.*" *Leigh.*

*Καταρτισμος*, *ς*, *δ*, from *καλαριζωμαι* perf. pass. of *καλαριζω*.

*A perfecting or finishing, or rather perhaps a compacting.* occ. *Eph. ix. 12. Comp. ver. 16, and Καλαριζω* VI.

*Κατασειω*, from *κατα* down, and *σειω* to move. Properly, *to move downwards.* *Κατασειειν την χειρα, To move the hand.* occ. *Acts xix. 33. Κατασειειν την χειρα, To beckon with the hand.* occ. *Acts xii. 17. xiii. 16. xxi. 40. Wetstein and Wolfius* cite this latter phrase from *Heliodorus*, and *Kypke* from *Josephus.*

*Κατασκαλιω*, from *κατα* down, and *σκαλιω* to dig.

*To dig down or up, demolish by digging, diruere.* occ. *Acts xv. 16. Rom. xi. 3. Wetstein* cites *Thucydides* and *Plutarch* applying this V. to *walls and houses*: So *Josephus*, speaking of the walls of

*Jerusalem*, *De Bel. lib. vi. cap. 9. § 4. Ῥωμαῖοι—τα τειχη ΚΑΤΕΣΚΑΨΑΝ, The Romans dug up the walls;* and *lib. vii. cap. i. § 1. Καλεσει Καίσαρ ἡδη την τε πολιν ἀπασαν και τον ναον ΚΑΤΑΣΚΑΠΤΕΙΝ.* *Cæsar now orders his army to dig up the whole city and the temple."*

*Κατασκευαζω*, from *κατα* intens. and *σκευαζω* to prepare.

I. *To prepare, make ready, as a way.* occ. *Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people.* occ. *Luke i. 17.*

II. *To build, adjust*, as a builder, architect, or the like. occ. *Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20.* The Greek writers use the V. in the same manner, as may be seen in *Wetstein* on *Heb. iii. 3. ix. 2. 1 Pet. iii. 20.*

*Κατασκηνω*, *ω*, from *κατα* intens. and *σκηνω* to dwell, properly, in a tent.

I. *To lodge, harbour*, as birds. occ. *Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατασκηνω in Theodotion answers to the Chald. כָּנָו to dwell, lodge.*

II. *To lodge, rest*, as the body of Christ in the grave. occ. *Acts ii. 26.*

*Κατασκηνωσις*, *ισ*, att. *εως*, *η*, from *κατασκηνω*.

*A nest, or rather a roost or shelter, for birds.* *Comp. Κατασκηνω.* occ. *Mat. viii. 20. Luke ix. 58.*

*Κατασμεαζω*, from *κατα* intens. and *σμεα*, shade.

*To overshadow* as the Cherubim did the mercy seat with their wings. occ. *Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασμεαζω very exactly answers to the Heb. כָּן or כָּכּ used in those passages.*

*Κατασκοπεω*, *ω*, from *κατασκοπος*.

*To spy, spy out.* *Gal. ii. 4.*

*Κατασκοπος*, *ς*, *δ*, from *κατασκοπεω* perf. mid. of *κατασκοπεωμαι* to spy, which from *κατα* intens. or denoting ill, and *σκοπεω* to look.

*A spy.* occ. *Heb. xi. 31.*

*Κατασκοπεωμαι*, Mid. from *κατα* against, and *σκοπεω* to invent subtilly, which from *σκοπος* wise, subtle.

*To use subtilty, employ craft against.* occ. *Acts vii. 19. The LXX have applied this V. in the same sense, and on the same*

same subject, Exod. i. 10, for the Heb. עֲשֵׂה חֵטְא *to deal wisely or subtly*. So likewise we meet with it in the Apocryphal book of Judith, ch. v. 11. Εἰσέβη αυτοῖς ὁ βασιλεὺς Αἰγύπτου καὶ ΚΑΤΕΣΟΦΙΣΑΤΟ αὐτοὺς ἐν πονῶν καὶ πλινθῶ—*The king of Egypt rose up against them, and used subtlety against them in labour and brick, i. e. with labouring in brick, as the Eng. Translation.*

The profane writers also apply the V. in the same view, as *Lucian*, Dial. Prometh. & Jov. tom. i. p. 120. ΚΑΤΑΣΟΦΙΖΗΜΕ, ὡς Προμηθεύ, You are using craft with me, O Prometheus." See also *Wetstein* and *Kypke*.

Κατασάλλω, from *κατά* down, and *σάλλω* to send.

Properly, *To send down*; hence, *to appease, pacify, quiet*. occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31, and by *Aquila*, Ps. lxiv. or lxx. 8, for the Heb. תְּבַח *triumphing over*, but also by *Plutarch*, *Josephus*, and others of the Greek writers, cited by *Wetstein* and *Kypke* on Acts xix. 36.

Κατασῆμα, αἶος, τό, from *καθίστημι* to constitute.

*Behaviour, outward conduct or appearance, manner*. occ. Tit. ii. 3. *Ignatius* uses the word in the same sense, Epist. to the Trallians, § 3, where, speaking of their bishop, he says, ἐν αἷσιν τοῦ ΚΑΤΑΣΤΗΜΑ μετὰ λαθῆσια, whose very \* *behaviour or manner* is highly instructive." So *Porphyrus* De Abstin. lib. iv. cap. 6, speaking of the Egyptian Priests, Τοὺς δε σέμνον καὶ τὸ ΚΑΤΑΣΤΗΜΑΤΟΣ ἐμπατοῦ Πόρσις τε γὰρ ἦν εὐλαχὺς, καὶ βλομὰ καθοδῆκος. Their sanctity appeared even in their manner or behaviour; for their gait was regular, and their look composed." Thus also in *Josephus*, Ant. lib. xv. cap. 7. § 5, we have ἀρμαίῳ τῷ ΚΑΤΑΣΤΗΜΑΤΙ, with an intrepid mien or behaviour." See other instances in *Wetstein*.

Κατασάλη, ἡς, ἡ, from *κατασάλα* perf. mid. of *κατασάλλω* to send, let down, which see.

I. Properly, *A long garment, or robe reaching down to the feet*. Thus the LXX

use this word for the Heb. מִצְנֶה *a robe*, Isa. lxi. 3.

II. *Apparel, dress, in general*. Thus *Hesychius* explains *κατασάλη* by *περιβολή dress, a garment*. occ. 1 Tim. ii. 9. *Josephus* applies it in this latter sense, De Bel. lib. ii. cap. 8. § 4. So *Plutarch* in *Wetstein*. See also *Wolffius* on 1 Tim. ii. 9. But *Kypke*, whom see, thinks it here denotes *restraint and sedateness of mind*, manifesting itself in the external behaviour, dress, and gesture of the body; and shews that *Hippocrates* has several times used it in this sense. He, as well as *Wetstein*, cites a remarkable expression from *Plutarch*, Pericl. p. 154. ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΣ, *Modesty of dress*.

Κατασφρω, from *κατά* down, or denoting *ill*, and *σφρω* to turn.

*To overturn, overthrow*. occ. Mat. xxi. 12. Mark xi. 15.

Κατασφηνίω, ὡ, from *κατά* against, and *σφηνίω* to wanton, which see.

With a Genitive governed by the force of the Preposition, *To grow wanton, become luxurians or lascivious against, or in opposition to*. occ. 1 Tim. v. 11, where see *Blacknight*, and observe a similar construction Jam. ii. 13.

Κατασφρη, ἡς, ἡ, from *κατασφρα* perf. mid. of *κατασφρω*, which see.

I. *An overthrow, destruction*. occ. 2 Pet. ii. 6, where *Kypke* construes the words, τεθρῶσας κατασφρη κατακρινόν, *reducing to ashes, condemned to destruction*; as Mark x. 39, κατακρινουσιν αὐτὸν θάνατον, *they condemn him to death*. And he cites from *Arrian* Epictet. lib. i. cap. 1. Εἰς ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ ΦΥΓΗ, φησιν, ἢ ΘΑΝΑΤΩ; ΦΥΓΗ. Come, for you are condemned. *To banishment, asks he* (*Agrippinus*), *or to death? To banishment.*

The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29. for the Heb. הִסְבִּיחַ.

II. *A subverting, or subversion, in a spiritual sense*. occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11.

Κατασπρω, or —σπρωννυμι, from *κατά* down, and *σπρω* or *σπρωννυμι* to strow.

*To strow or throw down, to overthrow.*

The

\* "Look." WALKER.

The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5.

The LXX use the word in the same view, Num. xiv. 16, for the Heb. *וַיִּפֹּל* to *draw off*, or *shed the blood*. And Josephus, *De Bel. lib. v. cap. 9, § 4*, applies it to God's miraculously destroying the Assyrian army in the time of *Hezekiah*: *Τὸν πᾶσαν αὐτοῦ στρατὸν μίᾳ νυκτὶ ΚΑΤΕΣΤΡΩΞΕΝ ὁ Θεός*. God overthrew that great army in one night." For instances of similar applications by the Greek writers see *Welstein* on 1 Cor.

**Κατασπῶν**, from *kata* intens. or denoting *ill*, and *σπῶν* to *draw*.

To draw by force, *hale*. occ. Luke xii. 58, where *Kypke* cites *Philo* repeatedly using the V. in the same sense.

**Κατασπαρῶν**, from *kata* intens. and *σπαρῶν* to *slay*.

To slay as with the sword, to slaughter, butcher. occ. Luke xix. 27.

**Κατασφραῖζω**, from *kata* intens. and *σφραῖζω* to *seal*.

To seal up, seal close. occ. Rev. v. 1.

**Κατασχεῖς**, *ιος*, att. *εως*, *η*, from *κατασχεῖν*, 2 aor. of *καλέω* to take possession, or from the obsol. *καλασχεῖν* the same as *καλέω*. A possession. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. *חָזַק*.

**Κατατίθημι**, from *kata* down, and *τίθημι* to place, lay.

I. To lay down, lay, as in a sepulchre. occ. Mark xv. 46. So *Diodorus Sic.* in *Kypke*.

II. **Καταθεῖναι χάριν τινι**. To lay up a favour with one, i. e. to do him a favour in hopes of receiving another in return, to lay him under an obligation, beneficium apud aliquem collocare, gratium ab aliquo habere. occ. Acts xxv. 9. This phrase, with the singular *χάριν*, is common with the best Greek writers, as may be seen in *Blener*, *Wolfius*, *Kypke*, and more largely in *Welstein* on Acts xxiv. 27, who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes, beneficium depositi vice apud aliquem collocare; and who further produces the expression **ΧΑΡΙΤΑΣ ΚΑΤΑΤΙΘΕΜΕΝΩΝ**, from *Plato*, thus using the plural N. as in Acts xxiv. 27.

**Κατατομή**, *ης*, *η*, from *κατατομῆς*; perf. mid. of *κατατεμῶν*, to cut, mangle, which from *kata* denoting *ill*, and *τεμῶν* to cut.

A cutting, mangling, concision. occ. Phil. iii. 2. By this name *κατατομή*, the concision, St. Paul (using the abstract for the concrete, as he does *παρτομή* in the next verse, and in other passages) here

calls the *Jewish Teachers*, who were not only circumcised themselves, but now, after the coming of Christ, taught that the outward *circumcision of the flesh* was necessary to salvation, whilst they were at the same time destitute of the *circumcision of the heart*. In this word the Apostle not only depreciates the carnal circumcision, but seems also to allude to the superstitious cuttings and manglings of the flesh practised among the heathen; for which the LXX in like manner use the Verb *κατατεμῶν*, Lev. xxi. 5, answering to the Heb. *וַיִּשְׂרֹף* to scarify; and 1 Kings xviii. 28, to the Heb. *וַיִּחַרְטוּ* to cut oneself. Comp. Hos. vii. 14, and see *Snicer Thesaur.* under *Κατατομή*.

**Κατατοξεῖν**, from *kata* against, or denoting *ill*, and *τοξεῖν* a bow.

To strike, strike through, or kill with a dart or arrow, sagittâ seu telo impeto, trajicio, conficio. occ. Heb. xii. 20, which is a citation of Exod. xix. 13, where the LXX use the same verb for the Heb. *וַיִּרְאוּ* to dart, shoot, as they do also Ps. xi. 2. lxiv. 4.

**Κατατρέχω**, from *kata* down, and *τρέχω* to run.

To run down. See *Καταδρεμῶ*.

**Καταφαῖω**, from *kata* intens. and *φαῖω* to eat.

I. To eat up, devour. occ. Mat. xiii. 4. Mark iv. 4. Luke viii. 5. Rev. x. 9, 10. xii. 4. See *Welstein* on Mat. and *Alberti* on Rev.

II. To devour, consume, as fire. occ. Rev. xx. 9. Thus it is applied in the LXX for the Heb. *אָכַל* to eat, consume, Lev. x. 2. Num. xvi. 35. xxi. 28, & al.—as zeal. occ. John ii. 17. Comp. *Ζηλος* V. and Heb. and Eng. Lexicon in *ἔσθω*.

III. To consume, or spend in riotous or luxurious living. occ. Luke xv. 30. So the Greek writers cited by *Welstein* say, *τα πατρῶα—πατρῶαν γὰρ—πατρῶαν ἐσθῶν* **ΚΑΤΑΦΑΓΕΙΝ**, to eat up one's paternal estate

estate or substance; and the like. *Martin's* French translation expresses the phrase in St. Luke very happily by "*manger son bien.*"

**Καταφέρω**, from *kata* down, or against, and *φέρω* to bring.

I. To bring down, oppress, overpower. occ. Acts xx. 9, where observe that our translators seem to have well expressed the difference between *καταφερομενος* *σπινω* and *κατανεχθης απο το σπινω*, by rendering the former phrase being *fulled into a sleep*, i. e. being oppressed or overpowered with sleep, and the latter, *he sunk down with sleep.*

II. **Καταφέρειν**, or *κατενεχθαι*, *ψηφον*, To give one's vote, or rather one's voice, or consent against: For St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, no vote; so that this phrase means only that he was *συνευδακων consenting to*, or *approving of* their execution, Acts viii. 1. xxii. 20. And *Grotius* observes that *Æschines* uses *ψηφον φερειν* in the same general sense. occ. Acts xxvi. 19. See *Elancr*, *Wolffius*, *Dudridge*, and *Kypke* on the place.

**Καταφεύω**, from *kata* intens. and *φευγω* to flee.

To flee for refuge or shelter. occ. Acts xiv. 6. Heb. vi. 18.

**Καταφθείρω**, from *kata* intens. and *φθαιρω* to corrupt, destroy.

I. To corrupt utterly, in a spiritual sense. occ. 2 Tim. iii. 8.

II. To destroy utterly. occ. 2 Pet. ii. 12.

**Καταφιλέω**, *ω*, from *kata* intens. and *φιλέω* to love, kiss.

To kiss eagerly, affectionately, or repeatedly. occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. *Wetstein* on Mat. cites from *Xenophon* Memor. Socrat. [lib. ii. cap. 6. § 33. edit. *Simpson*.]—*τὸς μὲν καλῶς φιλήσοντας μὲ, τὸς δ' ἀσάβως ΚΑΤΑΦΙΛΗΣΟΝΤΟΣ*—as I shall kiss the beautiful, but affectionately kiss the good." And \* *Mall* produces from *Xenophon*, *Cyropæd.* lib. vii. p. 409. edit. *Hutchinson*, 8vo. *Ἐπειτα δὲ Κύρος ΚΑΤΕΦΙΛΟΤΗΝ καὶ χεῖρας καὶ ΠΟΔΑΣ, πολλὰ δακρυόεις ἀμὰ χαρὰ καὶ εὐφραϊνομενοί.* Then they affectionately kissed *Cyrus's hands and feet*, shed-

ding many tears, and at the same time shewing signs of joy." "Where, says *Mall*, should be observed the custom of kissing the feet," namely as illustrating Luke vii. 38, on which text see also *Wetstein*.

**Καταφρονέω**, *ω*, from *kata* against, or denoting ill, and *φρονέω* to think.

Governing a Genitive by the force of the Preposition, To despise, scorn, contemn, q. d. to think against, conceive an ill opinion of. Mat. vi. 24. Heb. xii. 2, & al.

**Καταφρονής**, *ς*, *δ*, from *καταφρονέω*.

A despiser, scorner. occ. Acts xiii. 41.

**Καταχέω**, *ω*, from *kata* down, and *χέω* to pour.

To pour down. occ. Mat. xxvi. 7. Mark xiv. 3.

**Καταχθόνιος**, *ς*, *δ*, *ή*, (q. d. *kata* *χθονος* *ω*ν, being under the earth) from *kata* under, and *χθων* the earth, ground, which perhaps from the Heb. *נחל* to descend, go down, the initial *נ* being dropped (as in the Heb. derivatives *חתח* under *חתחת* undermost, nether) and the termination *ω* added. *Martinus*, however, in his *Cadmus*, *Græco-phœnix*, derives *χθων* from Heb. *כח* to pound, break to pieces, on account of the crumbling nature of the earth. So the Latin *terra* from *tero* to break, wear, crumble to pieces, and perhaps Eng. ground from grind.

Being under the earth, i. e. the dead. occ. Phil. ii. 10. comp. Rom. xiv. 9. Rev. v. 3, 13.

**Καταχραμαι**, *ωμαι*, from *kata* intens. and *χραμαι* to use.

To use much or immoderately. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply to use, make use of, as this compound V. is sometimes applied. Comp. ver. 12, and see *Bp. Penrice* on ver. 18, and *Wetstein* and *Wolffius* on 1 Cor. vii. 31.

**Καταψύχω**, from *kata* intens. and *ψύχω* to cool.

To cool, refresh, refrigero. occ. Luke xvi. 24.

**Καταιδωλος**, *ς*, *δ*, *ή*, from *kata* intens. and *ειδωλον* an idol.

Full of idols, as *καταδενδρος* full of trees, *καλαμπελος* full of vines, &c. See *Wetstein*. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see *Hammond*, *Wolffius*,

\* In his *MS Lexicon*, see Note on *Ἀρμεζω* II.

*sus, Wetstein, Doddridge, and Bp. Pearce on the text.*

**Kalavavli**, Adv. from *kala* against, and *evavli* before.

Like *avli* and *evavli* it is construed with a genitive case.

1. *Over against*. occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30.

2. *Before, in the presence or sight of*. occ. Rom. iv. 17, where *kalavavli* 'OT *πιστευουσ* *Θεου* is used for *kalavavli* *Θεου* 'Ω *πιστευουσ*. See Grammar, sect. xxi. rule 21. The word is often used by the LXX in this latter sense.

**Kalavavliw**, from *kala* down, and *avliw* to bring.

*To bring down*. An obsolete verb, whence in the N. T. we have 1 aor. *kalavavlika*, 2 aor. pass. particip. *kalavavliktis*. See under *Kalavavli*.

**Kalavavliov**, Adv. from *kala* against, and *evavliov* before.

*Before, in the presence of*. 2 Cor. ii. 17, & al.

**Kalevovsiaw**, from *kala* intens. or denoting ill, and *evovsiaw* to exercise authority. *To exercise, or use, excessive or arbitrary authority*. occ. Mat. xx. 25. Mark x. 42.

**Kalevovsiaw**, from *kala* intens. and *evovsiaw* to work.

I. *To work, perform, do, practise*. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. Eph. vi. 13, *ἀπ᾽ ὅλα κατεργαζόμενοι*, *having done or completed all things*. See *Raphelius*, who confirms this sense of the phrase from *Xenophon* and *Herodotus*. But *Wetstein* and *Kypke* understand it to mean, *having subdued all things*, and produce many instances of its so signifying in the Greek writers.

II. *To work, effect, produce*. Rom. iv. 15. v. 3. vii. 8.

III. *To work out, procure by labour and pains*. 2 Cor. iv. 17. Phil. ii. 12. So *Xenophon* *Cyrop.* lib. iv. p. 224. edit. *Hutchinson*, 8vo. *Εἰς γὰρ ὅσα ἂν ΚΑΤΕΡΓΑΖΩΜΕΘΑ μὴ φυλάξωμεν ταῦτα, παλιν ἀλλότρια ἔσται*—For whether we do not keep those things which we have acquired by our labours (*laboribus nostris adepti fuerimus, Hutchinson*), they will again become the property of others—*Comp. Kypke on 2 Cor.*

IV. *To work, form, polish by repeated action* what was before rude and misshapen.

Thus the LXX use it for the Heb. *שָׁמַר*, *Exod.* xxxv. 33 : and for *כִּתְּרָה*, 1 K. vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. *Comp.* 1 Cor. iii. 9. Eph. ii. 10. See *Cameron* in *Pole Synops.* and *Bozger* on 2 Cor. v. 5.

**Kalevovsiaw**, from *kala* down, and *evovsiaw* to come or go.

I. *To come or go down, to descend*. Luke iv. 31. Acts viii. 5. James iii. 15.

II. *To come to a place by sea*. occ. Acts xxvii. 5. *Comp.* *Kalayw* II.

**Kalevovsiaw**, from *kala* intens. or down, and *evovsiaw* to eat.

I. *To eat up, swallow down, devour*. But in the N. T. it is applied in a figurative, not a proper sense. occ. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the Evangelists use the expression *κατεσθίουσιν τὰς οὐκίας* for *devouring the substance*, so *Homer*, we may observe, has the similar phrase, *κατεσθίουσιν οὐκίαν*, *Odys.* ii. lin. 237, 8 : *εσθίουσιν οὐκίαν*, *Odys.* iv. lin. 318 ; and *οὐκίαν—εσθίουσιν*, *Odys.* xvi. lin. 431. *Comp.* also *Odys.* i. lin. 250, 1, and see *Hetstein* on Mat. xxiii. 14.

II. *To devour, as fire*. occ. Rev. xi. 5. Thus also it is applied in the LXX, *Isa.* xxix. 6. xxx. 30, for the Heb. *כָּלָה* to eat. *Comp.* under *Evovsiaw* II.

**Kalevovsiaw**, from *kala* intens. and *evovsiaw* to direct.

*To direct well, or prosperously*. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5.

**Kalevovsiaw**, from *kala* intens. or denoting ill, and *evovsiaw* to come upon.

*To, mute an assault upon*. occ. Acts xviii. 12.

**Kalevovsiaw**, from *kala* intens. and *evovsiaw* to have, hold.

I. *To hold fast, retain, in a spiritual sense*. occ. Luke viii. 15. 1 Cor. xi. 2. xv. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. *Comp.* Rom. vii. 6.

II. *To possess*. occ. 1 Cor. vii. 30. 2 Cor. vi. 10.

III. *To take possession of*. occ. Mat. xxi. 38. *Comp.* John v. 4, where *Wolfius* observes from *Triller*, that the Greek medical writers distinguish between *εχουσθαι* and *κατεχουσθαι*. The former V. they apply to *incipient and unfixed*, the latter to *chronical and obstinate diseases*.

IV. *To take, as a place*. occ. Luke xiv. 9. V. *To*

V. *To detain*, occ. Philem. ver. 13. Luke iv. 42, in which last text however it evidently denotes no more than earnest endeavours to detain. See Campbell.

VI. *To restrain, withhold, repress*. occ. 2 Thess. ii. 6, 7,—only till he who now restraineth is taken out of the way. For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18.

VII. *Κατεχειν εις*, *To bring a ship down* (comp. *Καταγω* II.) towards the shore, to make for the shore. occ. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes to bring a ship either to shore or towards it. Instances of both applications may be seen in *Raphelius*, *Welstein* and *Kypke*.

*Κατηγορω*, ω, from *κατα* against, and *αγορευω* or *αγορευω* to speak.

Governing a Genitive of the Person by the force of the Preposition, *To speak against, accuse*. See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10. with *κατα* following, Luke xxiii. 14, where *Welstein* cites from *Xenophon* Hellen. I. KATHΓΟΡΟΥΝΤΩΝ ΚΑΤΑ των στρατηγων.

*Κατηγορια*, ας, η, from *κατηγορω*.  
An accusation. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6.

*Κατηγορος*, ο, ο, from *κατηγορω*.  
An accuser. See John viii. 10. Acts xxiii. 30. Rev. xii. 10.

*Καθηθεια*, ας, η, from *καθηθης*, εος, ος, ο, η, looking downwards, being of a dejected countenance, from *κατω* or *κατα* down, downwards, and *φας* The eye. Comp. Job xxii. 29, in Heb. and LXX.

A dejection of countenance, a looking down, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by *Xenophon*, *Cyropæd.* lib. v. towards the beginning, *Panthea*, the wife of *Abradatas*, when taken captive by *Cyrus*, is described *καθημενη, κακαλυμμενη, τε και εις γην ορωσα*, sitting, veiled, and looking on the ground." *Plutarch*, De Vid. Pud. p. 528, E. says, *καθηθειαν* is defined *λυπην κατω βλέπειν ποιουσαν*, grief which makes one look down. occ. James iv. 9, where see *Wolfius* and *Welstein*. I add that in *Homer*, II. iii. lin. 51, *χαρμα* joy, is in like manner opposed to *κατεφεινη*.

*Καλησω*, ω, from *κατα* intens. and *ηχσω* to sound.

I. *To sound, sound aloud*.

II. *To teach or instruct another by word of mouth*, q. d. to sound instruction in his ears, in sono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. *Josephus* applies the V. in the same sense, in his *Life*, § 65, towards the end, *Αυτος σε πολλα ΚΑΤΗΧΗΣΩ των αγωνιμενων*, I will myself inform you of many things with which you are unacquainted." See also *Wolfius* and *Welstein* on Luke. But in Luke i. 4, *Kypke* understands it nearly as in the following sense, of any kind of information, for it is opposed to *ασφαλεια* certainty, and he cites *Plutarch* several times applying it in this general meaning.

III. *Καληχεσθαι*, θηαι, Pass. *To be informed, receive information or intelligence*. occ. Acts xxi. 21, 24.

*Καλιομαι*, θηαι, from *κατα* against, and *ισ* rust.

*To be rusted, cankered with rust or filth*. occ. James v. 3. Comp. under *ισ* II.

*Καλιχω*, from *κατα* against, and *ισχω* to prevail.

*To prevail against*. occ. Mat. xvi. 18. Luke xxiii. 23. See *Welstein* on Mat.

*Καλιωω*, ω, from *κατα* intens. and *οικω* to dwell.

This verb, says *Mintert*, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to *παροικειν*, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the hellenistical style, as is evident from the LXX of 1 K. xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. *גור* or *התגורר* to sojourn.

*To dwell in, inhabit* a house or place. Mat. ii. 23. iv. 13. Luke xiii. 4. Acts i. 19. ii. 9.

II. *To sojourn, dwell in a place for a time*. Acts ii. 5.

III. *To dwell*, as God in the temple at Jerusalem. Mat. xxiii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that *He dwelleth not in temples made with hands*, this is to be understood, that He does not so dwell in temples as to be circumscribed or confined thereby. See

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1 K. viii. 27, 2 Chron. vi. 18. Isa. lxxi. 1, 2. Jer. xxiii. 24.

*To dwell*, as the fullness of the godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17, and the Holy Ghost, Jam. iv. 5, in the faithful.—as devils possessing a man. Mat. xii. 45. Luke xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13.

*Kaloixns, ois*, att. *ews, ἡ*, from *καλοικνω*.  
*A dwelling, habitation*. occ. Acts v. 3.

*Kaloixnḡrion, s, το*, from *καλοικνω*.  
*A place of dwelling, an habitation*. occ. Eph. ii. 22. Rev. xviii. 2.

*Kaloikia, as, ἡ*, from *καλοικνω*.

*A dwelling, habitation*. occ. Acts xvii. 26.

*Kalotripizomai*, Mid. from *καλοτριπος, s, το*, a mirror, looking-glass, speculum, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from *καλα* against, and *οτλομαι* to look.

*To behold*, as in a mirror. occ. 2 Cor. xiii. 18. So the profane writers use it for *beholding oneself in a mirror or looking-glass*. Thus Plato, *Τοις μεθυστοι συνεστλασε ΚΑΤΟΠΤΡΙΖΕΘΑΙ*. He advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. *Ἡς δὲ τὰς νῆας συνεχως ΚΑΤΟΠΤΡΙΣΕΘΑΙ*. He thought that young men should often look at themselves in a mirror." See more in Elsner, Wetstein, and Wolfius. In like manner Clement, whose style has often been remarked by learned men to bear a great resemblance to that of St. Paul, uses *σκοτρίζεσθαι* for *beholding as in a mirror*, 1 Cor. § 36. As the ancient mirrors were made of metal\* highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the Apostle refers in the expressions *την αὐτὴν εἰκόνα μεταμορφομεθα ἀπὸ δόξης εἰς δόξαν*, we are transformed into the same resplendent image from one degree of glory or splendour to another. See Elsner and Doddridge on the place. Does not the Apostle also

allude to the case of Moses, Exod. xxxiv. 29, 30?

*Kalopthuma, aros, το*, from *κατερθω* to erect, renew, to accomplish any thing happily or successfully, *felici successu rem gero*, which from *κατα* intens. and *ορθω* to erect, order.

*An illustrious or worthy deed happily or successfully accomplished*, *facinus felici successu patratum*. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by Elsner, Rophelius, and Wetstein on the place.

*Kalw*, Adv. of place, from *κατα* down.

1. *Down, downwards*. occ. Mat. iv. 6.

Luke iv. 9. John viii. 6, 8. Acts xx. 9.

2. *Beneath, below*. occ. Mark xiv. 66. Acts ii. 19. *Ἐως κατω*, *Unto the lower part or bottom*. occ. Mat. xxvii. 51. Mark xv. 38. It is also construed with the article. occ. John viii. 23, *Ἐκ τῶν κατω* (*τοτων* or *μετων* namely) *Of the lower (places), from below*.

*Kalwteros, a, or*, Comparat. from *κατω* below.

*Lower*. occ. Eph. iv. 9, where see Doddridge and Macknight.

*Kalwteron*. An Adverb of the comparative degree from *κατω*.

*Under*, spoken of time or age. occ. Mat. ii. 16.

*Kauw, aros, το*, from *καυωμαι*, perf. pass. of the V. *kaw* to burn.

*Heat, scorching heat*. occ. Rev. vii. 16. xvi. 9.

*Kauwaliko, from kauw*.

*To scorch with excessive heat*. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

*Kawois, ws*, att. *ews, ἡ*, from *καυωμαι*, 2 pers. perf. pass. of *kaw* to burn.

*A burning or being burnt up*, with drought namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, *exustio*. occ. Heb. vi. 8, where see Macknight.

*Kawow, w*, from *καυois*.

*To set on fire, burn*. occ. 2 Pet. iii. 10, 12.

*Kawow, wos, δ*, from *καυow*.

*Fervent scorching heat*. occ. Mat. xx. 12. Luke xii. 55. James i. 11. *Athenus*, cited by Wetstein, applies it in the same sense. It is remarkable that this word,

\* See Exod. xxxviii. 29, *Callimachus*, Hymn in Lavacr. Palladis, lin. 81, *Heb.* and *Eng. Lexicon* in *מרא* and above in *עצמות*.

In all the places but one where it occurs in the LXX, answers to the Heb. קרי the east wind; no doubt because that wind was in the hot eastern countries particularly scorching, as in summer it is with us. See Ezek. xvii. 10. xix. 12, Hos. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila* (in Gen. xli. 6. Exod. x. 13. Ps. xlviii. 8.) of *Symmachus* (in Exod. x. 13.) and of *Theodotion* (in Isa. xxvii. 8.) use *καυσων* for קרי. So the French *Bise*, denoting the north-east wind, may not improbably be derived from Heb. יבש to dry, wither.

**Καυηριαζω**, from *καυηριον*, *u*, *ro*, a red hot iron, a cautery, also the brand made by a hot iron, which from *καυηρ* the same, and this from *καυανται*, 3 pers. sing. perf. pass. of *καω*, *καυω*, to burn. To brand with a hot iron, to mark or imprint indelible marks with a hot iron. So *Elmer*, cauterio indelebilem notam et stigmata insurere. occ. 1 Tim. iv. 2, where *καυηριασμενοι την ιδιαν συνειδησιν* does not mean having a callous unfeeling conscience as if seared with a hot iron, but having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron. Thus *Theophylact*, *Erasmus*, and *Grotius*, whom see in *Elmer*. Comp. also *Kypke*.

**ΚΑΤΧΑΟΜΑΙ**, *αμαι*. Some of the Greek Lexicons deduce it from *αυχην* the neck, which proud vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Ps. lxxv. 6, *Speak not proudly in victory with a* \* *retorted neck, collo retorto*. Comp. Isa. iii. 16. But *καυχασμαι* may, I think, be much more probably derived from the Heb. נאח denoting elation, pride, repeated, נאח, נאח, as it is several times in the Heb. scriptures. See Exod. xv. 1, 21.

To glory, boast, exult, whether in a good sense, Rom. v. 2, 3. 1 Cor. i. 31, & al. —or in a bad one, 1 Cor. iv. 7. Gal. vi. 13. Eph. ii. 9. James iv. 16, & al. Observe *καυχασαι*, Rom. ii. 17, 23, is the 2 pers. indicat. according to the Doric and Attic dialect for *καυχησθαι* or *καυχασθαι*. So *οδυνασαι*, Luke xvi. 25.

**Καυχημα**, *ατος*, *το*, from *καυχαζμαι*, perf. of *καυχασμαι*.

\* See *Hel.* and *Eng.* Lexicon in *πρυ* IV.

I. *A glorying or boasting, denoting the act of glorying or boasting.* 1 Cor. v. 6. 2 Cor. v. 12. ix. 3.

II. *A cause or matter of glorying or boasting.* Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4.

**Καυχησις**, *ις*, att. *σις*, *ι*, from *καυχασμαι*.

I. *A glorying, or boasting, denoting the act* 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 10. In 1 Cor. xv. 31, the *Alexandrian*, and three other MSS, with the *Æthiopic* version, and several printed editions, have *ὑμᾶς καυχησιν* instead of *ὑμᾶς*; but *Kypke* remarks that the latter reading is preferable, and that *ὑμᾶς καυχησιν* here signifies *glorying of, or concerning, you*; and he shews that the pronoun *ὑμᾶς* is thus used by *Thucydides*, and the other possessive pronouns *σιν* and *μην* by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks *ὑμᾶς* as the reading to be preferred.

II. *Matter or cause of glorying or boasting.* Rom. xv. 17. 2 Cor. i. 12.

**ΚΕΙΜΑΙ**, Mid. from the obs. *καω* or *καω* to cause to lie, which perhaps from the Heb. נשך to stretch, stretch out; or else *καίμαι* may be derived from the Heb. or Chald. כחן to lay up, the final *י* being dropped, as in *קחן* to please, from *קח* to delight, in *קרח* a horn, from *קח* the same.

I. *To lie, be laid.* Luke ii. 12, 16. xxiv. 12. John xi. 41. *Προς—καίται*, Mat. iii. 10. Luke iii. 9, “*lieth at, ready for use.*” Ep. *Pearce*, so *Campbell*.

II. *To be placed, or set.* Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2.

III. *To be laid, as a foundation.* occ. 1 Cor. iii. 11.

IV. *To be laid up.* Luke xii. 19. *Homer* uses it in the same view, Il. i. lin. 124, *Ξυρῆα ΚΕΙΜΕΝΑ πολλὰ*, Many spoils laid up as a common stock.” See *Weststein*, and comp. Il. xi. lin. 132. *Kypke* cites from *Xenophon*, *Æcon*. “*Fruits, ΕΙΣ ΤΟΝ ΕΝΙΑΤΤΟΝ ΚΕΙΜΕΝΟΥΣ, laid up for the year.*”

V. *To be set, appointed.* Luke ii. 34. Phil. i. 17. 1 Thess. iii. 3.

VI. *To be made, or promulged, as a law.* occ. 1 Tim. i. 9. The expressions *νομος καται* or *νομος καίματος* are in this sense very common in Greek, and particularly in the Attic writers, as may be seen in

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in *Elsner, Alberti and Wetstein*. I shall only cite that of *Isaus*, 'Οὐτοὶ δ' ΝΟΜΟΣ κοινός ΑΠΑΣΙ ΚΕΙΤΑΙ. The reason of the phrase, νόμος κοινός, *Elsner* deduces from the laws, which were enacted, being laid in some public place for common inspection, as at Athens in the Prytanéum, at Rome in the Treasury, &c. Comp. also *Kypke*.

VII. Κεῖσθαι ἐν τινί, *To be in the power of any one*. *Raphelius* shews from *Polybius*, that this is the proper import of the phrase. occ. 1 John v. 19.

Κεῖρια, ας, ἡ,

*A slip, swathe, or roller of linen, such as those in which the Jews used to swathe their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpse. See Wolfius, and comp. John xix. 40.*

Κεῖρια is generally deduced from κηρ *fate, death*, (which perhaps from the Heb. כרת *to cut off*;) but since κείριαι is also used by the LXX, Prov. vii. 16, for some *slips* of cloth, linen, or *fringe* (in-stitis, *Wallon*) with which beds were anciently adorned, the word may perhaps be \* more probably derived from κείρω *to cut, cut off*. occ. John xi. 44.

ΚΕΙΡΩ, ας, ἡ, from the Heb. כרת *to cut*.

Active, *To cut off*, Hence, *To shear, as sheep*. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) short. occ. Acts xviii. 18. 1 Cor. i. 6.

Κελευσμα, ατος, το, from κεκαλυσμαι perf. pass. of καλῶω *to exhort*.

*A shout*. In the profane writers it is used for the shout of soldiers charging their enemies, of rowers encouraging each other in their work, or of charioteers inciting their horses. occ. 1 Thess. iv. 16, where see *Elsner and Wetstein*.

Κελευω, from κελῶ or κελομαι the same, which is used in *Homer*, and this from the Heb. כף *the voice*.

*To order, command*. Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, & al.

Κενοδοξία, ας, ἡ, from κενός *vain, empty*, and δόξα *glory*.

*Vain glory, desire of empty praise*. occ.

\* Since writing the above, I find this derivation confirmed by the learned *Fuller*, in these words: "Nam. κείριαι a κείρι derivatur, perinde ut κομματα a κομῶ. Utrumque igitur horum nominum argumenta eorum reddas." *Miscel. Sac. lib. vi. cap. 18.*

Phil. ii. 3. *Lucian* several times uses this N. in the same sense. See *Dial. Mort. Mercur. & Charont. tom. 1. p. 240. Dial. Menipp. & Æac. Id. p. 272. Ver. Hist. Id. 709. De Mort. Peregr. tom. ii. p. 759. edit. Bened.*

Κενοδοξός, ος, ὁ, ἡ, from κενός *vain*, and δόξα *glory*.

*Vain-glorious, desirous of empty praise*. occ. Gal. v. 26. *Lucian* applies the Adj. in the same sense. *De Mort. Peregr. tom. ii. p. 758.*

KENOS, η, ον, from the Heb. קנה denoting *hollowness, emptiness, A CANE*.

I. *Empty, not having, or not having obtained, any thing*. occ. Mark xii. 3. Luke i. 53. xx. 10, 11. *Herodotus* uses ΚΕΝΗΣΙ χεῖρι with *empty hands, empty handed*, in the same view, lib. i. cap. 73.

II. *Vain, empty, i. e. of a true and living faith, as not having also good works*. occ. Jam. ii. 20.

III. *Vain, fruitless, ineffectual*. occ. Acts iv. 25. 1 Cor. xv. 10, 58.

Εἰς κενόν, *In vain, to no purpose*. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 16. 1 Thess. iii. 5. By this phrase the LXX several times translate the Heb. קריב. (See Lev. xxvi. 20. Job xxxix. 16. Isa. lxxv. 23.) *Josephus* also uses it, *De Bel. lib. i. cap. 14, § 1, and Diodorus Siculus, cited by Wetstein on 2 Cor. vi. 1.* So it is not a merely *kellenistical* phrase.

IV. *Vain, destitute of reality or truth*. occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Thess. ii. 1, where *blacknight* (whom see) "*false*."

Κενοφωνία, ας, ἡ, from κενός *vain*, and φωνή *a voice, cry*.

*Vain, empty, or fruitless babbling, or noise*. occ. 1 Tim. vi. 20. 2 Tim. ii. 16.

Καῶν, ω, from κενός *empty, vain*.

I. *To empty*. occ. Phil. ii. 7, where it is applied to Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament.

II. *To make vain, or useless*. occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null*. occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κενόρυον, ος, το, from κενῶω *to prick, stimulate*, which perhaps by transposition from the Heb. קנה *to mark, spot, pink*.

*Any thing by which a puncture is made*.

† See Heb. and Eng. Lexicon under קנה III.

I. A

I. *A goad or prick.* occ. Acts ix. 5. (comp. Σκλῆρος III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly bees, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned *Bochart*, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus *Æschylus* in *Agamemnon*, ver. 1620,

ΠΡΟΣ ΚΕΝΤΡΑ ΜΗ ΔΑΚΤΙΖΕ, ΜΗ ΨΙΠΙΣ ΜΟΡΓΗ.  
*Kick not against the pricks, lest thou be hurt.*

*Euripides* in *Bacch.* ver. 793,

ΘΥΣΙΜ' ΑΝ ΑΥΤΩ ΜΑΛΛΟΝ, ἢ ΔΥΜΩΜΕΝΟΣ  
ΠΡΟΣ ΚΕΝΤΡΑ ΔΑΚΤΙΖΟΙΜΙ ΔΙΩΒΟΣ ΩΤ ΘΕΩ.  
*I would with off'ring supplicate the God,  
Rather than madly kick against the pricks.*

*Pindar* in *Pyth.* II. lin. 173,

ΠΟΤΙ ΚΕΝΤΡΟΝ ΔΕ ΤΟΥ  
ΔΑΚΤΙΖΕΜΕΝ ΤΕΛΕΘΗ  
ΟΛΟΘΗΝΟΣ ΑΙΜΑΤΟΣ.

*But furiously to kick against the pricks  
Is dangerous.*—

So *Terence*, *Phormio*, act i. scene 2, lin. 27, 28,

*Nam quæ inscitia est  
Adversum stimulos calces!* (subaud. jactare.)  
*How mad is it to kick against the pricks!*

*Bochart*, however, remarks that *Moses* had used a similar expression, *Deut.* xxxii. 15, a thousand years before the time of *Æschylus* and *Pindar*. Comp. *Hos.* iv. 16. See also *Wetstein's* Note on *Acts* xxvi. 14.

II. *A sting*, as of a scorpion. occ. *Rev.* ix. 10. So in *Manilius* iv. 217, cited by *Wetstein* on *Rev.* ix. 3,

*Scorpius armatus metuendus cuspidæ caudæ.*

Comp. 1 *Cor.* xv. 55, 56, where see *Vitranga* *Observat. Sacr. lib.* ii. cap. 7, § 7.

KΕΝΤΡΙΟΝ, *wos, δ*, Latin.

*A Centurion*, in Latin *Centurio*, *A Roman military officer who commanded an hundred men*, so called from *centum* an *hundred*, which *Martinus*, *Lexicon Etymol.* deduces from the Greek *ἐκατον* an *hundred*, which see. Though *Κεντυριων* be a mere Latin word, yet it is found also in *Polybius*, lib. vi. p. 470. C. edit. *Paris*, an. 1616. Τῆς δὲ ἡγεμονίας [ἐκα-  
λεσαν] ΚΕΝΤΥΡΙΩΝΑΣ καὶ ταξιαρχούς,

The Commanders they call *Centurions* and Captains." occ. *Mark* xv. 39, 44, 45. Comp. under *Λεγεων*.

Κενως, An Adv. from *κενος*.

*In vain, to no purpose.* occ. *Jam.* iv. 5. So not only the LXX use it for the Heb. קֵוֶן, *Isa.* xlix. 4, but also *Arrian*, *Epictet.* II. 17, cited by *Wetstein*, H KΕΝΩΣ τὰς φωνὰς ἀπηχῶμεν; Did we utter these sounds to no purpose, or without a meaning?" And a little before, *Λογμῶς καὶ ΚΕΝΩΣ φθεγγόμεθα τὰς φωνὰς*; Do we utter the sounds without meaning, and to no purpose?"

Κεραία, ας, ἡ, from *κερας* a horn.

I. Properly, *A horn*. Thus *Aristotle*, cited by *Suicer*, mentions ΚΕΡΑΙΑΣ δύο μεγάλας καὶ τραχείας, two great rough horns, and distinguishes them from *κεραία* little horns.

II. It denotes \* a little ornamental curvature or flourish, which, when *Hebrew* is elegantly written, is generally used at the extremity of a letter. † *Capellas* has well remarked from *Martinus's* *Gram. Technol.* that "this word cannot signify the vowel points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (*corpusculum*), much less a point (which is in Greek called *στίγμα*, not *κεραία*), but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in building, which in French are therefore called *corniches*, from the Latin *cornu*," as, we may add, they are also in Eng. *cornices*. occ. *Mat.* v. 18. *Luke* xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand *κεραία* in the sense here assigned, than as denoting those little projections which in *Hebrew* distinguish one similar letter from another, as, for instance, a 2 from 3, or a 7 from a 7; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it

\* See *Doddridge*.

† De Functorum Hebraicorum Antiquitate.

must be confessed, that *κεραία* seems a very proper name for this latter kind of projections also, and is actually thus used by Origen on Ps. xxxiii. where he says, that the Heb. letters *Beth* and *Caph* are very much alike, *ὡς κατὰ μῆδεν ἀλλήλων διαλλαττεῖν ἢ βραχίον ΚΕΡΑΙΑΙ ΜΟΝΗ*, so as to differ from each other in nothing but one little *κεραία*." See also Wolfius and Wetstein.

*Κεραμύς*, *ος*, att. *ως*, *δ*, from *κεραμός*.

*A potter*. occ. Mat. xxvii. 7, 10. Rom. ix. 21.

*Κεραμικός*, *η*, *ον*, from *κεραμός*.

*Made of potter's clay, earthen*. occ. Rev. ii. 27.

*Κεραμύς*, *α*, *ον*, from *κεραμός*.

*Made of earth, or clay, earthen*. So Wetstein on Mark xiv. 13, cites from Dioscorides, *ΚΕΡΑΜΙΑ χυτρά earthen pots*. Hence Neut. *Κεραμίων το*, (*αἰγύσιον* or *σκυφός* being understood) *An earthen pitcher or vessel*, was fictile. occ. Mark xiv. 13. Luke xxii. 10.

*ΚΕΡΑΜΟΣ*, *α*, *δ*, from the Heb. *קֶרֶם* to join, coalesce.

I. *Potter's clay*, so called perhaps from its cohesive quality. It is thus used not only by the LXX, 2 Sam. xvii. 28, but also by the profane writers.

II. *A tile made of cohesive clay or earth*. But in this latter sense *κεραμός* may not improbably be derived from the Heb. *קֶרֶם* to superinduce, cover with. The word is applied in this meaning by Thucydides and Herodian. See Scapula and Wetstein. occ. Luke v. 19. Comp. under *Ἀντοσφάτω*.

*ΚΕΡΑΣ*, *αῖος*, *ως*, *αὖς*, *το*, from the Heb. *קֶרֶן*, a horn, the final *ן* being dropped, (as in *οὖς* from *קֶרַן* an ear) which, however, appears again in the Latin *cornu*, *corona*, and in the Eng. *horn*, *crown*, *coronet*, *coronation*, &c. which are derivatives from the same Hebrew word.

*A horn*. "Horns are the well known emblems of strength, power, or glory, both in the sacred and profane writers; and that, not only \* because the strength or force of horned animals, whether for of-

fence or defence, consists in their *keras* (see Deut. xxxiii. 17. Ps. xxii. 22. xxi. 11. Dan. ch. viii.) but also because as horns are in Heb. expressed by the same word (namely *קֶרֶן*, see Exod. xxxiv. 29, 30, 35. Hab. iii. 4.) as the rays or columns of light, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, impels the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the divine light, whose representative the natural or material light is. We find that in the profane as well as in the sacred writers (see Ps. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c. &c.) horns are the very hieroglyphical name for † force or power, and that horns or horned animals, such as bulls, goats, stags, &c. were supposed to bear a peculiar relation to their † Apollo, the sun, or solar light," one of whose distinguishing titles was || *Καρνεός* or *Carnéan* from Heb. *קֶרֶן*.

In the N. T. it is applied to Christ, who is called, Luke i. 69, *Κερας σωτηρίας*, A horn of salvation, i. e. A mighty and glorious Saviour. This is an hellenistical phrase used by the LXX, 2 Sam. xxii. 3, and Ps. xviii. 3, for the Heb. *קֶרֶן יְשׁוּעָה*. Comp. Ps. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.

In Rev. v. 6, the Lamb is represented as having seven horns, i. e. fulness of power. Comp. Mat. xxviii. 18.

In Rev. xii. 3. xiii. 1. xvii. 3, 7, the ten horns are ten kings. Comp. Rev. xvii. 12, 16. Dan. vii. 24.

In Rev. xiii. 11, the two horns are two

† See Heb. and Eng. Lexicon in *קֶרֶן* II. and the authors there cited.

‡ It is very remarkable in this view, that Callimachus in his Hymn to Apollo says, that deity did himself build an altar of horns, foundation, skies, and all.

Διημάλο μιν ΚΕΡΑΞΕΙΝ ἰδὲ θύμῃ, πᾶσι δὲ θυμῷ  
Ἐκ ΚΕΡΑΩΝ ΚΕΡΑΟΥΣ δὲ περὶ ἑὲς ὑπεβάλλετο τεύχεος.  
Lin. 62, 3.

|| See Callimachus's Hymn to Apollo, lin. 71, 72, 80.

powers,

\* So Suidas, *Κερας* ἡ ἰσχυρὰ παρὰ τῇ θύρῃ γραφὴ ἐν μεταφορᾷ τῶν ζώων τῶν καθ' ὅπλα μνηστικῶν τῶν κεράσι, καὶ τοῖσι ἀμυνόμενοι. *Κερας*, a horn, denotes in the holy scriptures strength, by a metaphor taken from animals that are armed with horns, and defend themselves therewith."

powers, whether they denote the *two distinct orders of secular and regular Clergy* in the Romish Communion, according to Bp. *Newton*; or of the *Dominicans* and *Franciscans*, according to *Vitringa*; or whether by the *two horns* be meant the *two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to Pagan Rome, ver. 2. See Dr. *Bryce Johnston's* Commentary.

In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנן, and by the LXX κερνία, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7. 18, & al. and denoted that this altar was an emblem of Christ, the divine light, and of his powerful intercession.

The above cited are all the passages of the N. T. wherein κερνός occurs.

Κερνιον, κ, το, from κερνός, αλος, το, a horn.

A *husk* of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a *horn*. But *Bochart* says, *husks* of this kind are called, not κερνία, but λοβοί, and cites several passages from *Theophrastus* to prove his assertion. *Κερνία*, he remarks, are quite different things, namely, the *fruit* or *husks* of the *ceratonia* or *charub-tree*; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *husks* which inclose it, from their being *crooked like a horn*; whence they are called *falcatus hooked, bent like a hook*, by *Pliny*. The author last cited informs us, that the *siliqua* or *charub-tree* grew plentifully in Syria; and from *Columella* we learn, that they afforded food to swine. occ. Luke xv. 16. See *Bochart*, vol. ii. 708, and *Grotius*, *Weistein*, and *Campbell* on Luke.

Κερων, ω, or κερωννυμι, from κερνός a horn.

I. To pour in, properly into cups of horn, of which the ancient drinking vessels were made, as we are assured by the \* *Etymo.*

\* See this confirmed by Mons. *Goguet*, Origin of Laws, &c. vol. I. book ii. art. 3. p. 107. edit. Edinburgh, and by the *Præteritine Table* in *Shaw's Travels*, p. 423, mark z.

logist, and over and over again by *Eustathius* on *Homer*, both of whom, therefore, give to the V. κερων the meaning and derivation here assigned. And in this primary sense of pouring in, κερων and it's compound ανακερων, σκερων, and στικερων, are used by *Homer*. Thus *Odyss.* xxiv. lin. 363, ΚΕΡΩΝΤΑΣ αἰθονα οἶνον, that is, says *Eustathius*, ἐκκαλλοντας ως κρητηρας, putting into the cups. See more in *Wetstein's* Note on Rev. xiv. 10, and in *Dammi Lexic.* col. 1165, under *Κερων*. And thus some understand the word in Rev. xiv. 10. xviii. 6.

II. In the latter Greek writers, Το μιξ. In this sense it is used by the LXX, for the Heb. קסס to mix, mingle wine either with † the lees, or with aromatics, Prov. ix. 2, 5. Isa. v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned *Jos. Mede* (Comment. Apocalypt.) interprets ακρατα κερωσμενς, wine untempered with water, but mixed with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the cup of malediction; and he remarks, that the expression alludes to the LXX version of Ps. lxxv. 8, Ὅτι ποτηριον εν χειρι Κυριου οινς ΑΚΡΑΤΟΤ, πληρες ΚΑΡΑΣΜΑΤΟΣ; Because a cup is in the hand of the Lord of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord; and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. Ps. lx. 3, or 4. Isa. li. 17, 22.

Κερδαινω, or κερδew, ω, from κερδος gain.

I. To gain, in trade or otherwise. See Mat. xxv. 17, 20, 22. xvi. 26. xviii. 15. 1 Cor. ix. 19. Phil. iii. 8.

II. Joined with words expressive of hurt or damage, To escape. occ. Acts xxvii. 21. So *Arivotle*, Eth. II. Kai ω̄ κατα λογον ΖΗΜΙΑΝ — ην λαζειν, τον το τοιουτο ΚΕΡΔΑΝΑΝΤΑ ευλυχη φαιμεν. And the man, who should in reason receive hurt, we call fortunate if he escape it. Several other instances of the like use of the word by the profane writers may be seen in *Elmer*, *Wolfius*, *Wetstein* and *Kypke*. So the Latin lucrifacere to gain,

† See *Harmer's* Observations, vol. I. p. 375, and *Vitringa* on Rev. xiv. 10.

by which the Vulgate in Acts xxvii. 21, well renders the Greek *καρῆσαι*, signifies in like manner to *escape* any thing *hurtful* or *disagreeable*. See Ainsworth's Dictionary.

*Κέρδος*, σος, υς, το.

*Gain, advantage, profit.* occ. Phil. ii. 21.

iii. 7. Tit. i. 11.

*Mintert* derives it from *καρῆσαι*, because it *delights the heart*. But may it not be more probably deduced from *καίρω* to *cut off*, as denoting the little clippings or cuttings off of money (see *Κέρμα*) which were anciently *gained* by trading? So *עצב* in Heb. which properly signifies to *break* or *cut off*, and thence as a N. a piece of money *broken* or *cut off*, is used for *gain*. See Heb. and Eng. Lexicon under *עצב*.

*Κέρμα*, ατος, το, from *καίρω* to *cut* or *clip off*.

A small piece of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. *ישימ* IX.) in their dealings with each other: A practice which prevails among some nations to this day. occ. John ii. 15. Comp. Heb. and Eng. Lexic. in *עצב* and *עצב*.

*Κερματιστής*, υ, το, from *κερματίζω* to *divide into small money*, which from *κέρμα*.

A dealer in small money, a money-changer. occ. John ii. 14.

*Κεφαλαίον*, υ, το, from *κεφαλή* a head,

I. A head, top. Thus sometimes used in the profane writers.

II. A sum-total, including many particulars added together, so called because among the ancients it used to be set down or written at the head, not, as among us, at the foot of the account. Hence

III. A sum of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See *Elsner*, *Wetstein*, *Kypke*, and *Bp. Pearce*.

IV. A sum, summary, or recapitulation, of a discourse, or rather, as others render it, the chief or principal point or article. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see *Elsner* and *Wolfius*; and *Wetstein* on Rom. xiii. 9. To what

they have adduced I add from *Mennader*, p. 260, edit. *Cleric*.

Το δὲ ΚΕΦΑΛΑΙΟΝ ΤΩΝ ΛΟΓΩΝ ἄνθρωπος εἶ—  
The sum of my discourse: Thou art a man—'

and from *Dumysius Halicarn.* Περὶ Συνθεσ., sect. 16. p. 114., edit. *Upton*, Τι δημοὶ το ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΥ ΛΟΓΟΥ; What is the sum of my discourse?

*Κεφαλαίω*, ω, from *κεφαλαίον*.

I. To smite on the head, wound in the head. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense.

II. To sum up, sum up in short. Comp. *Ἀνακεφαλαίωμαι*. Thus the simple verb is used in Eccles. xxxii. 8, ΚΕΦΑΛΑΙΩΣΟΝ λόγον, ἐν ὀλίγοις πῶλλα, Let thy speech be short, comprehending much in few words. Engl. Transl. and by *Thucydides*, vi. 91, cited by *Wetstein* on Rom. xiii. 9. And in a similar view *De Dieu* understands it, Mark xii. 4, And having stoned him, κεφαλαίωσαν, καὶ σπερμαὶαν ἡτιμωμένον, breviter vel summatim egerunt, they made short work of it (as we say), and sent him away shamefully treated. This interpretation of *De Dieu's* is approved and defended by the learned *Daport* on *Theophrastus Ethic. Char.* cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity.

ΚΕΦΑΛΗ, ης, ἡ. *Martinus* and *Mintert* derive it from Heb. כֶּהֱן to double, because almost all the parts belonging to the head are double, two eyes, two ears, two nostrils, two lips, &c.

I. The head, properly so called. Mat. v. 36, (where see *Wetstein*.) vi. 17. viii. 20. x. 30, & al. On Acts xviii. 6, comp. 2 Sam. i. 16. 1 K. ii. 33; and see *Elsner*, *Wolfius*, and *Wetstein*.

II. The head, top. Mat. xxi. 43. Luke xx. 17, & al.

III. The head, superiour. Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So God (*Jehovah*) is the head of Christ, i. e. as Man; or the Divinity

*Divinity* is superior to the *Humanity*.

1 Cor. xi. 3. comp. John xiv. 28.

*Κεφαλις*, ἰδος, ἡ, from *κεφαλη* a head.

I. *The head, top* of a pillar. Thus used by the LXX for the Heb. *קֶמֶר*, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29, and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the *pillar* or *cylinder* itself. See *Welstein* on Heb. x. 7. Hence

III. *A volume, or roll* of a book, so called from it's *cylindrical form*. Comp. under *Αναπλυσω*. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where *κεφαλῆς* is used in the LXX for Heb. *כְּנָלָה* a volume, roll, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2.

ΚΗΝΣΟΣ, s, ὁ. Latin.

It is plainly formed from the Latin *census* an *assessment, tax*, which from the V. *censeo* to *rate, coss, tax*, and this from the Heb. *כָּס* to *include in numbering, reckon* (q. d. *to coss*), whence the N. *סָכַס* an *assessed tribute* or *tax* \*.

*A tax levied either upon estates or persons*. occ. Mat. xvii. 25, (where see *Welstein*) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by *ܟܣܬܐ*, pecuniam capitis, the *head-money, poll-tax, or capitation*; and so *Grotius* understands it in that passage, and shews it was usual for the Romans to impose a *poll-tax* on the provinces.

ΚΗΠΟΣ, s, ὁ, from the Heb. *קֶמֶר* to *cover, protect*; so in Heb. a *garden* is called *גֶּן*, from the V. *גָּן* to *protect*, and our Eng. *garden* seems to be of the same root as the V. *to guard*.

*A garden*. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41.

Κηπουρος, s, ὁ, from *κηπος* a garden, and *υπος* a *keeper, inspector*, which from *ὁρᾶω* to *see, inspect*.

*A gardener*. occ. John xx. 15.

Κηριον, s, το, from *κηρος* bees wax, which may perhaps be best derived from the Heb. *קִיר* a wall; for every one knows, that the wax forms the walls or partitions of the cells in a honey-comb. This derivation is confirmed by observing with *Martinius*, that the Arabs use *קִיר* for wax.

*A honey-comb*. occ. Luke xxiv. 42.

\* Comp. Heb. and Eng. Lexicon under *סָכַס* I.

*Κηρύσμα, ατος, το*, from *κηρύσμαι* perf. pass. of *κηρύσσω*.

*A proclamation, proclaiming, publishing*. Mat. xii. 41. Rom. xvi. 25. 1 Cor. i. 21, & al.

Κηρυξ, υκος, ὁ, from *κηρύσσω*.

*A proclaimer, publisher*. occ. 1 Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes a *public herald* or *cryer*; and in this sense it is also used by the LXX, Gen. xli. 43, and by *Theodotion*, Dan. iii. 4, for the Chald. *כְּרִי*.

ΚΗΡΥΣΣΩ, from the Chald. *כְּרִי* the same, to which *κηρύσσω* answers in *Theodotion's* version of Dan. v. 29, or 31. On this V. and its derivatives, see *Campbell* Prelim. Dissertat. p. 279, &c.

I. *To publish, proclaim*, as an *herald*. See Mat. x. 27. Luke xii. 3.

II. *To proclaim aloud, publish*. Mat. iii. 1. iv. 17. xxiv. 14. Luke iv. 18, 19. Acts xv. 21. Rom. ii. 21.

III. *To publish, declare publicly, make publicly known*. Mark i. 45. v. 20. Luke viii. 39.

ΚΗΤΟΣ, σος, υς, το. It may not improbably be derived from the Heb. *חַיָּה*, in *regim*. *חַיָּה* a wild beast. So the Romans call a whale bellua marina a sea-beast, and not improperly; for this species in several respects resembles land-animals†. *A whale, a great fish, or sea-monster*. Thus in *Homer*, *Odys.* iv. lin. 143, &c. *κητος* is synonymous with *ὄψων*, or the sea-calf. occ. Mat. xii. 40; where it is used for the fish that swallowed *Jonah*, which, in the history of that Prophet, is called by no other name in the Heb. but *גָּדַל* a great fish, and *דָּג* or *דָּגָה* the fish, without determining anything as to it's species; see *Jonah* ii. 1, 2, 11; in all which texts the LXX render *גָּדַל* by *κητος*. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the whale but of the shark kind: For though whales are sometimes found in the † Mediterranean, where

† See Heb. and Eng. Lexicon under *גָּדַל* II.

‡ "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long." *Brookes's Nat. Hist.* vol. iii. ch. 2. p. 6.

*Jonah*



*Jonah* was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the Prophet in the fish's belly, and caused him to be vomited up again alive, could have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, and plain authority of scripture, to appeal to God's miraculous interposition:

(*Nec Deus interit, nisi dignus vendice nodus.*)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are \* assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies: I heartily, therefore, concur with the opinion of the excellent and learned *Bochart*, that the fish which swallowed the Prophet *Jonah*, was of that species of *shark* which Naturalists, from it's rough, sharp teeth (*απο των καρχαρων οδοντων*), have denominated *carcharias*, and *lamia* from it's monstrous swallow, (*απο το σχειν μασαν λαμνον.*) Our Blessed Lord observes, Luke xi. 30, that *Jonas* was a sign to the Ninevites; and it may be worth remarking, that the

fame of that Prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of *Hercules*' escaping alive out of the fish's belly, which is alluded to by *Lycophron*, who calls *Hercules*,

Τρισημερι λαιος, δι' ουτος γυθους  
Τρισημερι κεραιαφι καρχαρος κυτος.

That fam'd three-nighted lion, whom of old  
Triton's carcharian dog with horrid jaws  
Devour'd. —————

That is, says *Bochart*, whom the *canis carcharius* or *shark* sent by *Neptune* swallowed up.

Thus the poet not only agrees with the scripture account of *Jonah* as to the time his hero remained entombed, but even mentions the very species of fish by which it is most probable that the Prophet was swallowed. *Æneas Gzæus*, however, calls the fish which devoured *Hercules*, as the LXX and St. Matthew do that which swallowed *Jonah*, *Κητος*. 'Ὅσπερ καὶ Ἡρακλῆς ἀδεται, διαφθίσσης τῆς νύκτος, ἐφ' ἧς ἐπλεῖ, ὡς ΚΗΤΟΤΕ καταποθῆναι καὶ διασωθῆναι. As *Hercules* also is reported, when he was shipwrecked, to have been swallowed by a (*κητος*) *whale*, and yet to have been saved." The reader may see more on this subject in *Bochart*, vol. iii. 742, &c. in *Vossius De Orig. & Progr. Idol. lib. ii. cap. 15*, and in *Grotius De Verit. Relig. Christ. lib. i. § 16*, Not. 106.

ΚΗΦΑΣ, α, δ. Chald. and Syr. כֶּפֶס a stone or rocks, from Heb. כֶּף, plur. כְּפִים properly hollow rocks, rocky caverns, Job xxx. 6. Jer. iv. 29.

*Cephas*, or rather *Kephas*, ὁ ἐρμηνεύεται Πέτρος, which is interpreted, in Greek namely, or is equivalent to, *Petros*, saith St. John, ch. i. 42, or 43. And what is *Petros*? Our translators render it a stone, and *Leigh Crit. Sacr.* says, "*Petros* doth always signify a stone; never, a rock." *Longinus*, however, *De Sublim. § xxxv.* uses *Petros* for the large stones or rocks (*scopulos*, as *Virgil* calls them, *Æn. iii. lin. 57.*) thrown up by mount *Ætna*. And *Dionysius Halicarn.* Πέτρ Σύνθετ. § xx. p. 166, edit. *Upton*, applies

\* See *Bochart*, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the *Universal History*, vol. x. p. 554, Note B. 8vo. edit. "The word here used (*Mat. xii. 40.*) signifies no more a whale than any other large fish that has fins; and there is one commonly known in the Mediterranean by the name of the *carcharias* (read *carcharias*) or *lamia*, of the bigness of a whale, but with such a large throat and belly as is able to swallow the largest man whole. There was one of this kind caught within these thirty years or more on the coasts of *Portugal*, in whose throat, when stretched out, a man could stand upright." So *Mons. Pluche*, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are sometimes found the bodies of men half-eaten, sometimes whole and entire." *Nature Displayed*, vol. iii. p. 140, small edit. And *Kolben* mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and it's gullet so wide, that it may easily be believed he can swallow a full-grown man." *Nat. Hist. of the Cape*, p. 194.

plies both *πετρας* and *πετρα* to the *huge stone or rock* which *Sisyphus* was condemned to roll up-hill\*. And to these applications of *Πετρος* agrees the declaration of our Saviour to *Simon*, Mat. xvi. 18, *Thou art Πετρος, and upon this Πετρα Rock, will I build my church*—Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time (see under *Εβραϊς*), and probably used the same term כֶּבֶד or כְּבֹד (as the Syriac version does) in both parts of the sentence. But, in representing his words in Greek, the masculine N. *Πετρος* seems to have been chosen as more proper for the name of a *man*, than the feminine N. *Πετρα*. The name *Κηφος* occurs John i. 42, or 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.

**Κίχως**, α, η. from *κίχος* the same, and this from the Heb. כָּבֹה to *make hollow*, the initial כ being dropped, as it is in כָּבֹה (in regim. כָּבֹה) a *vaulted chamber, a belly or paunch*, and in כָּב a *cub, a measure of capacity*, Hebrew derivatives from the same root כָּבֹה.

*An hollow vessel, a chest, an ark.* In the M. T. it is used for the ark of Noah, Mat. xxiv. 38, & al.—for the ark of the covenant, placed in the Holy of Holies, Heb. ix. 4. Comp. Rev. xi. 19. In the latter sense it answers in the LXX to the Heb. אֲרוֹן, Exod. xxv. 10, & al. freq. in the former to כָּבֹה, Gen. vi. 14, & al. freq. *Lucian* in *Timon*, tom. i. p. 59, speaking of *Deucalion's flood*, calls the *ark* wherein he was saved, in like manner *κίχων*.

**ΚΙΘΑΡΑ**, ας, η.

*A harp.* occ. 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. The Greek name may be derived either from Heb. כָּתַר to *surround*, on account of the † orbicular or round shape in which, we are told, *harps* were at first made; or rather from the Chaldee כִּתְרָא, which *Theodotion* constantly renders by *κithara* in all the texts wherein it occurs, namely, Dan. iii. 5, 7, 10, 15.

*Κιθαρίζω*, from *κithara*.

*To harp, play upon a harp.* occ. 1 Cor. xiv. 7. Rev. xiv. 2. "The repetition of three or four words related in their original and sound (says the elegant *Blackwall*) is sometimes to be met withal in the sacred and common classics. If *ῥωγὴν κιθαρωδῶν κιθαρίζοντων ἐν ταῖς κιθάραις αὐτῶν* in St. John, and *ἀσσεῖς ἀσσεῖας αὐτῶν ὧν ᾤχεσαν—ἀμαρτωλοὶ ἀσσεῖς* in St. Jude (ver. 15.) sound disagreeable and grating to an over-curious ear, the same offense must be taken at *τελεως αἰεὶ τελετας τελεμενος τελεος ὁνῶς γίνεται* in the sublime † *Plato*, and at that passage in the clean and polite § *Xenophon*, δι *παιδὲς ἀκωνῆς τας δικας δικαίως δικαζόμενας ἔδοκον μανθάνειν δικαιοτήτα*." Sacred Classics, vol. i. p. 182. To the instances *Blackwall* has produced, we may add from *Menander*, p. 274, edit. *Cleric*. Δαδω γυνομανω, Δαδῆ, δαδευῶ, φοῦε; from *Plato* *Apollog.* Socrat. § 23, edit. *Forster*, Ὁ μὲν ἐλαττω τετε τε αἰῶνος αἰῶνα αἰῶνιζόμενος; from *Xenophon's* *Memor.* Socrat. lib. iii. cap. 5. § 20, || δικαιοτερον τας τε δικας δακάζοντας; and from *Isocrates* ad *Demon*. cap. 15, μηδε τας χαριτας αχαριτως χαριζόμενος. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by *Weistein* on 1 *Pet.* ii. 21, from *Plato's* *Protagor.* p. 227. D. edit. *Ficin*. Ὡςπερ δι γραμματισται τοῖς μῆτιν δεινοῖς γραφεῖν τῶν παιδῶν ὑπογραψάντες γραμμάς τῇ γραφίδι ἔτω το γραμματιον διδοασι, καὶ ἀναβιβῆσσι γραφεῖν κατὰ τὴν ὑψηλίστην τῶν γραμματῶν ὡς κ. τ. λ. In which short passage we may observe, that *γραφειν* and it's derivatives are repeated no less than eight times. These examples from the best Greek writers should make true critics modest in censuring the supposed inelegance of such passages of Scripture as Jude ver. 15,

† "Phaed. 249, lin. 28, 29, edit. *Ser.* and *Steph.*"  
§ "Cypriod. lib. viii. p. 338, lin. 18, 19. *Græc.* Oxon." p. 514, edit. *Hutchinson*, 8vo.

|| So *Plautus* in the Prologue to *Amphitruus*, lin. 42, &c. introduces *Mercury* saying,

*Nam iusta ad iustis justus sum orator datus.*  
*Nam iniusta ad iustis impetrare non decet:*  
*Iusta autem ad iniustis petere, impudentia 'st.*

See *M. Casaubon* De Ling. Heb. p. 57—62.  
Rom.

\* See *Bp. Pearce's* Note on Mat. xvi. 18, to whom I am obliged for the passages from *Longinus* and *Dionysius*.

† See *Bp. Chandler's* Vindication of the Defence of Christianity, vol. I. ch. i. p. 50, and comp. *Heb.* and *Eng. Lexicon* in כִּתְרָא.

Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient *Attic* one. For had they been so, would such an eloquent writer as *Plato*, and such a mellifluous one as *Xenophon*, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

"The sound is made an echo to the sense,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music.

**Κιθαρωδός**, *κ, δ*, from *κιθαρα* a harp, and *ωδός*, for *αιδός*, a singer, which from *αιδω* to sing, which see under *Αδω*.

One who sings to the harp on which he plays, a singer to the harp. So *Ammenius*, *κιθαριστής μὲν ἔστιν ὁ μόνον ψαλλῶν· κιθαρωδός δὲ ὁ ᾄδων καὶ ψαλλῶν*. *Κιθαριστής* is one who only plays, *κιθαρωδός* one who both sings and plays." occ. Rev. xiv. 2. xviii. 22.

**KINNAMOMON**, *κ, το*, from the Heb. *קנמון* the same, to which it answers in the LXX of Exod. xxx. 24. Prov. vii. 17. Cant. iv. 14. and which is from the V. *קנן* (in Arab.) to emit a strong smell. *Cinnamon*. What is now so named is a second and inward bark of an aromatic tree called *canella zeylanica*. occ. Rev. xviii. 13.

*Herodotus*, lib. iii. cap. 3, observes, that the Greeks learned the name *κινναμωμον* from the *Phenicians*; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from *Bochart*, vol. i. 713:

*קנזר*, *Κασσία*, Cassia.

*קנר*, *Καννα*, Canna, Cane.

*קנ*, *Μυρρά*, *Εὐλ.* (aliter *Σμύρνα*) Myrrha, Myrrh.

*קנבן*, *Λιβανός*, Libanus, Olibanum.

*קנבן*, *Χαλβαν*, Galbanum.

*קנא*, *Αλοη*, Aloe.

*קנ*, *Νάρδος*, Nardus, Nerd, spike-nard.

*קנ*, *Κυπρος*, Cyprus.

*קנ*, *Νιτσο*.

**Κινδυνεύω**, from *κινδυνός*.

To be in danger, or in extreme danger. occ. Luke viii. 23. 1 Cor. xv. 30. Acts xix. 40, 27. On this last text *Raphelius* remarks, that *κινδυνεύω* is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by *Plato* and *Demosthenes*. See also *Wetstein*.

**Κινδυνός**, *κ, δ*.

A danger, peril, so called as *κινεῖν δύναμενος* able to move, or because *κινεῖ τας οδύνας* it moves, excites anguish, says *Minter*. occ. Rom. viii. 35. 2 Cor. xi. 26.

**Κινεῶ**, *ω*, from *κινω* to go, (from Heb. *קנ* to tend), and \* *κινω* to move, (from Heb. *קנ* the same.)

I. To move, stir. occ. Mat. xxiii. 4. *Κινεῖμαι*, *εμαί*, pass. To move or be moved. occ. Acts xvii. 28.

II. To move, agitate, wag, as the head. occ. Mat. xxvii. 39. Mark xv. 29.

III. To move, remove. occ. Rev. ii. 5. vi. 14.

IV. To move, excite, as sedition. occ. Acts xxiv. 5. *Κινεομαι*, *εμαί*, pass. To be moved, be put into commotion or tumult. occ. Acts xxi. 30. The profane writers use the V. in the same sense. See *Wetstein* and *Kypke*.

**Κινησις**, *ισ*, att. *σις*, *ή*, from *κινεω*.

A moving, motion, commotion. occ. John v. 3.

—**ΚΙΣ**. A numeral termination denoting (like the Latin—ies) times, and frequently postfixed in this sense, as in *ἑπτάκις* seven times, *πολλάκις* many times, *ποσάκις* how many times, how often? It may not improbably be derived from the Heb. *קנ* to reckon, count.

**Κλαδός**, *κ, δ*, from *εκλαδον*, 2 aor. of *κλαζω* to break.

A branch, properly a small branch or twig, which is easily broken. So *Theophrastus* informs us, *Hist. Plant. lib. i. cap. 2*, *κλαδον δε καλεσι το βλαστημα, το εκ τωτων των αρτεμωνων φυν, διον μαλιστα το επωσιον*. They call by the name of *κλαδός* the shoot which springs from these larger branches, and generally that of the same year." Mat. xiii. 32. xxiv. 32. Rom. xi. 16, 17, (where the

\* For this seems the primary and leading sense of this Greek root. See *Dammi Nov. Lexic. Græc.* col. 1559.

Apostle

Apostle alludes to the etymology of *κλαδος*,) & al.

**ΚΛΑΖΩ**, or **ΚΛΑΩ**, from the Heb. *לחל* to loose, loosen, or *לחל* to weaken, dissolve. To break, as bread. To shew the exact propriety of this expression it may be proper to observe, that bread among the Jews was made in thin cakes, not in loaves, as with us. Mat. xiv. 19. xv. 36. Acts ii. 46, & al. See *Kypke* on Acts. It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. To break bread sometimes implies, though it does not strictly denote, the celebration of the Eucharist, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bp. *Pearce*, in his Note on Acts xx. 7, observes, that "in the Jewish way of speaking, to break bread is the same as to make a meal; and the meal here meant seems to have been one of those which were called *ασπαι*, love-feasts. Such of the Heathens as were converts to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the Heathen cities; *απο των ιερων δι πτωχοι ζωσι*, the poor are supported by the sacrifices, says the old Scholiast on *Aristophanes*, Plut. ver. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ασπαι*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poor Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the Heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion."

**Κλαω**, 1st fut. *κλαυσω*, from *κλαω* to break, because the voice of persons weeping is ever and anon broken and interrupted with frequent sobbings, says *Mintert*. But may not *κλαω* be as probably deduced from the Heb. *לחל* or *לחל* the voice, according to the expression in Gen. xxi. 16. xxvii. 38, *He lift up his voice and wept*, or in Gen. xlv. 2, *והחלל בוכה*, And he gave forth (uttered) his voice in weeping?

I. Intransitively, To weep, wail. Mat. xxvi.

75. Mark v. 39. On John xi. 31, see *Harmer's Observations*, vol. iii. p. 458.

II. Transitivity, To bewail, lament, weep for. Mat. ii. 18. Rev. xviii. 9. With *επι* and a dative following, To weep over. Luke xix. 41. With *επι* and an accusative, To weep for. Luke xxiii. 28.

**Κλασις**, *ιος*, att. *εως*, *η*, from *κλαζω* or *κλαω* to break.

A breaking. occ. Luke xxiv. 35. Acts ii. 42. Comp. under **Κλαζω**.

**Κλασμα**, *ατος*, *το*, from *κεκλασμαι* perf. pass. of *κλαζω* or *κλαω* to break.

A piece broken off, a fragment. Mat. xiv. 20, & al.

**ΚΛΑΩ**, see **ΚΛΑΖΩ**.

**Κλαυθμος**, *ς*, *δ*, from *κλαω*, *κλαυσω*, to weep. The *δ* is inserted as in *βαθμος* a step, from *βαω* or *βαινω* to go.

A weeping. Mat. ii. 18. viii. 12, & al.

**Κλεις**, *ειδος*, *η*, (whence accus. plur. *κλειδαν*, by syncope *κλεις*,) from *κλειω* to shut.

A key. But in the N. T. it is only used figuratively. Mat. xvi. 19. Our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven*. "As Stewards of a great family, especially of the royal household, bore a key, probably a golden one (as the lords of the bed-chamber do), in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power, (comp. Isa. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the Stewards of the mysteries of God. 1 Cor. iv. 1. "Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned \*."

The key of knowledge, Luke xi. 52, is the means of acquiring it. † It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tables into his coffin

\* Doddridge.

† See Grotius and Camero in *Pole Synops.* on the place.

because

because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.

*The keys of hades and death*, or rather—*of death and hades* (see *Wetstein's Var. Lect.*) Rev. i. 18, denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the *Orphic Hymn to Pluto*, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλωτων, ὃς κατιχέει γαίης ΚΑΗΙΔΑΙ σπασθῆς,  
Πλωτόδοτον γένειν βροτῶν καρπὸς ἰστανται.

*Pluto*, who hast the keys of all the earth,  
Enriching mortals with the yearly fruits.

Hence *Pluto* and his wife *Proserpine* (who also in the *Orphic style*, *καρπὸς ἀνατερεῖ ἀπὸ γαίης*, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in *Daubuz* on Rev. ix. 1, and in *Wetstein* on Rev. i. 18.

*The key of David*, Rev. iii. 7, alludes to the promise made to *Eliakim*, Isa. xxii. 22, (comp. 2 K. xviii. 18,) and imports the unlimited power of Christ in his household the church. See *Vitringa* on Rev. iii. *The key of the pit of the abyss*, Rev. ix. 1, is power or permission to open it, comp. *Φρεαρ*, as the key of the abyss, Rev. xx. 1, is power to shut it.

The above cited are all the passages of the N. T. in which the N. occurs.

In the LXX this N. answers to the Heb. קָהַל the same, an instrument of opening.

ΚΛΕΙΩ, from the Heb. כָּלַח to restrain, to which the compound κατακλείω answers in the LXX of Jer. xxxii. 3.

I. To shut, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13.

II. To shut up a person. Rev. xx. 3.

III. To restrain, repress. 1 John iii. 17, Κλειςθ τα σπλάγχνα αὐτα, restraineth his bowels, i. e. his compassion. Comp. Σπλάγχνον.) This is an *hebraical* phrase used Ps. lxxvii. 9, or 10, יִסְתֶּם—יָסַם, which the LXX render by συνέξει—τὸς

συμπύμας, restrain his tender mercies, Eng. Translat.—*shut up*—The heaven is said κλεισθῆναι, when it is restrained from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. כָּשַׁם הַשָּׁמַיִם, Deut. xi. 17. 1 K. viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συνέχει τὰς ἐρανας, to restrain the heavens.

Κλεμμα, ατος, το, from κηλεμμαι perf. pass. of κλεω to steal.

A theft. occ. Rev. ix. 21.

Κλεος, εος, ες, το, from κλεω or κλειω to celebrate with the voice, which is plainly from the Heb. לִרְאוֹת הַקּוֹל.

Glory. occ. 1 Pet. ii. 20.

Κλεπτης, ε, δ, from κλεπω.

A thief. See Mat. vi. 19. John x. 1, 8, 10. 1 Cor. vi. 10. 1 Thess. v. 2, 4.

ΚΛΕΙΠΩ, q. καλυπω to hide, conceal, says *Mintert*; but may it not be better derived immediately from the Chald. קִלֵּי, which likewise denotes covering? Theft implies secrecy, and is frequently performed under cover of the night. See 1 Thess. v. 2. 2 Pet. iii. 10, and comp. Job xxiv. 16, 17.

Thus *Horace*, Epist. II. lib. i. lin. 32,

Ut jugulent homines surgunt de nocte latrones.

Rogues rise before 'tis light to kill and thieve.

CHRECH.

So the Latin *latro a thief* may be from Heb. כָּלַח to hide, conceal.

To steal, thieve. Mat. vi. 19. John x. 10, & al. freq.

Κλημά, ατος, το, from κλαω to break. Comp. Κλαδος.

A small branch, twig, or shoot, particularly of the vine, which is easily broken. See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that *D'Arctius* particularly mentions vine-twigs as used in Palestine for fuel in dressing their food. See *Harmer's Observations*, vol. i. p. 262, and Bp. *Louth* on Isa. xxvii. 11. It is used in the LXX for Heb. חֲלִיץ the long dangling shoots of the vine. Ezek. xvii. 6, 7, 23. xix. 11.

Κληρονομω, ω, from κληρονομος.

To inherit, obtain for an inheritance, properly by lot, as the Children of Israel did the promised land, Num. xxvi. 53. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp.

(Comp. Pa. xxxvii. 11, in Heb. and LXX.) Mat. xix. 29. Heb. i. 4, 14. vi. 12.

Κληρονομία, ας, ἡ, from κληρονομος.

An inheritance, properly by lot. (Comp.

Κληρονομω.) See Mat. xxi. 38. Luke

xii. 13. Acts vii. 5. As the inheritance of

the earthly typified that of the heavenly

Canaan, so the latter is often called κλη-

ρονομία. Acts xx. 32. Eph. i. 14. v. 5.

Heb. ix. 15, & al.

Κληρονομος, ος, δ, from κληρος a lot, and ναιμα to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. See Mat. xxi. 38.

Mark xii. 7. Luke xx. 14, where the

scene is laid in Canaan, which was thus

divided to the Israelites, (comp. Κληρο-

νομω;) hence applied to the heirs of the

heavenly Canaan. Rom. viii. 17. Gal. iv.

7. Tit. iii. 7. Heb. vi. 17. Jam. ii. 5.

II. It is applied to Christ, who is appointed

Heir, and Possessor, and Lord of all

things. Heb. i. 2, Κληρονομον, τωρ' ες,

Κυριος, Heir, that is, Lord," says Chry-

sostom. Comp. Mat. xxi. 38, &c.

ΚΛΗΡΟΣ, ος, δ, plainly from the Heb. כְּלֵר

a lot, to which this word frequently an-

swers in the LXX.

I. A lot, the stone or mark itself, which was

cast into the urn or vessel. So Hesychius,

κληρος· το βαλλομενον εις το λαχειν.

Mat. xxvii. 35. Acts i. 26, & al. All

the words in Mat. xxvii. 35, between

κληρον towards the beginning, and κλη-

ρον at the end of the verse, are omitted

in very many MSS, and are accordingly

rejected by Wetstein and Griesbach; but

\*Michaelis, notwithstanding, thinks they

ought to be retained, and accounts for

their having been dropped in so many

copies by the singular circumstance that

κληρον immediately precedes, and im-

mediately follows, the omitted words—

a circumstance very likely to occasion

such a mistake in transcribing.

The method of casting lots among the

Greeks in the time of Homer may be very

clearly collected from Il. iii. lin. 315,

316, 324, 325. Il. vii. lin. 175, 176,

181—183. Il. xxiii. lin. 861. Odys. x.

lin. 206, namely the lots of the several

parties, properly marked or distinguish-

ed, were put into some vessel, as, for

\* Introduction to N. T. vol. i. p. 273, edit. Marsh, which see.

instance, an helmet; this was violently shaken by one who turned away his face,

and whose lot soever first leaped out,

and fell upon the ground, he was the

man chosen or preferred on the occasion.

Comp. Num. xxxiii. 54. It appears also

from the passages cited by Weinstein† on

Mat. xxvii. 35, that the Trojans and Ro-

mans used the same method in casting

lots: And among the Jews "there might

(as Bate has observed, Crit. Heb. under

לך) be several ways of casting lots, one

of which seems to be by casting the lots

into a vessel by Prov. xvi. 33, כִּי בְּכֶרֶךְ

לְהַגִּיד חָזַק, the lot is cast into כֶּרֶךְ the lap,

bosom, or midst, i. e. of the urn, or other

vessel. From the above cited passages of

Homer we may also observe the sacredness

of lots among the Heathen, and their

belief that the disposal of them, however

seemingly fortuitous, belonged to Jove.

II. A lot, allotment, part, or share. Acts i.

17, 25. vii. 21.

III. An inheritance. Acts xxvi. 18. (Comp.

Acts xx. 32.) Col. i. 12. Comp. Κλη-

ρονομία.

IV. Κληροι, οι, 1 Pet. v. 3, seems to denote

these distinct congregations of Christians

(comp. Deut. iv. 20. ix. 29,) which fell

to the lot, as it were, of different Pastors.

See Wolfius, Doddridge, and Macknight.

Κληρωω, ω, from κληρος.

To take or choose by lot. Thus the V.

active is used by Aristophanes, and the

mid. by Demosthenes. See Elser on the

place. Κληρομαι, εμαι, pass. To be

taken properly by lot. So it is applied

by the LXX, 1 Sam. xiv. 41, for Heb.

נָזַל was taken. And in this view it

seems used in Eph. i. 11, the only pas-

sage of the N. T. wherein it occurs,—

in whom και εκκληρωθημεν we (Jews) also

were taken, as it were, by lot.

Κλησις, ιος, att. εως ἡ, from κκλησαι

2 pers. perf. pass. of κκληω, or obsol.

κκληω to call.

I. A calling. See Rom. xi. 29. 1 Cor. i.

26. Eph. iv. 1, 4.

II. A calling, condition, employment. 1 Cor.

vii. 20.

Κλητος, η, ον, from κκληται 3 pers. perf.

pass. of κκληω, or obsol. κκληω to call.

Called. Mat. xx. 16. Rom. i. 1, 6.

† To which we may add Horace, Ode iii. lib. 2.

lin. 23, and Ode i. lib. 3. lin. 16.

Κλιςατος,

**Κλιβανος**, *κ, δ*. It is generally supposed to be formed from the Attic *κριβανος*, *λ* being substituted for *ρ*. And *κριβανος* signifies *an oven to bake bread in*, from *κρι* *barley* (see under *Κριθη*), of which bread was often made in ancient times, and *βανος* *fire, a furnace*, a plain derivative from Heb. *בצק* *to try*, as metals by fire. Zech. xiii. 9, & al.  
*An oven*. occ. Mat. vi. 30. Luke xii. 28. Comp. under *Χερτος*.

**Κλιμα**, *ατος, το*, from *κεκλιμαι* perf. pass. of *κλινω* *to incline, decline*.

I. *A climate*, in the ancient geography, i. e.  
\* "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they *decline* from the equator, and *incline* towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. **Κλιματα**, *τα*. *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in *Josephus* De Bel. lib. iv. cap. 7. § 2, we have *τα αλλα της ιουδαιας κλιματα*, the other tracts or parts of Judea."

**Κλινη**, *ης, η*, from *κλινω* *to recline, lie*; so the Heb. *מטה* *a bed*, from the V. *נמנו* *to incline, recline*; and the Lat. *lectus* from the Greek *λεγω* *to lie down*; whence also, by the way, the German *liegen*, Saxon *liegan*, Scottish *lig*, and Eng. *lie*.

*A bed, or couch, where men recline or lie*. Mat. ix. 2, 6. Mark vii. 4. & al. Luke xvii. 34, *Δυο επι κλινης μιας*: "This regards rich men: two men lying upon one couch; at supper, I suppose." Markland, in Append. to Bowyer's Conject.

**Κλινιδιον**, *ς, το*. A diminutive from *κλινη*. *A little bed, a couch*. occ. Luke v. 19, 24. This word is used likewise by *Dionysius*

*Halicarn. Plutarch and Aristophanes*, cited by *Wetstein*.

**ΚΛΙΝΩ**, from the Heb. *כרע* *to bend, bow down, crouch, or couch*, the *ר* being softened into *λ*, (as in *Μακελλον* from *מכרר*), and the *υ* retaining nearly it's nasal sound.

I. *To recline, lay, lay down*, occ. Mat. viii. 20. Luke ix. 58. See *Suicer Thesaur.* in *Κεφαλη* III.

II. *To bow down, decline*. occ. Luke xxiv. 5. John xix. 30.

III. Spoken of the day, *To decline*. occ. Luke ix. 12. xxiv. 29. *Κεκλιεν η ημερα*. This expression is used by the LXX for the Heb. *ונשח היום*, *the declining of the day*, Jud. xix. 8, and (according to some copies) for the Heb. *רפח היום*, *the giving way, yielding, of the day*, namely to the evening or night. Jud. xix. 9. The Greek phrase plainly denotes *the day's or daylight's going off towards the west*. *Herodotus*, lib. iv. cap. 181, has the similar expression, *ΑΠΟΚΛΙΝΟΜΕΝΗΣ της ημερας*, *the day declining*." So the best Latin writers say, *die inclinatio*, and *die inclinatio in vespem*. See *Wetstein* on Luke ix.

IV. *To cause to give way, discomfit, put to flight, rout an army*. occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus *Homer*, *Il. v. lin. 37*, *Τρωας δ' ΕΚΚΛΙΝΑΝ Δαναας*, "The Greeks routed the Trojans." So *Josephus* De Bel. lib. vi. cap. 2. § 6, *Μηδ' ετερροι βεβαιως ΚΛΙΝΑΝΤΕΣ τας ετερους*, "Neither of them entirely routing the others."

**Κλισια**, *ας, η*, from *κεκλισια*, 2 pers. perf. pass. of *κλινω*.

I. *A place where men recline or lie down, a tent*. Thus applied in the profane writers, particularly in *Homer*.

II. *A company of persons reclining*. occ. Luke ix 14. So *Κλισια* is used by *Josephus*, Ant. lib. xii. cap. 4. § 11, for *a distinct company reclining at meat*.

**Κλοπη**, *ης, η*, from *κεκλοπα*, perf. mid. of *κλοπω* *to steal*.

*Theft*. occ. Mat. xv. 19. Mark vii. 22.

**Κλυδων**, *ωνος, δ*, from *εκλυδων*, 2 aor. of *κλυω* *to wash, wash away*, which see under *κατακλυω*.

I. *The raging of the sea, a tempest*. occ. Luke viii. 24. The LXX use it *Jon. i. 4*.

\* New and Complete Dictionary of Arts, &c. in CLIMATE. See also *Kail's Astronomy*, Lect. 19.

i. 4, 12, for the Heb. *יָרָם* a tempest.  
Comp. ver. 11.

II. A wave, surge, billow. occ. Jam. i. 6.

Κλυδωνίζομαι, from κλυδων.

To be agitated, tossed to and fro, as by the waves of the sea, fluctuate, or fluctuari *amino*. occ. Eph. iv. 14. Comp. Jam. i. 6. The LXX have used it in the same sense, Isa. lvii. 20. So *Aristophanes*, cited by *Wetstein* on Eph. ΚΑΤΑΩΝΙΖΟΜΕΝΟΣ *ex te ποθε*, being tossed to and fro by his desire." See also *Elser* and *Alberti*.

Κρύθω, from κνaw to cut, scrape, scratch, tickle, and this from the Heb. *קָרַץ* to cut into, corrode, as fire.

I. To scratch, rub.

II. To tickle, make to itch; whence passive *κνιθωμαι* to itch. occ. 2 Tim. iv. 3. *Wetstein* and *Wolffius* cite from *Plutarch* De Superstit. tom. ii. p. 167, B. Μουσικὴν φησιν ὁ Πλάτων—ἀνθρώποις ἢ τρυφῆς ἐνέκα καὶ ΚΝΗΣΕΩΣ ὄτων δόδηναι—*Plato* says, that music was given to men not to indulge their luxury, or tickle their ears—"

ΚΟΔΡΑΝΘΗΣ, s, ὁ. Latin.

A word formed from the Latin *quadrans*, —tis, which (from quatuor four) denotes a Roman coin, made of brass or lead, which was the fourth part of an *as*, and equal in value to about three-fourths of our farthing. *Plutarch*, in his Life of Cicero, tom. i. p. 875, C. edit. *Xylandri*, says, Το δη ΛΕΠΤΟΤΑΤΟΝ τὸ χαλκὸν νομισμᾶτος ΚΟΤΑΔΡΑΝΘΗΝ ἡγαλόν, The smallest piece of brass money they (the Romans) called a *quadrans*. And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St. Mark, ch. xii. 42, mentions a still smaller coin current in Judea in our Saviour's time, called a *λεπτον*, two of which, he says, made a *quadrans*,—*δύο λεπτα, ὁ εἰς ΚΟΔΡΑΝΘΗΣ*, according to the reading of all the copies. Nor will a comparison of Luke xii. 59, with Mat. v. 26, prove, as the late learned *Bowyer* thought, that when St. Mark wrote, the *Κοδρανθης* or *Quadrans* was the *Asser* or *Mite*. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evi-

dently proverbial, why might he not use the name of one coin in the one, and of another coin in the other; just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? occ. Mat. v. 26. Mark xii. 42.

Κοιλια, as, ἡ, from κοίλος hollow, which from Heb. *כָּל* to comprehend, contain, or from *כָּל* to confine, shut up.

I. The belly of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19.—of a fish, Mat. xii. 40. In John vii. 39, it denotes the inmost part, heart, mind, or soul of man. See *Doddridge*, *Spearman's* Letters on LXX, p. 245, *Randolph*, On the Prophecies, &c. cited in the N. T. p. 31, and his View of our Saviour's Ministry, p. 193, and comp. Heb. and Eng. Lex. in *ἔσθ* I.

II. The womb. Mat. xix. 12. Luke i. 41. John iii. 4, & al freq.

Κοιμῶ, ω, from κοιμαι to lie down.

I. To cause to lie down to sleep. Thus applied in *Homer*, *Odys.* iii. lin. 397, Comp. *Odys.* xii. lin. 372. It is also used for laying asleep, II. xiv. lin. 236, ΚΟΙΜΗΣΟΝ μοι Ζηνος—οὐσε, literally, lay me Jove's eyes asleep."

II. Κοιμαομαι, ωμαι, Pass. To be laid down to sleep, to sleep, be asleep, Mat. xxviii. 13. Luke xxii. 45. John xi. 12.

III. To be or fall asleep in death, to sleep the sleep of death. Mat. xxvii. 52. John xi. 11. Acts vii. 60. 1 Cor. xv. 51. & al. In the LXX it is used in the last as well as in the second sense for the Heb. *נָחַם* to lie. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. *Estius* observes on 1 Cor. vii. 39, that "sleeping is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes." This is an excellent remark; for sleeping implies waking; of which the Heathen Poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death. Thus *Moschus*, *Idyll.* iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

B b

Αἴμα;



Ἀμμος δ' ἢ μέγας, καὶ κατὰ τὴν ἡλικίαν αὐτοῦ,  
Ὅποιον πρῶτον θάνατος ἀνέκεινται π' ἔχουσιν καλὰ  
Εὐδοκίαις Εἴ ΜΑΛΛΑ ΜΑΚΡΟΝ, ΑἴΤΕΡΜΟΝΑ, ΝΗ-  
ΓΡΕΤΟΝ ὕπνου.

But we, or great, or wise, or brave,  
Once dead, and silent in the grave,  
Senseless remain; one rest we keep,  
One long, eternal, unawaken'd sleep.

So *Catullus*, lib. i. 5.

*Solus occidere & redire possunt:*  
*Nobis cum semel occidit brevis lux,*  
*Nox est perpetua una dormienda.*

The sun that sets again will rise,  
And give the day, and gild the skies;  
But when we lose our little light,  
We sleep in everlasting night.

*Baker's Medulla.*

*Homer*, II. xi. lin. 241, says of a hero who  
was slain,

—Κοιμησάτο χαλκίον ὕπνον.  
—He slept a *brass* sleep.

So *Virgil*, *Æn.* x. lin. 745, 6.

*Olli dura quies oculos, & ferreus urget*  
*Somnus, in æternam clauduntur lumina noctem.*  
An *iron sleep* overwhelms his swimming sight,  
And his eyes close in *everlasting night*.

But on the contrary it was doubtless  
with a view to the joyful hope of a *resur-  
rection* both of body (see *Mat.* xxvii. 52,) and  
soul, that the departed saints in the O. T. as well as in the New, are said  
to *fall asleep, to sleep, to sleep with their  
fathers, &c.* And the Christians, says  
*Swicer*, *Thesaur. in Κοιμητηριον* II. be-  
cause they believe the *resurrection of the  
dead*, and will have death rather styled  
*κοιμῆσις* and *ὕπνος* than *θάνατος*, call  
burying-places *κοιμητήρια*, i. e. *dormi-  
tories*, or places designed for *rest* and  
*sleep*. To which purpose he cites from  
*Chrysostom*, *Δια τὸ τοιοῦτον αὐτοῦ τοιοῦτος*  
*ΚΟΙΜΗΤΗΡΙΟΝ ὠνομασται, ἵνα μαθῇς*  
*ὅτι οἱ τοιοῦτοι καὶ ἐνταῦθα κοιμῶνται*  
*καὶ ταῦτα καὶ οὐκ ἐπὶ τῷ θανάτῳ, ἀλλὰ*  
*ΚΟΙΜΩΝΤΑΙ καὶ καθύπνουσιν.* From the Greek *κοιμητήριον*  
we have the Latin *cæmeterium*, French  
*cimetière*, and Eng. *cemetery*, for a bury-  
ing-ground.

*Κοιμῆσις*, ἰος, att. *σως*, ῆ, from *κοιμασμαι*.  
A *lying down, or taking rest, in sleep*.  
ccc. *John* xi. 13.

*Κοινοί*, η, ov. *Varinus*, says *Mintert*, de-  
rives it from *κοινοῦ* to *lie*, q. *τοῖς πᾶσι*  
*προκειμένους*, *lying open to all*; rather,

adds he, from the Heb. כָּנָס *to collect*,  
*gather together*.

I. *Common, belonging to several, or of which  
several are partakers.* occ. *Acts* ii. 44.  
iv. 32. *Tit.* i. 4. *Jude* ver. 3, where, says  
*Macknight*, "The salvation preached  
in the Gospel, is called *commun*, because  
it belongs equally to all who believe; to  
the Gentiles as well as to the Jews; to  
men of all nations and conditions."  
*Comp.* *Tit.* i. 4.

II. *Common, profane, unclean, polluted, de-  
filed*; spoken of the hands, occ. *Mark*  
vii. 2, (where the Evangelist explains it  
by ἀνιστοῖς ἀνέσπασεν) —of meats, occ.  
*Acts* x. 14. (*Comp.* ver. 28.) xi. 8. *Rom.*  
xiv. 14. *Comp.* *Heb.* x. 29. *Κοινός*  
seems to be used in this sense, because  
some things, and especially some meats,  
which were *common* to other nations,  
were, either from the law or from tradi-  
tion, *avoided* by the Jews as *polluted* and  
*unclean*. (See *Pole Synops.* on *Mark*  
vii. 2.) We do not, however, find the  
adjective thus applied by the LXX, but  
in 1 *Mac.* i. 47, 62. So *Josephus* *Antiq.*  
lib. xi. cap. 8. § 7, has ΚΟΙΝΟΦΑΓΙΑΣ  
for eating *unclean* meats; and lib. xiii.  
cap. 1. § 1. τὸν ΚΟΙΝΟΝ βίον for the  
*heathenish* manner of living. This ap-  
plication of the word is, I think, *hellenis-  
tical*, or peculiar to the *grecizing Jews*  
(*comp.* *Κοινῶν*); though I am well  
aware, that a passage is produced from  
*Lucian* to prove it agreeable to the style  
of the pure Greek writers. That writer,  
*De Mort. Peregr.* tom. ii. p. 764, treat-  
ing of the Christians, after observing that  
they worship Christ, and live according  
to his laws, subjoins, Καταρροῦσιν ἐν  
ἀπαντων ἕξιν, καὶ ΚΟΙΝΑ ἡγαντα.  
They despise all things equally, and  
think them *common*." But one can hardly  
suppose he here means to accuse the  
Christians of thinking *all* things *unclean*;  
he rather seems to refer to their con-  
tempt of the good things of this world,  
and to their *boundless liberality* to each  
other. *Comp.* *Acts* iv. 32, and see more  
in *Alberti* on *Acts* x. 15.

*Κοινῶν*, ω, from *κοινός* *common, unclean*,  
which see.

\* See *Kypke* and *Campbell's* Preface to *Mark*, p.  
120.

I. To

I. *To communicate, impart.* Thus used in the profane writers.

II. In the N. T. *To make common or unclean, to pollute, defile.* Mat. xv. 11. Acts xxi. 28. Heb. ix. 13. Rev. xxi. 27, & al. Comp. Κοινός II.

III. *To pronounce or call common or unclean.* occ. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and hellenistical idiom. Thus the Heb. כָּסַם, and LXX μαινεῖν, which properly signify *to pollute, make unclean*, are used for *pronouncing unclean*. Lev. xiii. 3, 8, 11, 20; so the Heb. טָהַר and LXX καθαρίζειν, properly *to cleanse, for pronouncing clean*, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. καθαρίσεν in the two fore-cited passages of the Acts.

Κοινωνῶ, ω, from κοινωνός.

*To communicate.*

I. With a Dative of the Thing, *To communicate, partake, participate, be a partaker in or of.* occ. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John ver. 11. So with a Genitive. occ. Heb. ii. 14.

II. With a Dative of the Person, *To communicate, distribute, impart to.* occ. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15.

Κοινωνία, ας, ῖ, from κοινωνός.

I. *A partaking, participation,* 1 Cor. x. 16. Phil. iii. 10.

II. *A communion, fellowship, society.* Acts ii. 42. 1 Cor. i. 9. 2 Cor. vi. 14. Gal. ii. 9. Philem. ver. 6.

In Eph. iii. 9, almost all the MSS, six of which ancient, for κοινωνία have οἰκονομία, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Mac-knight.

III. *Communication, distribution, alms-giving.* Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4.

Κοινωνικός, η, ον, from κοινωνία.

*Ready or willing to communicate, or impart, liberal.* occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein.

Κοινωνός, ο, δ, ῖ, from κοινωνῶ to partake.

I. *A partaker.* occ. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. ver. 17, "a partaker of thy affection." Mac-knight.

II. *A partner, companion.* occ. Luke v. 10.

1 Cor. x. 20. (*connected with demons*)

2 Cor. viii. 23. Heb. x. 33.

Κοιτῆ, ης, ῖ, from κοιτάς 3 pers. of κοιμαι to lie.

I. *A bed.* occ. Luke xi. 7; particularly the *marriage-bed.* occ. Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ τῶ γεννησάμενος, *to defile his father's bed.* So Josephus, Ant. lib. ii. cap. iv. § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ τῇ τῇ σὴν ἐβλεψαύτα, *attempting to defile thy bed.*"

II. It is used as a modest term for *impure embraces or whoredom.* occ. Rom. xiii. 13. where our translators well render it *chambering.* Kypke cites Pindar Pyth. xi. 39, and Euripides Hippolyt. lin. 154, using it in the same sense as St. Paul.

III. Κοιτῆ εἶχειν, *To have, retain, or conceive seed,* occ. Rom. ix. 10. The LXX frequently use κοιτῆν σπέρματος, concubitus seminis, for the Heb. שְׁכַבָּת דָּר, see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20, κοιτῆ denotes *the seed itself*, answering to the Heb. שְׁכַבָּת, whose ideal meaning from the V. שָׁכַב to lie corresponds to that of κοιτῆ from κοιμαι.

Κοιτῶν, ὠνός, δ, from κοιτῆ.

*A bed-chamber.* occ. Acts xii. 20. Comp. under Εἶς I. 5.

Κοκκινός, η, ον, from κοκκός a grain.

*Scarlet, of a scarlet colour*, so named because this colour was dyed with what was anciently called κοκκός βαφικῆ the *dying grain*, which Dioscorides describes as δαμνός μικρός φεγγανώδης, ὡς προσκρίνται δι κοκκῶν ὡς φακοί, a small dry twig to which the grains adhere like lentils." But these grains, as a great author observes on Solinus, are within full of little worms (or maggots), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *Alkermes*; whence the French *cramoisi*, and Eng. *crimson*. *Kermes* is a name still well known among us, and is nothing but the *coccus* of the berry-bearing ilex, or holm oak, a dwarf tree common in Palestine, in the isle of Crete, and in many other countries. "It is a very valuable commodity, and serveth two very great uses; the dyers in scarlet find-

ing it as valuable in their way, as the physicians in theirs\*." Mat. xxvii. 28. Heb. ix. 10, & al.

In the LXX κοκκινός generally answers to the Heb. שני הלת or שני הלת, i. e. maggot or insect-colour double dyed, or double dyed maggot or insect-colour, which might confirm the above interpretation of κοκκινός, if indeed it needed confirmation.

ΚΟΚΚΟΣ, σ, δ.

A grain, of mustard seed, Mat. xiii. 31. & al.—of corn, John xii. 24. 1 Cor. xv. 37; perhaps so called on account of it's roundish form, from the Heb. נקח a circle, a sphere.

ΚΟΑΖΩ, ομαι, Mid. from the Heb. נלץ to restrain. This derivation is confirmed by observing, that the Greek κολαζω, is sometimes applied by the profane writers in the sense of restraining or repressing, as may be seen in *Scapula*.

To punish. occ. Acts iv. 21. 2 Pet. ii. 9. where observe, that κολαζόμενος is used for κολασθησόμενος to be punished hereafter, as ch. iii. 11, λυόμενων for λυθησόμενων. So αντίλεγόμενον for αντίλεχθησόμενον, Luke ii. 34; αποφοριζόμενον for αποφοριζόμενον, Acts xxi. 3; καταργημένην for καταργηθησόμενην, 2 Cor. iii. 7. *Wolffius* on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from *Thucydides* συμφερονία in the sense of what will profit.

Κολακεία, ας, η, from κολακεω to flatter, which from κολαξ, ακος, a flatterer, and this the Greek Etymologists derive from κολλασθαι to stick to, adhere, (to hang on, as we say,) or from κολον food, meat, for which parasites flatter; but κολαξ may be much better deduced from the Heb. קלח to smooth, flatter.

Flattery, adulation. occ. 1 Thess. ii. 5.

Κολασις, ιος, att. έως, η, from κολαζω to punish.

I. Punishment. occ. Mat. xxv. 46.

II. Torment. occ. 1 John iv. 18, where see *Elsner*, *Wolffius* and *Wetstein*, and comp. *Kypke*.

\* The reader, for further satisfaction, may consult *Bochart*, vol. iii. p. 624, *Brooke's Nat. Hist.* vol. iv. p. 81, &c. *New and Complete Dictionary of Arts in Kermes*, and especially *Mons. Goguet's Origin of Laws*, &c. pt. ii. b, 2. ch. 2. art. 1. p. 106. edit. Edinburgh.

Κολαρίζω, from κολαρος a blow, whence from κολασιω to strike, beat, and this from the Heb. or Arabic קלץ to impel; whence the N. fem. plur. קולצות some instruments for breaking or cutting wood to pieces, axes, hammers, or the like. See *Heb. and Eng. Lexicon* in קלץ.

I. To buffet, to strike with the double fist; for so the word properly signifies, as *Theophylact* informs us on Mat. xxvi. Κολαρίζειν εστι το δια των χειρων πλῆγε- λειν, συγκαμπόμενων των δακτύλων, και ινα αφελεσερον ειπω, δια τς γρονθς κοινδολιζειν. Κολαρίζειν means to strike with the hands, the fingers being clenched, or to speak more briefly, to buffet with the fist. occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20.

II. To afflict, depress. occ. 2 Cor. xii. 7. So *Chrysostom* explains it by ταπεινωσις depression, κακωσις affliction, and refers 1 Cor. iv. 11, to the same meaning. See *Suicer Thesaur.* in Κολαρίζω.

Κολλω, ω, from κολλα glue, which from the Heb. נלץ to restrain, confine.

I. To glue, glue together, though I know not that the Verb is ever found strictly in this sense; but *Wetstein* cites from *Athenæus* χαλκον κολλησαντα soldering brass; and *Scapula* gives us κολλω σιδηρον, to solder iron; and from the medical writers κολλαν τραυματα, to conglutinate wounds, i. e. to reunite the divided parts.

II. Κολλαομαι, ωμαι, Pass. governing a Dative, To cleave or adhere to. Luke x. 11. Comp. Rom. xii. 9. 1 Cor. vi. 16.

III. Pass. governing a Dative, To be joined, or join oneself to, or associate oneself with. Luke xv. 15. Acts v. 13. xvii. 34, & al. So *Suicer* and *Wetstein* cite from *Plutarch*, δει μη ραδιως—ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΕΝΤΥΓΧΑΝΟΤΕΙ. One must not rashly join oneself with those one meets with." See *Suicer Thesaur.* on this word. In the LXX the word is often used in the same view, and generally answers to the Heb. קרץ.

Κολλουριον, or, as some MSS read, κολλυριον, σ, το, from κωλυω to restrain, and ρεω a flux, running, or ρεω to flow.

A collyrium, a topical remedy applied to the eyes to repel sharp humours. occ. Rev. iii. 18.

Κολλυριον is used by *Galen*, and other Greek writers cited by *Wetstein*.

Κολλυ-

**Κολλυβίς**, *ς, ὁ*, from κολλυβός *a small coin*. (So the Schol. on *Aristoph. Pace*, lin. 1199, explains κολλυβὶς by εἶδος εὐτελὲς νομισματός.) And κολλυβός may be from the Heb. קָלָב, which occurs not as a verb, but as a N. fem. plur. קָלָבִים denotes some instruments of breaking or cutting. See *Κεῖμα*.

*A money-changer, one who changes money of greater value into that of less.* occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in *Suicer Thesaur.* and *Wetstein* on Mat. xxi. 12.

**Κολοῶ**, *ω*, from κολοῦς *maimed, cut off*, which from Heb. קָלָב *to cut, break, or the like*. See under *Κολλυβίς*.

**I. To cut off.** In this it's proper sense it is used by the LXX, 2 Sam. iv. 12, for the Heb. קָרַץ.

**II. To cut short, shorten.** occ. Mat. xxiv. 22. Mark xiii. 20. See *Wetstein* on Mat. where *Chrysostom*, cited by *Suicer*, explains εἰ μὴ ἐκολοῦθησαν κ. τ. λ. by Εἰ ἐπὶ πλεον ἐκρατήσεν ὁ πολέμος Ῥωμαίων ὁ κατὰ τῆς πόλεως ἅπαντες αὐτῶν ἀπώλοντο ὡς Ἰουδαῖοι. If the war of the Romans against the city [of Jerusalem namely] had continued longer, all the Jews would have perished."

**ΚΟΛΠΟΣ**, *ς, ὁ*. *Mintert* deduces it from κοίλος *hollow*, or καλυπῖω *to cover*.

**I. The bosom.** occ. John i. 18. xiii. 23. Luke xvi. 22, 23, where comp. Mat. viii. 11; and observe, that in the *Treatise on the Maccabees*, ascribed to *Josephus*, but probably written by a converted Jew, § 13, the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, οὕτω γὰρ θανόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέξονται εἰς ΤΟΤΕ ΚΟΛΠΟΤΕ αὐτῶν, for then Abraham, Isaac, and Jacob will after our death receive us into their bosoms."

**II. A loose cavity or hollow formed by the doubling of a robe or garment, q. d. a lap.** occ. Luke vi. 38,\* where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 Kings iv. 39. Neh. v. 13. Psal. lxxix. 12. Isa. lxxv. 6.

\* See *Piscator* in *Pole Synops.* and *Doddridge* on the place.

Jer. xxxii. 18. In the three last texts the LXX in like manner have κολπος. *Raphelius* and *Wetstein* cite *Herodotus* and *Polybius* using κολπος in the same sense, to whom *Kypke* adds *Josephus*, *Platarch*, *Arrian*, and *Appian*.

**III. A bay, a creek.** occ. Acts xxvii. 39; *Homer* uses κολπος in this sense, Il. ii. lin. 560, where *Eustathius* explains it by θαλασσα ὑπο ακρωθίων περιεχομένη, *a sea inclosed by promontories*. *Strabo* and *Themistius* also, cited by *Wetstein*, apply the word in the same manner.

Hence Eng. *A gulph*.

**ΚΟΑΤΜΒΑΩ**, *ω*, from the Heb. קָוַם *to be light*, and נָבַ, Greek βᾶω *to go*.

*To swim.* occ. Acts xxvii. 43. It is used also by *Achilles Tatius*, cited by *Alberti* and *Wetstein*. Εἰς οὗτο ΚΟΑΤΜΒΑΙΝ πειρωμένοι, *Sometrying to swim*."

**Κολυμβηθῶ**, *ας, ῆ*, from κολυμβᾶω.

*A bath for swimming or bathing.* So *Josephus* applies the word in the remarkable story of *Herod the Great's* drowning the young high-priest *Aristobulus*. Ant. lib. xv. cap. 3, § 3. So *De Bel.* lib. i. cap. 22, § 2. See also *Bp. Pearce's* *Miracles of Jesus vindicated*, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11, The LXX have frequently used this word for the Heb. בָּרַח *a pool*.

**ΚΟΛΩΝΙΑ**, *ας, ῆ*. It is plainly the Latin colonia in Greek letters, which from colonus *an husbandman*, a N. derived from the verb colo *to cultivate*, and this from the Heb. כָּלָה *to perfect*.

*A colony.* "† *Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from *Rome*, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." "† *Colonies* were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the *Roman* colony of *Philippi* are called *Romans*, as being freemen of *Rome*.

**Κομαιω**, *ω*, from κομῶ.

*To have long hair*, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15.

† *Kennet's* *Antiquities*, b. iv. ch. 18.

† *Lardner's* *Credibility of Gospel Hist.* t. i. ch. 2. p. 145.

B b 3

ΚΟΜΗ,

ΚΟΜΗ, ης, η, from the Heb. כֹּמֶץ to rise.

The hair of the head, the hair which arises from the head. occ. 1 Cor. xi. 15.

ΚΟΜΙΖΩ, from the Heb. קָוַץ to grasp.

I. To bring, as in the hand, afferro. occ. Luke vii. 37.

II. Κομίζομαι, Mid. To receive to oneself, or into one's hand, as it were, as Abraham did Isaac from the dead, occ. Heb. xi. 19, (where see *Raphelius*, *Wetstein*, and *Mucknight*)—or as a person does his money, which had been intrusted to others, occ. Mat. xxv. 27, where see *Wetstein* and *Κυρke*.

III. Mid. To receive to oneself, as a recompense, whether of good, occ. Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, occ. Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, occ. Heb. x. 36. xi. 39. On 2 Cor. v. 10, *Kyrke* remarks, that κομίζεσθαι is often spoken of rewards and punishments. He cites *Demosthenes* and 3 Mac. i. 3. Observe κομιστῆς, κομισισθῆς, κομισμένοι, are from the 1st fut. mid. Attic. κομισμαί for κομισομαι.

Κομψότερον, Neut. Sing. of κομψότερος, the comparative of κομψός elegant, neat, trim, which from the Heb. כִּסְסָה to trim the hair, or from כִּסְסָה a female circular ornament.

It is used as an Adverb, *More elegantly*. Also, *Better in health*. occ. John iv. 52. So in *Arrian*, *Epictet*. lib. iii. cap. 10. ΚΟΜΨΩΣ ΕΧΕΙΝ is applied to one who is recovering from a fever. See *Raphelius*.

Κοριαῶ, ω, from κορία or κορινή, which is frequently found in *Homer*, and in that Poet, I believe, constantly signifies dust, as Il. ii. lin. 150. Il. xi. lin. 151; but the succeeding Greek writers use it for chalk. Κορία, in it's primary sense of dust, may be very naturally derived from κραιώ or κραιώ to rub off, abrade, comminute. Comp. under Κοριοτρος.

To whiten, make white by smearing with chalk and water, to white-wash. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text Dr. Shaw\* observes, that "as all the different sorts of tombs and sepulchres (among the *Moors*) with the very walls likewise of their respective cupolas and enclosures, are constantly kept clean, white-washed, and beautified,

\* Travels, p. 219, 220, 2d edit.

they continue to illustrate those expressions of our Saviour where he mentions the garnishing of the sepulchres, Mat. xxiii. 29; and ver. 27, where he compares the Scribes, Pharisees, and hypocrites to whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." Comp. *Harmer's Observations*, vol. iii. p. 449.

In Acts xxiii. 3, St. Paul calls the high-priest Ananias, a whitened wall, "alluding to the beautiful outside of some walls which are full of rubbish and dirt within†," says *Doddridge*; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the Apostle's prophecy of God's smiting him was fulfilled in his destruction, related by *Josephus*, De Bel. lib. ii. cap. 17. § 6, 9.

Κοριοτρος, ο, δ, (q. κορινή οπτη) from κορινή dust (which from κραιώ or κραιώ to rub off, abrade, from Heb. כֹּמֶץ to eat, consume, as fire), and οπω to excite, raise.

Dust. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23, where comp. 2 Sam. xvi. 13, and see *Harmer's Observations*, vol. iv. p. 202.

Κορῶ, from κορος labour, fatigue.

I. To cease through extreme fatigue, or being spent with labour.

II. To cease, as the wind. So *Herodotus* applies κραιώ to the wind, lib. vii. cap. 191. η αλλως κραιώ αυτος (αυμος namely) ΕΘΕΛΩΝ ΕΚΟΠΙΑΣΕ, or otherwise it ceased of it's own accord." occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, *Jonah* i. 11, 12, for Heb. פָּרַח to be calm, still;—to the waters of the deluge, Gen. viii. 1, for פָּרַח to assuage, and ver. 8, 11, for פָּרַח to be light, alleviated;—to the plague, Num. xvi. 48, 50, for פָּרַח to be restrained;—to the fire of the Lord, Num. xi. 2, for פָּרַח to sink.

Κορῶς, ο, δ, from κορῶμαι, which see under Κορῶ II.

Vehement lamentation, properly such as

† To this day, in the eastern countries, they sometimes build their walls of clay or unburnt bricks, and then plaster them over. And at Ispahan this is said to be done with a plaster of fine white stone. See *Heb.* and *Eng. Lexicon* under כֹּמֶץ I, and *Bp. Lowth's Note* on Isa. xxx. 13.

is accompanied with beating the breast, *planctus*. occ. Acts viii. 2.

*Korē*, ης, ῃ, from *κονῶ* perf. mid. of *κονῶ*.

*A smiting, slaughter*. occ. Heb. vii. 1.

*Korēaw*, ω, from *κονός* labour, fatigue.

I. *To toil, labour even to great fatigue and weariness*. Mat. vi. 28. Luke v. 5. 1 Cor. iv. 12. 2 Tim. ii. 6. It is applied to Ministers of the word, 1 Cor. xv. 10. xvi. 16. Gal. iv. 11, & al.

II. *To be fatigued or spent with labour*. occ. John iv. 6.

III. *To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law*. occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

*KOHOS*, ος, δ. The Lexicons deduce it from *κονῶ* perf. mid. of *κονῶ* to strike; but perhaps it may be better derived immediately from the Heb. כַּף the palm of the hand, with which men labour, according to that of the Apostle, Eph. iv. 28. *KOPIATΩ*, *ἀσπάζομενος τὸ ἀσάβον ΤΑΙΣ ΧΕΡΣΙΝ*, *Let him labour, working that which is good with his hands*. Comp. Gen. xxxi. 42. Ps. ix. 17. cxviii. 2, in Heb.

I. *Labour, travail*. 2 Cor. xi. 23, 27. 1 Thess. ii. 9. iii. 5. Comp. 1 Thess. i. 3. Heb. vi. 10. Rev. xiv. 13.

II. *Trouble, disturbance, uneasiness*. So, *Korō* or *Korōs*, *ἀπεχεῖν*, to give trouble or uneasiness to, to trouble, disturb, negotium facesso; for which the Greek writers generally use the phrase *ἀπαρμύνα* *ἀπεχεῖν*. See *Alberti* on Mat. xxvi. 10, and *Addenda*, p. 505. To the passages he has produced may be added from *Theophrastus*, Eth. Char. cap. 15, ΠΑΡΜΑΤΑ μοι μὴ ΠΑΡΕΧΕ, *Don't trouble me*. *Kypke*, however, *Observ. Sacr.* in Mat. has produced from *Aristotle*, *Probl.* § v. qu. 38, p. 837, Τοῖς γὰρ μῦσιν τὸ πᾶν βάρος ἐμπύπτον ΚΟΠΟΥΣ εἰσθε ΠΑΡΕΧΕΙΝ. For the whole burden lying upon the thighs is apt to produce fatigue. And a little after, "Walking on hard ground ΠΑΡΕΧΟΤΕΙ ΚΟΠΟΥΣ fatigues the muscles and sinews of the legs." See *Duport* on *Theophrast.* as above. Mat. xxvi. 10. Luke xviii. 5, & al.

*Korēia*, ας, ῃ, from *κονός* dung, filth, which perhaps from Heb. כָּסַף to cover,

as denoting what is usually concealed from view,

*Filth, dung, a dunghill, manure*. occ. Luke xiii. 8. xiv. 35.

*KOITΩ*.

I. *To cut off or down*. occ. Mat. xxi. 8. Mark xi. 8. The V. in this sense seems most naturally deducible from the Heb. קָצַף to cut off, or קָצַץ to crop, by transposition.

II. *Korēomai*, Mid. *To strike or beat oneself, particularly one's breasts, with the hands in lamentation, so to lament, wail, plangere*. *Beating the breasts* is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus *Homer*, II. xviii. lin. 30, 31, (comp. lin. 50, 51.)

—Xipoi δὲ ἠσασαί

ἑαυτὰς ὠκνησάμεναι

—With their hands

All beat their breasts.

Which is, as usual, copied by *Virgil*, *Æn.* i. lin. 485,

—Tunsum pectora palmis.

—With their hands

Beating their breasts.

So in *Ovid*,

Plangere nuda meis conabar pectore palmis.

Then with my hands my breasts I strove to beat.

See more to this purpose in *Wetstein* on Luke xviii. 13. In this latter sense, then, the V. may be derived from *κῆ* the palm of the hand. It is used intransitively, Mat. xi. 17. xxiv. 30,—with the preposition *ἐν* following, Rev. i. 7. xviii. 9.—construed with an accusative, Luke viii. 52, where however the prep. *ἐν* or *διὰ* seems understood. Comp. Luke xxiii. 27.

*KOPAZ*, ατος, δ, from *κραῖω* to cry out, according to some; but it rather seems a name formed by an onomatopœia from the croaking of the raven, or cawing of the crow. So *Aristophanes* in *Ran.* expresses the croaking of the frog by *KOAZ*. *A raven, or crow*. occ. Luke xii. 24.

*Kopazōn*, το, from *κρός* a young man, a youth, stripling, which perhaps from the Heb. קָצַץ to move, agitate, by reason of the activity of that age. So the Heb. קָצַץ a young man or woman, is from the V. קָצַץ to move briskly, agitate.

B b 4

*A damsel.*

*A damsel.* Mat. ix. 24. Mark vi. 22, & al. *Koparion*, though condemned as a bad word by the old grammarians, *Phrynichus*, *Thomas*, and *Pollux*, is yet several times used by *Lucian*, and frequently by *Arrian*, *Epictet*, as may be seen in *Wetstein* on Mat. ix. 24. Comp. also *Kypke*.

## KOPBAN. Heb.

*Corban*, δ εἰ δωρον, which is a gift, says St. Mark, i. e. an offering dedicated to God. So *Josephus*, Ant. lib. iv. cap. 4, § 4, explains κορβαν, δωρον δε τετο σημαίνει, this signifies a gift, or offering.\* And in this sense the Heb. נ. קרבן (from קרב to approach, and in Hiph. to offer, present,) is very frequently used in the O. T. and constantly by the LXX, except in one passage rendered δωρον. occ. Mark vii. 11.

## KOPBANAS, α, δ.

*The sacred treasure, or treasure dedicated to God, and destined to sacred uses.* So *Josephus* expressly tells us, the sacred treasure among the Jews was called *Corbonas*, τον ιερον θησαυρον, καλειται δε KOPBΩNAS. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קרבנא or קרבנא, which from the Heb. קרבן. Comp. *Kop-εαν*. occ. Mat. xxvii. 6, where the Syriac version, for *Kopεavan*, has קרבנא בית.

## KOPENNTMI.

*To satiate, satisfy.* Pass. *To be satiated, satisfied*, properly with food. occ. Acts xxvii. 28. 1 Cor. iv. 8.

*Kopenvum*, may be derived either from *κοπος* satiety, abundance, or rather immediately from the Heb. קר the light, the great agent which produces plenty and abundance to the earth and it's inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of a horn (comp. *Kepas*) inverted and pouring out fruits, and that, both on the \* coins of the Romans, and in the descriptions of their Poets. Thus *Horace* Carm. Sæcul. lin. 59, 60,

"Appareteque brata pleno  
Copia cornu.

*Plenty with her full horn appears.\**

And Lib. i. Ode xvii. lin. 14, &c.

"Hic tibi Copia  
Manabit ad plenum lenigno  
Ruris honorum opulenta cornu.

\* See *Addison's* Dialogues on Medals, and *Spence's* Polymetis, p. 146.

Here shalt thou rural blessings know,  
Which from *Plenty's* horn shall flow."

Again, Epist. xii. lin. 28, 29, lib. 1.

"auræ fruges  
Italæ pleno defundit Copia cornu.

*Plenty* pours out her fruits from loaded horn."

Hence we may in some measure account for the LXX having rendered הַפֶּה קר, the name of one of Job's daughters (Job xlii. 14.) by the words Αμαλθαιας κερας. הַפֶּה קר may mean the horn inverted. Αμαλθαιας κερας is the horn of *Amalthæa*, which was the name of the goat feigned to have nursed Jupiter in his infancy. Thus *Callimachus*, Hymn. in Jov. lin. 48, 49.

Συ δ' ὠθησας πινωτα μασθον  
Αἰλος Αμαλθαιας.

Thou drew'st the swelling teat of that fam'd goat,  
Kind *Amalthæa*.

Whose horn was thenceforth said to have "the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called the horn of plenty." (*Boysc's* Pantheon, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אמנת a nurse, with α postfixed after the Phenician manner. See *Bochart*, vol. ii. 630.

KOPOS, s, δ, from the Heb. כר, to which it several times answers in the LXX.

*A Cor*, † "the largest measure of capacity among the Jews, whether for solids or liquids, (1 K. v. 11.) It was the same as the homer, Ezek. xlv. 14;" so equal to ten baths, (Gr. βαται), or to about 75 gallons 5 pints English. occ. Luke xvi. 7,

*Korpeu*, ω, from κοπος order.

I. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. ער to set in order. And *Homer*, Odys. vii. lin. 13. has δεφρον EKOΣMEI prepared supper.

II. *To adorn, garnish:* occ. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. v. Rev. xxi. 2, 19. Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to repair and adorn the

† See Heb. and Eng. Lexicon in כר III.

monuments

monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ τὸν τὰρον (see *Kypke*), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΝΗΜΑ; so *Xenophon*, *Hellen.* lib. 6. cited by *Raphelius* and *Wetstein*, whom see, as also *Elsner* and *Wolffius* on the place. To the passages they have produced I add from *Josephus*, *Ant.* lib. xiv. cap. 11, § 4, that *Phasaël τὰρον ΕΚΟΣΜΕΙ τῷ πατρὶ, adorned a monument for his father.*"

III. To trim, as a lamp. occ. *Mat.* xxv. 7.

Κοσμηκός, ἡ, ὅν, from κόσμος the world.

Worldly, relating to this world. occ. *Tit.*

ii. 12. *Heb.* ix. 1, "a tabernacle made on earth, and of earthly materials." *Clark.*

Κοσμος, ο, ὁ, ἡ, from κόσμος order.

Orderly, decent. occ. 1 *Tim.* ii. 9. iii. 2.

The expressions in 1 *Tim.* ii. 9. are very similar to those of *Epictetus*, *Enchirid.* cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ καὶ ΑΙΔΗΜΟΝΕΣ ἐν ΣΩΦΡΟΣΥΝῃ.

Κοσμοκράτωρ, ὁρος, ὁ, from κόσμος the world, and κρατος power, authority.

A ruler of this world. occ. *Eph.* vi. 12, where it is spoken of evil spirits. *Comp.* *John* xii. 31. xiv. 30.

The Scholiast on *Aristophanes*, cited by *Wetstein*, applies this word to *Sesanchosis*, king of Egypt, as *emperour of the world*: Σααλχωσις ὁ βασιλεὺς τῶν Αἰθιοπῶν, ΚΟΣΜΟΚΡΑΤΩΡ γένωνος—

ΚΟΣΜΟΣ, ο, ὁ, from the *Heb.* כּוֹסֶם to trim, as the hair. *Comp.* the use of the *V.* κοσμεω, *Mat.* xxv. 7.

In the Greek writers it denotes order, regularity, ornament.

I. An adorning, ornament. occ. 1 *Pet.* iii. 3.

II. The world, the whole frame of the material heaven and earth, so called from its admirable regularity and beauty. So *Aristotle*, lib. i. *De Mundo*, defines Κοςμος, σύστημα ἐξ ὕδατος, καὶ γῆς, καὶ τῶν ἐν ταῖς περιεχομένῳ φύσεσιν λεγεται δὲ ἑτέρως ΚΟΣΜΟΣ, ἡ τῶν ὅλων ΤΑΞΙΣ καὶ ΔΙΑΚΟΣΜΗΣΙΣ—a system composed of the heaven and the earth, and of the beings contained in them; otherwise, the order and beautiful arrangement of the

universe is called Κοςμος." And *Phitarch* *De Placit.* *Phil.* lib. ii. cap. i, says that Πυθαγόρας πρῶτος ὠνόμασε τὴν τῶν ὅλων περιοχὴν, ΚΟΣΜΟΝ, ἐκ τῆς ἐν αὐτῷ ΤΑΞΕΩΣ. *Pythagoras* was the first who called the system of the universe κοσμος, from the order observable in it." And in this the Latins imitated the Greeks, as *Pliny* observes, *Nat. Hist.* lib. i. cap. 4. "Quem κοσμον Græci nomine ornamenti appellaverunt, nos a perfectâ absolutâque elegantia, mundum. What the Greeks called κοσμος by a name denoting ornament, we, from it's perfect and complete elegance, denominate mundus." And before him *Cicero* (in *Timæo*, § 10, edit. *Olivet.*) Hunc hac varietate distinctum bene Græci κοσμος, nos lucentem mundum nominavimus. *Mat.* xxiv. 21. (*Comp.* *Gen.* i. 1.) *John* xvii. 5. *Acts* xvii. 24. *Rom.* i. 20. On *Jam.* iii. 6. *comp.* under Όρω 2.

III. The earth. *Mat.* iv. 8. (*Comp.* *Luke* iv. 5.) *Mat.* xiii. 38. *Mark* xiv. 9. *Luke* xii. 30. *Comp.* 2 *Pet.* ii. 5. iii. 6.

IV. The world, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. *John* iii. 16, 17. vi. 33. xii. 47. xiv. 31. *Rom.* iii. 19. It is spoken hyperbolically of a great number of persons, as *le monde* in French, and the world in Eng. *John* xii. 19. *Comp.* *John* vii. 4. xviii. 20.—of the Gentiles, as opposed to the Jews. *Rom.* xi. 12.—of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. *Rom.* iv. 13, where see *Macknight*.

V. The wicked part of the world, which constitutes the larger number of mankind. *John* vii. 7. xv. 18, 19. xvi. 20. xvii. 14. *Rom.* xii. 2. 1 *Cor.* xi. 32. 1 *John* iii. 1, 13. iv. 5. *Comp.* 1 *John* ii. 15. v. 19.

VI. The things of this world, as riches, honours, pleasures, &c. 1 *Cor.* vii. 31. *Gal.* vi. 14. *Comp.* 1 *John* ii. 15, 16.

ΚΟΤΜΙ.

Arise, *Heb.* and *Syr.* קומ, 2 pers. fem. imperat. of the *V.* קומ to arise. occ. *Mark* v. 41.

ΚΟΤΣΤΩΔΙΑ, ας, ἡ. It is plainly the Latin custodia in Greek letters, which from the *N.* custos,—odis, a keeper, a centinel, and this from curo, to take care, and sto

to



to stand, q. d. one who stands upon guard. Further, the V. *curo* seems to be from the N. cor the heart (which from the Greek καρ, see under Καρδια), and sto to stand, from the Greek saw, sw, which see under ἵστυα.

A watch, or guard, of soldiers. Stockius observes, that *Virgil* in like manner uses the Latin *custodia* for the soldiers themselves, *Æn.* ix. lin. 166, 7,

————— *Noctem custodia ducit  
Insomnem ludo.*

The guard in pastime spends the sleepless night.

So *Cæsar*, cited by *Wetstein*, “dispositis in vallo custodiis, having posted guards in the trenches.” occ. *Mat.* xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history\*; and *Josephus*, *Ant. lib.* xx. cap. 4, § 3, and *De Bel. lib.* ii. cap. 12, § 1, informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticos of the temple at the solemn feasts.

Κουρίω, from κωρος light, which from Heb. קור to haste, hurry, or from קור to skip. To lighten, make light or less heavy. occ. *Acts* xxvii. 38. The LXX apply it in like manner to a ship for the Heb. קור to lighten. *Jon.* i. 5. So *Polybius*, cited by *Raphelius* and *Wetstein*, ΕΚΟΤΦΙΣΑΝ τας ναυς.

Κοφινος, σ, δ, so called αὐτοῦ της κωφοῦλος, from it's brightness, or from κοῖω to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for κωφινος, has constantly used קופין, “Cave autem credas, &c. But do not imagine, says *Vossius* (Etymolog. Latin. in *COFFINUS*), that this word is from the Syriac קופין. For, on the contrary, the Syrians took this, like many other words, from the Greeks.”

A wicker basket, † properly of a cer-

\* See *Macknight* and *Campbell* on *Mat.* xxvii. 65.

† “Erāt autem *cophinus* non quivis calathus seu corbis, sed certa cujusdem mensuræ, ut minus rectè facere mihi videantur vulg. lex. cum has duas significationes distinguunt, κωφινος, *cophinus* (imo *cophinus* seu corbis certa mensuræ), item. *menura* genus.” *Duport*, in *Theophrast. Eth. Char.* cap. iv. p. 282, edit. *Needham*.

tain measure or capacity. *Mat.* xix. 20, & al. It seems probable that each of our Lord's Apostles carried his basket with him. The Jews in other countries made great use of these κωφινος, as appears from *Juvenal*, who mentions them as a kind of badge of that people, *Sat.* iii. lin. 14,

*Judais, quorum cophinus fanumque supelles.*  
The Jews equipt with baskets and with hay.

And *Sat.* vi. line 541, he speaks of a fortune-telling Jewess,

————— *Cophino fanoque relicto,*  
Leaving her basket and her hay.

On which passages *Grotius* (on *Mat.* xiv. 20.) observes, that “the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the *Aricinian* wood, at ten miles distance from the city, furnished with their baskets, and with hay to serve them for a bed;” but rather, I think, (according to the late Mr. *Madan*'s learned and sensible Note on *Sat.* iii. line 14, in his *New and Literal Translation* of *Juvenal*, which see)—to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets, as much hay as would serve for a bed to lie on. *Dryden* renders the former line above quoted,

By banish'd Jews, who their whole wealth can lay  
In a small basket, on a wisp of hay.

“In these baskets or little panniers, adds *Grotius*, they used to carry along with them bread.” *Mat.* xvi. 9. *Mark* viii. 19.

ΚΡΑΒΒΑΤΟΣ, σ, δ. The Greek derivations assigned to this word seem very forced: It may more probably be deduced from the Heb. קר to wrap, agreeably to the phrase of covering their feet when they lay down to sleep at noon. See *Jud.* iii. 24. *Comp.* *Ruth* iii. 7. 1 *Sam.* xxiv. 3.

A couch. It denotes a mean kind of bed, such as the ancients used to repose themselves

salves on at noon, grabatus; or perhaps a mattress\*. The Syriac version renders it by ܨܪܝ, Mark ii. 4. Acts v. 15, & al. "The Greek grammarians, says Kypke, reject, as vulgar and inelegant, the word *κραββατος*, which denotes a meaner kind of bed. Phrynichus, for instance, Σκιμψες λαις, αλλά μη κραββατος. Say Σκιμψες, but not κραββατος. Nor can it be denied that greater elegance has been sometimes sought in the word σκιμψες. Thus, according to Sozomen, Hist. Eccles. lib. i. cap. 11. Spyridon severely reprov'd Triphyllius bishop of Ledri on this account: Επιστάσεις Τριφυλλίος διδάξει το πλῆθος, πῶς το ῥήτον ἐκεῖνο παραλείνεις ἐν μέσσοις ἐδείξας, το, ἄρον σε τὸν κραββατον καὶ περιπατεῖς, σκιμψοδα ἀντὶ τοῦ κραββατου, μελαβαλὼν το ὄνομα, εἰπας. Καὶ ὁ Σπυρίδων ἀδανακίησας, εὖ σου, εἶπεν, ἀμεινων τὸν κραββατον εἰρηκόλος, ὅτι ταῖς αὐτῆς λέξεσιν ἐπαισχυνῇ κεχρησθαι. Triphyllius being asked to preach to the people, and having occasion to quote that text, *Take up thy κραββατον and walk*, changed the word *κραββατον* into *σκιμψοδα*. At which Spyridon being provoked, Are you better, says he, than he who said *κραββατον*, that you are ashamed of using his words†? The word *κραββατος* however certainly occurs in approved authors. I shall not repeat the passage in Pollux's Onomast. lib. x. cap. 7, nor that in Arrian, Epictet. lib. iii. cap. 22, [p. 317, 318.] where *κραββατιον* occurs. These have been anticipated by Schwarzius and by Georgi, Hierocrit. p. 127. I add from Arrian, Epictet. lib. i. cap. 24. p. 145. —ὡς τὸν ΚΡΑΒΒΑΤΟΝ ἐν πανδοχείῳ. Ἄν ἐν ὁ πανδοχεὺς ἀποθάνῃ ἀπολωπῇ σε τὰς ΚΡΑΒΒΑΤΟΤΕΣ:—us a bed at an inn. If then the landlord dies, will he leave you the beds? Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark.

ΚΡΑΖΩ, from the Chald. ܕܪܐ to cry aloud, proclaim.

To cry, cry out or aloud, exclaim. See Mat. viii. 29. ix. 27. xiv. 26. Acts vii. 57. Gal. iv. 6. (comp. Rom. viii. 15.) Luke

xix. 40. (comp. Hab. ii. 11.) Jam. v. 4. (comp. Gen. iv. 10.)

Κραιपालη, ης, ἡ, from κρα the head (an abbreviation of *καρηνον*, which see under Κρανιον), and παλλω to agitate.

I. Properly, A head-ache, a shooting pain, or confusion, of head, arising from intemperance in wine or strong liquors. So Hesychius, Κραιपालη, ἡ ἀπο χθιζης μεθης κεφαλαλγια. Κραιपालη denotes the head-ache occasioned by yesterday's drunkenness."

II. Surfeiting, excessive or intemperate drinking or eating. occ. Luke xxi. 34. See Wetstein.

The LXX have used the V. *κραίπαλαω* in the sense of being drunk, for the Heb.

כָּזַח, Isa. xxix. 9; and for the Heb. יִנְתַּח to exult, be agitated, Ps. lxxviii. 65.

Κρανιον, ο, το, from κρανον the head, which from καρηνον the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167. & al. and this, I apprehend, from the Heb. קֶרַן a horn.

A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary*, from the Latin calvaria a skuli. occ. Luke xxiii. 33. Comp. Γολγοθα.

Κρασπεδον, ο, το, so called, q. κρεμασμενον εις πεδον, hanging down to the ground.

A tassel of tuft of the garment which the Jews in general, and our blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.) wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20. The above-cited are all the passages of the N. T. wherein the word occurs.

In the LXX it answers not only to the Heb. כָּנָף the border, extremity, Deut. xxii. 12. Zech. viii. 23, but also to פָּתַח the flower-like tuft which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These flowers were a very proper and striking emblem of the *eradiation or emission of light*;

\* See Heb. and Eng. Lexicon in ܪܡܝ XLV. and

† But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

light\*; and upon them they were commanded to put, Num. xv. 38, a *complicated lace*, כתר, of blue or sky-colour, an emblem of the Spirit, taken from its *azure appearance* at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical language*, that they were to consider themselves as *clothed* with the *Sun* or *Light of Righteousness* (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having put on Christ the *divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should walk as *children of light*, Eph. v. 8, putting on the New Man, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should walk in the spirit, Gal. v. 16, 25, being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to Believers? Comp. Num. xv. 39, 40.

**Κραταιος, a, ov, from κρατος strength.**

*Strong, mighty, powerful.* occ. 1 Pet. v. 6.

**Κραταιωω, ω, from κραταιος.**

*To strengthen, make strong. Κραταιοομαι,μαι, pass. To be strengthened, to be or grow strong.* occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16.

**Κρατω, ω, from κρατος strength.**

I. *To lay strong or fast hold on, to hold fast.* Mat. xxvi. 48. 50. Mark xiv. 44, 46. Acts iii. 11, where Kypke cites from Achilles Tatius, lib. v. p. 309, Ἡ μὲν ἐπεχειρεῖ με ΚΡΑΤΕΙΝ ἐκεῖ κοιμῶνθηςόν μινον. She endeavoured to retain me, to sleep there."

II. *To hold fast, hold, detain.* Acts ii. 24.

III. *To hold fast, maintain, retain.* Mark vii. 3, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. Rev. ii. 13, 14, 15, 25.

IV. *To lay hold on or take.* In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10, and Doddridge there.

V. *To hold, as in the hand.* Rev. ii. 1.

VI. *To obtain.* Acts xxvii. 13. Polybius, as cited by Raphaelius, several times uses κατακρατειν της προθεσεως for obtaining one's purpose; but Wetstein produces the

very phrase. ΕΚΡΑΤΗΣΑΜΕΝ ΤΗΝ ΠΡΟΘΕΣΕΩΣ, from Gaken. Comp. Heb. vi. 18, on which latter text Raphaelius says, that κρατῆσαι τιος means compotem alicujus rei fieri, eā potiri, to become possessed of any thing, to obtain it; and cites Acts xxvii. 13, and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used.

VII. *To hold, restrain.* Luke xxiv. 16, where see Kypke.

VIII. *To retain, not to remit, as sins.* John xx. 23.

**Κρατισος, η, ov.** Superlative of κρατος strong, mighty, powerful (used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.), which from κρατος strength.

*Most strong or powerful.* In the N. T. it is used only as a title of respect or dignity, *most excellent.* occ. Luke i. 3, (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25.

**Κρατος, sos, as, to,** most probably from κρας, ατος, το, a horn, which is also an emblem and symbolical name of strength. See under Κρας.

*Strength, power.* Eph. i. 19, & al.

Εν τω κρατει της ισχυρος, Eph. vi. 10.

The like phrase occurs in the LXX of Isa. xl. 26, for the Heb. כח אמת. Comp. Job xxi. 23. Dan. iv. 30, or 27.

**Κρα κρατος, Acts xix. 20,** According to strength or power, i. e. powerfully, mightily. This phrase is used in the best Greek writers. See Wetstein and Kypke.

**Ποιειν κρατος, Luke i. 51,** To exert strength, to perform a mighty act, or perhaps to gain the victory, as κρατος is often used in the profane writers.

Heb. ii. 14. Τον το κρατος εχοντα τα θανατου, τῷ τῷ το διαβολου, Him who had the power of death, that is, the Devil. For (as saith the Book of Wisdom, ch. ii. 23, 24.) through envy of the Devil came death into the world. Comp. John viii. 44. In Heb. ii. 14, "τον εχοντα is the participle of the imperfect, and is rightly rendered him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning—and a liar and

\* See Heb. and Eng. Lexicon in γλ I. II. V.

- and the father of it, John viii. 44.—It is observable that the power of death ascribed to the Devil is called *κράτος*, and not *ἐξουσία*, because he had no right to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." *MacKnight*. Compare the Rev. William Jones's excellent *Lectures on the Figurative Language of Scripture*, p. 450. In the profane writers, *Τὸ κράτος ἐχειν τίνας*, is often used for having political power or authority over. Thus *Herodotus*, lib. iii. cap. 69. *Τὸ Περσέων Κράτος ἔχοντα*, Having the command of or supreme authority over the Persians." Ib. cap. 142. *Θῆς Σάμου Μακρυδριος—Εἶχε τὸ Κράτος*. *Mæandrius* had the government of Samos." See more instances in *Raphelius* and *Wetstein*.
- Κραυλάω*, from *κραυγή*.  
To cry, cry out. Mat. xii. 19. xv. 22. John xi. 43, & al.
- Κραυγῇ*, γς, ῃ, from *κραυγὰ* perf. mid. of *κραῶ* to cry out.
- I. A cry, or crying out. occ. Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. occ. Heb. v. 7. Rev. xxi. 4.
- II. A clamour. occ. Acts xxiii. 9. Eph. iv. 31.
- Κρεας*, *sarcos*, Ion. *sarcs*, att. *sars*, as it were from *καίω* to cut, says *Mintert*; but it may perhaps be better deduced immediately from the Heb. כרר to cut, which is particularly applied to cutting up meat in a banquet, a sense in which I do not find that the Greek *καίω* is ever applied.
- Flesh, flesh-meat*. It seems properly to denote flesh as used for food, which is its most common sense in the profane writers, particularly *Homer*, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 13.
- Κρεῖσσων*, *ovos*, ὁ, καὶ ῃ, καὶ τὸ κρείσσων, from *κρείω*.
- Better. occ. 1 Cor. vii. 9, 38. Phil. i. 23.
- Κρεῖττων*, *ovos*, ὁ καὶ ῃ, καὶ τὸ κρείττων. An irregular comparative from *κράτος* strong (which see under *Κράτος*), q. *κραιων*.
- I. Stronger, more powerful, superior, or better in strength. Comp. Heb. i. 4. Thus frequently used in the profane writers.
- II. Better, more excellent. 1 Cor. xi. 17. xii. 31, & al.

- III. Better, more profitable. 2 Pet. ii. 21.
- IV. Better, more favourable. Heb. xii. 24. *ΚΡΕΜΑΩ*, *ω*, and *ΚΡΕΜΑΜΑΙ*, Mid. of obsol. *ΚΡΕΜΗΜΙ*. This V. is perhaps compounded of the Heb. כ as *if*, as it were, and ער to elevate, lift up.
- I. To hang, suspend. occ. Mat. xviii. 6. Acts xxviii. 4.
- II. To hang, as upon a cross, to crucify. occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal. iii. 13. Bp. *Pearson* on the Creed, art. iv. observes, that both *Diodorus Siculus* and *Arrian* use *κρεμαῖν* in like manner for crucifying; and so doth *Josephus*, De Bel. lib. vii. cap. 6. § 4. The phrase *κρεμασας ἐπὶ ξύλης* is *hellenistical*, and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. ער על ענף.
- III. *Κρεμασθαι ἐν*—Mat. xxii. 40, signifies either to hang in, i. e. contained in, or to hang, depend, upon. The former interpretation is embraced by *Whitby*, who says the expression "is a metaphor taken from the custom mentioned by *Tertullian*, of hanging up their laws in a public place to be seen of all men; and it imports, that in the precepts here mentioned is *compendiously contained* all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression *κρεμασθαι ἐν* denotes to hang or depend upon, agreeably to the Latin idiom. *Cassander* and *Grotius*, to whom we may add our Eng. Translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar Latin phrase, *pendere in*, from *Cicero's* Oration against *Piso*, § 41, edit. *Olivet*: "An tu mihi—dicere audeas (non) in tabellis paucorum judicum, sed in sententiis omnium civium famam nostram fortunamque pendere? Darest thou object to me, that our fame and fortune depend not on the tablets of a few judges, but on the opinions of all our fellow-citizens?" *Stockius* further observes, that no passages similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: For I cannot apprehend that the phrase *απρασθαι ἐκ* to hang from, which is used by *Plato*, *Plutarch*, and *Iamblichus* (see *Elsner*, *Wolfius*, and *Wetstein*), for depending upon, is parallel to *κρεμασθαι ἐν*. And in *Arrian*, *Epictet*. lib.

lib. ii. cap. 16. p. 215, edit. *Canab.* ΚΡΕΜΑΣΘΑΙ ΕΚ, not—EN, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation.

Κρηυρος, s, ð, q. κρηυαμενος hanging. So *Ovid. Metam.* lib. xiii. lin. 525,

Imminet æquoribus scopulus—

A cliff o'er-hangs the deep.

*A steep place, a precipice hanging over the ground below.* Homer generally uses it for the bank of a river, as *Il.* xxi. lin. 175, 200, 234, 244; which is frequently undermined, and hangs over the water. So the Poet describes the Trojans, when pursued by Achilles, as *hiding themselves under the banks of the river Xanthus*, *Il.* xxi. lin. 26, Πρωσσον υπο ΚΡΗΜΝΟΤΕ. occ. *Mat.* viii. 32. *Mark* v. 13. *Luke* viii. 33.

Κριθη, ης, η.

Barley, so called from κρινω to separate, because the grains of this corn grow separate from each other in the ears. occ. *Rev.* vi. 6.

Κριθιρος, η, or, from κριθη.

Made of barley, barley. occ. *John* vi. 9. 13.

Κριμα, αλος, το, from κρινω to judge.

I. A solemn judgement, judicial trial. *Acts* xxiv. 25. *Heb.* vi. 2.—a judicial sentence. *Rom.* ii. 2, 3. *Comp.* *Rom.* v. 16.

II. A private judgement, or pronouncing a private sentence, or opinion. *Mat.* vii. 2.

III. A being adjudged or sentenced to punishment, condemnation, damnation. *Mat.* xxiii. 14. *Luke* xxiii. 40. xxiv. 20. *Rom.* iii. 8. xiii. 2, & al.

IV. The execution of judgement, punishment. *Mat.* xxiii. 14. *Mark* xii. 40. *Jam.* iii. 1. *1 Cor.* xi. 29, see the three following verses.

V. A judicial or legal contest, a law-suit. occ. *1 Cor.* vi. 7.

VI. Judicial authority, power of judging. *Rev.* xx. 4.

ΚΡΙΝΟΝ, s, το.

A lily, a well-known species of flower. *Mintert* derives it from κρινω separate, because it's leaves are separate or distinct from each other: But how is this circumstance more peculiar to the lily than

to many other kinds of flowers? I would, therefore, rather deduce it immediately from the Heb. קָן, as denoting the light which these flowers reflect in such a strong and lively manner, that even Solomon in all his glory was not arrayed like one of these. So the lily is called in Heb. קָן and קָן, from (ww) it's six leaves, or rather from (ww) it's vivid colour or whiteness\*. occ. *Mat.* vi. 28. *Luke* xii. 27.

ΚΡΙΝΩ, from the Heb. קָן † denoting the light, according to that of the Apostle, *Eph.* v. 13, All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light. *Comp.* *John* iii. 20, 21.

I. To judge, try, in a solemn or judicial manner. Spoken of men, *John* xviii. 31. *Acts* xxiv. 6.—of God, *Acts* xvii. 31. *Rom.* iii. 6.—of Christ, God-man, *2 Tim.* iv. 1. *Compare* *Luke* xix. 22.

II. With an Accusative, To judge, regulate, rule. This seems an hellenistical sense of the V. in which the LXX use it for the Heb. קָן, as in *Gen.* xlix. 16. *Dan.* קָן, קָן shall judge his people as one of the sceptre-bearers of Israel. So in *Mat.* xix. 28. *Luke* xxii. 30, the promise to the Apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. *Comp.* Παλιψυσια.

III. To judge, pass sentence, or give one's opinion in a private manner. *Mat.* vii. 1, 2. *Luke* vi. 37. *John* viii. 15.

IV. To judge, discern, form a mental judgement or opinion. *Luke* xii. 57. *John* vii. 24. *Acts* iv. 19. *1 Cor.* x. 15. xi. 13.

V. To judge, think, esteem. *Acts* xvi. 15. xxvi. 8. *Comp.* *Acts* xiii. 46. *1 Cor.* iv. 5. *Rom.* xiv. 5, in which last text κρινω denotes preferring one to another. (See *Raphelius.*) So in *Xenophon*, *Memor.* *Socrat.* lib. iv. cap. 4. § 16, where *Socrates*, having observed that it was a law among all the States of Greece, that the citizens should swear ομνομεν to

\* See *Heb.* and *Eng.* Lexicon under ww.

† Whence also the Latin cerno to discern, ore; which the learned reader needs not be informed was anciently pronounced kerno. See *Littleton's* and *Ainsworth's* Dictionaries on the letter C.

agree,

*agret*, he adds, "I suppose this is done *ὡς ὅπως τὰς αὐτὰς χοροὺς ΚΡΙΝΩΣΙΝ οἱ πολῖται*, not that the citizens should prefer the same dances, nor that they should commend, *ἐπαινεῶσιν*, the same musicians, nor that they should choose, *αἰρωῦνται*, the same poets," &c. Thus also *Menander*, p. 230, lin. 245, edit. *Cleric*.

Δὺ' ἐσθ' ἂ' ΚΡΙΝΑΙ τὸν γάμιν μάλιστα ἐστὶ,  
ἢ τοι ἀρεστέη εὔφει, ἢ χρεῖστον τροπῆν.

"There are two things of which he who means to marry must choose or prefer (one), either a pleasing countenance, or good morals."

VI. *To judge proper, determine.* Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25, & al. *Κέκρικα*, I have decided, or determined. 1 Cor. v. 3. It implies a *fixt resolution* or *determination*, and is thus used in the profane writers, especially several times by *Arrian*, *Epictet*. II. cap. 15. See *Wetstein*.

VII. *To adjudge to punishment, condemn.* John iii. 17, 18. vii. 51. Acts xiii. 27, & al.

VIII. *To furnish matter or occasion for condemnation, to condemn in this sense.* Rom. ii. 27. Comp. *Κατακρίνω* II.

IX. *Κρίνομαι*, Pass. *To be judged*, i. e. to be brought or called into judgement, to be called in question, in *jus vocari*. Acts xxiii. 6. xxiv. 21. *xxvi. 6.* *Κρίνομαι* is used in the same sense both by *Lysias* and *Demosthenes*. See *Wetstein* on Acts xxiii. 6.

X. *Κρίνομαι*, Mid. and Pass. *To be judged*, i. e. to enter into a judicial contest with, to implead, sue. 1 Cor. vi. 1. With a Dative following. occ. Mat. v. 40;—with the Preposition *μετὰ* with. occ. 1 Cor. vi. 6.

XI. *Κρίνεσθαι* *av*, *To be judged by*. occ. 1 Cor. vi. 2. This phrase is by no means merely *hebraical* or *hellenistical*, but is often used in the Greek writers, as may be seen in *Wetstein*.

*Κρίσις*, *ios*, att. *εως*, *η*, from *κρίσις* 2 pers. perf. pass. of *κρίνω* to judge.

I. *Judgement.* John v. 22, 30. vii. 24. viii. 16. Comp. John xvi. 11. Spoken of the final judgement. Mat. xii. 36, 41, 42, & al. freq.

*Κρίσιν* *δοῦναι*, *To pass judgement or sentence.* John v. 27. Jude ver. 15. This

expression is thus applied in the best Greek writers. See *Raphelius*, *Wetstein* and *Kypke* on Mat. and *Macknight* on Jude.

*Κρίσις βλασφημίας* or *βλασφημίας*, *A reproachful or railing judgement or sentence.* occ. 2 Pet. ii. 11. Jude ver. 9. See *Wolfius* and *Macknight*.

II. *Judgement, justice.* occ. Mat. xxiii. 23. Comp. Mat. xii. 20.

III. *Judgement of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. It also implies the punishment consequent on condemnation. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment.* John iii. 19.

V. *A particular court of justice among the Jews*, consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as it's jurisdiction extended, and punished criminals by strangling or beheading. occ. Mat. v. 21, 22. The learned reader may do well to consult on this subject *Raym. Martin*, *Pugio Fid.* pt. ii. cap. 4, § 4, and *Voisin's* Notes.

*Κρίτηριον*, *ς*, *το*, from *κρίσις* 3 pers. perf. pass. of *κρίνω* to judge.

I. *Judgement, the act or authority of judging or determining.* occ. 1 Cor. vi. 2. So *Lucian*, *Bis. Accusat.* tom. ii. p. 331. *Οὐδὲν ἡγείσας ΚΡΙΤΗΡΙΟΝ ἀληθὲς εἶναι.* He thinks no judgement is true."

II. *A judicial contest or controversy, a lawsuit.* occ. 1 Cor. vi. 4.

III. *A judgement-seat, a tribunal, a court of judicature.* occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. *יָדֹן*, (comp. *Theodotion* in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by *Diodorus Siculus*, and *Polybius*. See *Wetstein*.

*Κρίτης*, *ς*, *δ*, from *κρίνω* to judge. *A judge.* See Mat. v. 25. xii. 27. Luke xviii. 2. Acts x. 42. xiii. 20.

*Κρίτικος*, *η*, *ος*, from *κρίνω* to judge, discern. *Able to discern, a discernor.* occ. Heb. iv. 12.

ΚΡΟΤΩ. *Eustathius* thinks it formed by an *onomatopœia* from the sound; others derive it from *κρας* *a horn*, q. *κραςω* to strike with the horn. I know not whether it

it may not be more probably deduced from the Heb. *קָרַב* to meet.

To knock, as at a door, of which only it is spoken in the N. T. Luke xiii. 25. Acts xii. 13, & al. In this sense it is applied also by the Greek writers, Xenophon, Plato, and others. See Wetstein on Mat. vii. 7.

*Κρυπτός*, η, ον, from *κρυπναι*.

Hidden, secret. See Mat. vi. 4, 6. x. 26. Rom. ii. 29, where comp. Ps. li. 6, or 8. 1 Pet. iii. 4. *Κρυπτή*, ης, ἡ, fem. agreeing with *χωρά* place understood, but used as a N. substantive for a subterranean place or vault, "Crypta, testudo subterranea, locus abditus et cameratus." Hederic's Lexic. edit. Morell, 1766. occ. Luke xi. 33.

*ΚΡΥΠΤΩ*, by transposition, from *כָּפַר* to cover, or from *כָּבַר* to bury, see Mat. xiii. 35, 44. Herodotus uses *γῆ ΚΡΥΠΤΕΙΝ* hiding in the earth, for burying. lib. i. cap. 140.

I. To hide, conceal. Mat. v. 14. Luke xviii. 34. xix. 42. John viii. 59. xix. 38. So Mat. xiii. 44, *ἐκρύψε* concealed, said nothing of it, "concealeth the discovery." Campbell.

II. To lay up, reserve. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, *φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου*, to eat of the hidden manna, or rather, of the manna laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now laid up, reconditus, in heaven (comp. Col. iii. 3, in Greek,) and which was typified by the manna laid up in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see Vitranga and Johnston on Rev.

*Κρυσαλλίζω*, from *κρυσαλλος*.

To shine like crystal. occ. Rev. xxi. 11.

*Κρυσαλλος*, ο, ὁ, from *κρυος* (which from Heb. *קָרַב*) cold, and *σέλλομαι* to concreate.

I. Ice, water concreated by cold. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Ps. cxlviii. 8, in Wisd. xvi. 22, and Eccles. xliii. 20, or 24.

II. Crystal, so called from its resemblance to ice. occ. Rev. iv. 6. xxii. 1.

So the Heb. *קָרַב* signifies both ice and crystal, and *κρυσαλλος* in the LXX an-

swers to that word in the former sense, Job vi. 16, and in the latter, Ezek. i. 22.

*Κρυφή*. It seems properly the dative fem. of *κρυπτος* secret, from *κρυπναι* to hide, and is used adverbially for *ἐν κρυφῇ χωρᾷ* in a secret place.

In secret, in private. occ. Eph. v. 12, where the Apostle probably alludes to the abominable impurities secretly practised by the Heathen in their religious mysteries. See Whitby's and Doddridge's Note, and Leland's Advantage and Necessity of the Christian Revelation, pt. i. ch. 8, and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.

The LXX use *ἐν κρυφῇ* in the same sense, Ps. cxxxix. 15. Isa. xlv. 19. xlviii. 16.

*ΚΤΑΟΜΑΙ*, *κτῶμαι*, perhaps from the Heb. *קָנָה* the infinitive of *קָנָה* to hold, possess, acquire (dropping the *א*), to which the V. *κταομαι* generally answers in the LXX.

I. To acquire, prepare, provide. occ. Mat. x. 9.

II. To acquire by money or a price, to purchase with money. occ. Acts viii. 20. xxii. 28. i. 18, *ἐκλήσασθαι* purchased, i. e. was the occasion of purchasing *ἡ* comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See Wolfius, Doddridge, and Glassius, Phil. Sacr. lib. iii. tract 3. cap. 10.

III. To possess. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where Raphaelius shews, that *ἀνακτασθαι τὰς ψυχὰς* is used by the Greek writers, particularly Polybius, for refreshing or recovering the souls of men spent in fatigue, and thence interprets *ἐκλήσασθαι τὰς ψυχὰς ὁμων* in St. Luke by keep, possess, or keep in possession (as it were) of your souls. But Campbell (whom see) renders the words *ἐν τῇ*, &c. Save yourselves by your perseverance, making them parallel to Mat. x. 22. Kypke concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that *ἐκλήσασθαι* is here equivalent to the fut. *ἐκλήσασθε* ye shall preserve, which is indeed the reading of the Alexandrian and three other MSS, and favoured by the ancient Syriac and Vulgate versions. To shew that the phrase *ἐκλήσασθαι τὰς ψυχὰς* is not an hebraism, Kypke cites from *Λυσίας*, ΤΑΣ ΨΥΧΑΣ

ΦΥΛΑΣ ἀλλήλων ΚΕΚΤΗΘΕΑΙ to preserve the lives of others."

Κτήμα, αλος, το, from κτήμας or κτήματα perf. of κλάμας.

I. A possession. occ. Mat. xix. 22. Mark x. 22.

II. Particularly, An immoveable possession, an estate in land. occ. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22.

Κτήνος, σος, σς, το, from κλάμας to possess, just as the Heb. קָטָן, to which κτήνος generally answers in the LXX, is used for cattle, from the V. קָטָן to possess.

I. A beast of burden. occ. Luke x. 34. Acts xxiii. 24.

II. Κτήνα, η, τα, Cattle, beasts for slaughter. occ. 1 Cor. xv. 39. Rev. xviii. 13.

Κτήτωρ, ορος, ο, from κτήμαι 3d pers. perf. of κλάμας.

A possessor. occ. Acts iv. 34.

ΚΤΙΖΩ, either from κλαω—μαι to possess, or immediately from the Heb. קָטָן the infin. of קָטָן to possess, acquire, get, (dropping the י) to which verb κτιζω answers in the LXX of Gen. xiv. 19, 22. Prov. viii. 22. Jer. xxxii. 15.

In Homer it signifies to found a city or habitable place (see II. xx. lin. 216. Odyss. xi. lin. 262.); but in the N. T.

I. To create, produce from nothing. Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely hellenistical sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the \*Heathen Greeks had any notion of creation, properly so called, so had they no word to express it.

\* "There was among the Heathen Natural Philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but they all agreed in this, that the matter of the world was unproduced: They never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr. Ellis's excellent Enquiry, Whence cometh Wisdom, &c.? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13, p. 278, &c. vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 364.

II. To form out of pre-existent matter. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2, in the Heb.

III. To make, compose. Eph. ii. 15.

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κτίσις, ιος, att. σως, η, from κτιζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15.

II. Formation, structure. occ. Heb. ix. 11.

III. A creature. Heb. iv. 13.

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22, where see Macknight.

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. Κτιζω IV.

VI. Ανθρωπότητα κτίσις, 1 Pet. ii. 13, is in our Translation rendered ordinance of man, so Martin's French établissement humain, and is supposed to refer only to the magistrates immediately afterwards mentioned †, and to their being invested with political power, which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. But perhaps σωτηριαν κτίσις in 1 Pet. ii. 13, might be more justly translated, to every human creature, as σωτηριαν τη κτίσι, without ανθρωπότητα, signifies Mark xvi. 15. Col. i. 23. comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by לכלה בני אדם to all the sons of men. And on this interpretation the sense of St. Peter's injunction will be, Submit yourselves to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governours, to whom he particularly inforces obedience, because the Jewish converts to Christianity were by the Heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were some-

† Just as the Romans say creare consulem, to create a consul; creare regem, to create a king. Phædrus, lib. i. fab. 30. Livy, lib. i. cap. 35.



times really, inclined to rebellious principles. At ver. 18, he enjoins the submission of servants to their masters, and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13.

**Κτίσμα**, *ατος, το*, from *κτίζω* perf. pass. of *κλίζω*.

*A creature.* occ. 1 Tim. iv. 4. Jam. i. 18. Rev. v. 13. viii. 9.

**Κτιστής**, *ς, δ*, from *κλίζω*.

*A creator.* occ. 1 Pet. iv. 19.

**Κυβία**, *ας, ή*, from *κυβευω*, to play at dice, so to cheat, deceive, (thus Arrian, Epictet. ii. 19. Τις—*τας* αλλες KT BETETE; why do ye cheat others?") from *κυβος* a cube or die, which Eustathius derives from *κυβω* to bend or tend downwards, as dice are usually cast; but perhaps it may be better deduced from the Heb. כָּבַח *to mark with a hole or dent*, the *י* being dropt, as usual.

I. *A playing at dice*, so used by Athenæus in Wetstein on Eph. iv. 14.

II. *Slight, cheating, artifice, or dexterity*, such as is frequently employed by gamblers with dice. So Theodoret on the place. *Κυβίαν την πανουργίαν καλεῖ, Παισίζεται δε απο τῆ κυβειν το ονομα. Ἰδιον δε των κυβευόντων το τῆδε κακίαισε μεταφερειν τας ψυχας, και πανουργως τωλο ποιεῖν.* The Apostle calls *craft* *κυβία*, which is a N. formed from *κυβευω* to play at dice: Now gamesters of this sort use to move the dice to and fro, and to do this *craftily*." occ. Eph. iv. 14, where see Elener and Wetstein.

**Κυβερνήσις**, *ιος, att.* *εως, ή*, from *κυβερναω* to govern, which from Heb. בָּרַר *to be strong*; whence as נָסַר *a master*, מְרִיבָה *a mistress*; whence also the Latin *guberno*, &c. French *gouverner*, and Eng. *govern*, &c.

*Government, direction.* occ. 1 Cor. xii. 28; where Theophylact explains *κυβερνήσεις* by *το κυβερναν, ητοι οικονομειν τα των αδελφων, governing, or managing the affairs of the brethren.*"

**Κυβερνήτης**, *ς, δ*, from *κυβερναω*, which see under *Κυβερνήσις*,

*The steersman, pilot, or master of a ship.*

"\* *Κυβερνήτης* the master or pilot had the care of the ship, and government of the seamen therein, and sate at the stern to steer; all things were managed according to his direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called *κυβερνήτικη τέχνη*."

Τίς γὰρ ἐστὶν ἐν τῇ κυρίῳ; ΟΚΤΒΕΡΝΗΤΗΣ. Who is master in the ship? The pilot." Says Arrian, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17.

This word is often used in the profane writers (see Wetstein on Acts), and in like manner the V. *κυβερναω*, and the Latin *guberno* and *gubernator*, usually refer to the managing or steering of a ship.

**Κυκλοθεν**, Adv. from *κυκλος* a circle, with the syllabic adjection *θεν* denoting from or at a place.

*Around.* It is joined with a Genitive. occ. Rev. iv. 3, 4. v. 11.—used absolutely. occ. Rev. iv. 8.

**ΚΥΚΛΟΣ**, *ς, δ*, from the Heb. לָבַל *something turning round, a wheel*, *י* being softened into *κ* (as in *κυλω* from *לָבַל*), and the former *י* dropt.

*A circle.* In the N. T. it is used only in the Dative case, adverbially, *κυκλω*, for *εν κυκλω*, round, round about, around, Mark iii. 34. vi. 6, & al. *Της ΚΥΚΛΩι αγρως*, Mark vi. 36. So Xenophon, *τας ΚΥΚΛΩι χωρας*; and Plutarch, *τας ΚΥΚΛΩι πολεις*. See more in Wetstein. *ΚΥΚΛΩι τῶ θρονῳ*, round about the throne, Rev. iv. 6. So Wetstein on Rev. v. 11. cites from Xenophon, *ΚΥΚΛΩι τῶ στρατοπεδῳ round about the camp.*"

**Κυκλω**, *ω*, from *κυκλος*.

*To encircle, surround.* occ. Luke xxi. 20. John x. 24. Acts xiv. 20. Heb. xi. 30. Rev. xx. 9.

**Κυλισμα**, *ατος, το*, from *κυλισμαι* perf. pass. of *κυλιω*.

*A rolling, wallowing.* occ. 2 Pet. ii. 22, where Kypke cites from Arrian, Epictet. lib. iv. cap. 11. p. 423. *Απελθῃς, και κοιρω διαλεγῃς, εν ΕΝ ΒΟΡΒΟΡΩι μη ΚΤΑΙΗΤΑΙ.* Go, and argue with a hog not to roll in the mire."

**ΚΤΑΙΩ**, from the Heb. לָבַל *to roll*, to

\* Potter's Antiquities of Greece, vol. ii. b. 2. ch. 19.

which

which this verb, when used in the LXX, generally answers.

To roll. Κυλισμαι, Pass. or Mid. To roll, wallow. occ. Mark ix. 20.

ΚΥΛΛΟΣ, η, ον, probably from the Heb. כָּרַךְ *crooked, distorted*.

Having any, or even all, the limbs crooked, distorted, luxated, contracted. Thus Kypke on Mat. at large explains the word on the authority of Hippocrates, who even applies it to a short or distorted ear. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43.

ΚΥΜΑ, αλος, το, from the Heb. קוּם *to arise*; so the Eng. a surge is from the Latin surgo *to arise*.

A wave, a billow. See Mat. viii. 24. Jude ver. 13.

Κυμβαλον, ο, το, from κυμωος *hollow*, which from κυκυμαι perf. pass. of κυκλω *to bend*. A cymbal, a concavo convex plate of brass or other metal, the concave side of which being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1, where see *Laske, Doddridge, Wetstein, and Macknight*.

The LXX use this word frequently for the Heb. מַלְחִיחַ, and more rarely for צִלְצִיל.

ΚΥΜΙΝΟΝ, ο, το.

Cumin, a kind of herb. It is plainly derived from the Heb. name כִּמְון, which is from the V. כָּסַם *to be hot*, on account of the warm qualities of this plant. occ. Mat. xxiii. 23.

Κυναριον, ο, το, a diminutive from κυων, κυνος, a dog.

A cur, a whelp, catellus. It is a term of greater contempt than κυων, and is thus applied by Arrian, Epictet. lib. ii. cap. 22.

ΚΤΝΑΡΙΑ υδατος ειδες σαινονια κ. τ. λ.; Did you never see curs wagging their tails, &c.?" Our blessed Lord, speaking as a Jew, applies this name to the Hea-then, who might but too justly be so called on account of their many impurities and abominations. Comp. Κυων II. and see *Wetstein* on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28.

ΚΤΙΠΩ, from the Heb. כָּךְ *to bend*.

To bend, stoop down. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Ethic. Char. cap. 24. ΚΑΤΩ ΚΕΚΤΦΩΣ, *Stooping downwards, or holding down his head*, and *Lucian Amores*, tom. i. p. 1060.

Κυρια, ας, η, from κυριος a lord.

A lady. occ. 2 John ver. 1, 5.

Κυριακος, η, ον, from κυριος.

Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.)

Rev. i. 10. So Ignatius uses κυριακην for the Lord's day, Ad Magnes, § 9; and this is the usual name of Sunday with the subsequent Greek Fathers. The Saxon cyrc, Scottish kirk, and our Eng. church, are from the same Greek word κυριακη, q. d. the Lord's house.

Κυριςω, from κυριος a lord, master.

To have or exercise rule or authority over, to rule over, q. d. to lord it over. Luke xxii. 25. Rom. vi. 9, & al.

ΚΤΡΙΟΣ, ο, δ. Plutarch informs us, that

Κυρος, the name of Cyrus, who in the O. T. (Isa. xlv. 28. xlv. 1.) is called כְּוֹש, did in Persic signify the Sun\*. This name then seems an evident corruption of the Heb. שֶׁשׁ the Sun, i. e. the solar orb or fire: and as the Sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of † מֶלֶךְ the King, and † בַּעַל the Ruler, Lord, so from the same word שֶׁשׁ may, I think, be deduced the Greek κυρος authority, κυριος lord, and even the verb κυρω to exist; for it was a heathen tenet, that the Sun was Self-existent. Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3. calls him Αὐτοφυῆς Self-born.

I. It imports property or possession, and is spoken of men.

A lord, master, in respect of a servant or slave. Eph. vi. 5, 9. Col. iii. 22, & al.

A master, or owner of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33, & c.

Applied by a wife to her husband, 1 Pet. iii. 6; where see *Campbell's Prelim. Dissertat.* p. 304, & c.

It is also a title of the Roman Emperour,

\* Speaking of the name Κυρος or Cyrus, he observes, απο το ηλιου γινισθαι φασι' ΚΤΡΩΝ γαρ καλειν Περσαι τον ἩΛΙΟΝ. They say it is taken from the Sun; for the Persians called the Sun, Kuros." Plutarch in Artaxerx. tom. i. p. 1012, A. So, long before him, Ctesias in Persic. Excerpt. cap. 48. Τὸ ἑλίου το σωμα αὐτου απο του ἩΛΙΟΥ ΚΤΡΩΝ. See *Vitringa Observat. Sacra*. lib. i. cap. 8. § 14.

† See Heb. and Eng. Lexicon under מֶלֶךְ II. and בַּעַל III.



πειν, ἀπεχεσθαι βρωμάτων, forbidding to *eat*, (commanding) to *abstain from meats*; where a word *contrary* in sense to *κωλυόντων* is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 3. Luke v. 39, where see *Kypke*. Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of *Horace*, quique *every one* is to be supplied in the third line, instead of *nemo no one* in the first. So *Cicero De Fin. lib. ii. cap. 8.* "Recte ergo is negat unquam bene cœdūse Gallonium; recte miserum. Therefore he (*Lælius*) justly *denies* that *Galloni* use ever supped well; and justly (*affirms*) that he was miserable." And *Grotius* cites from *Phædrus*, lib. iv. fab. 17, lin. 31, a phraseology very similar to that in 1 Tim. iv. 3, "Non veto dimitti, verum cruciari fame. I do not *forbid* them to be dismissed, but (*I command* them) to be tortured with hunger." Compare *Terence*, *Andria*, act. iii. scen. 5, lin. ult.

"Namque hocce tempus præcavere mihi me, haud te ulcisci sinit.

For the time (*obliges*) me to take care of myself, and does not *suffer* me to punish thee." See *Madame Dacier's* Note. See more in *Pole Synopa*, where *Beza's* citation from *Homer*, Il. xii. lin. 267, 268, has a near relation to the present purpose;

ἄλλον μὲν λυχαίνει, ἄλλον ἑταίροις ἐπιστίζει  
ΝΕΙΚΟΝ.—

"One they *encouraged* (for some such word as *ἄρουν*, *ἐκάλουν*, or the like, says the learned *Damm*, is to be understood) with kind, another they *reproved* with harsh words." I add, that in the polished *Dionysius Halicarn.* we have an ellipsis resembling that of *Horace* above referred to. Μηδὲς ὑπολαμβάνειν με αἰνέειν, οἷ κ. τ. λ.—δὲ—αἰνέσας μαθεῖται. Let no one suppose me ignorant that &c.—but let him hear and learn." De *Structura Orationis*, sect. xxvi. p. 246, edit. *Upton*. I conclude with an example from *Plato Apol. Socrat.* § 18. edit. *Forster*, Νον εν, ω Ανδρες Αθηναιοι, ΠΟΛΛΟΤ ΔΕΩ σγος ὑπερ ἑμῶν ἀπολογεῖσθαι—ἀλλ' ὑπερ ὅμων—Now there-

fore, O Athenians, *I am far from apologizing* on my account, but (*I apologize*) for your sakes—"

ΚΩΜΗ, ης, ῆ, from the Heb. כּוּמָה to arise. A town, a village. Mat. ix. 35. x. 11, & al. freq.

Κωμοποις, ιος, att. εως, ῆ, from κωμη a village, and ποις a city.

A town. It seems properly to denote a larger kind of town, superiour to κωμη a village, though inferiour to πολις a city. occ. Mark i. 38, where see *Josephus* De Bel. lib. iii. cap. 3. § 2. cited by *Kypke*.

ΚΩΜΟΣ, ο, ὁ.

*Comus*, The God of Feasting and Reveling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כּוּמֹש Chemosh, the abomination of the *Moabites* and *Amorites*. See, inter al. Num. xxi. 29. Jud. xi. 19, 24, and Heb. and Eng. Lexicon under כּוּמֹש.

*Jerome* on Isa. xv. 4, tells us, that in *Nabu* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phegor*. But however this may be, there can be little doubt, but that part of the religious services performed to *Chemosh*, as to *Baal-Peor*, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kinds.

II. *Revelling, lascivious feasting with songs and music*. In this sense also the word is frequently used by the profane writers. According to *Heyschius*, Κωμοι are ἀσολγη αἰμαλα καὶ πορνικα, συμποσια καὶ ὠδαι, lascivious and obscene ballads, drunken songs; or as *Theophylact*, τα των μεθυόντων μεθ' ὕψρεων αἰμαλα, the abusive songs of drunkards; and *Zonaras* explains the verb κωμαζειν by το μελα αυλων και κιθαραι, και ὠδων, τον οινον πινειν, drinking wine with the music of flutes and of the harp, and with songs. See more in *Suicer Thesaur.* under Κωμος, and in *Wolfius* and *Wetstein* on Rom. xiii. 13. occ. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.

In *Wisd.* xiv. 23, the idolaters are described as ἑμμανεις ΚΩΜΟΤΕ ἀγωνιαι, making mad revellings; and 2 Mac. vi. 4, informs us, that during the persecution of *Antiochus*, the Temple was filled

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ασωστιας

αἰσῳιας καὶ ΚΩΜΩΝ with riot and revellings. See *Arnald* on *Wisd.*

From the oriental כמס, or immediately from the Greek V. κωμαζειν to revel, is derived the Latin *comessor* or *comissor*, &c. of the same import.

ΚΩΝΩΨ, ωρος, δ, η.

A gnat, a species of insect. occ. *Mat. xxiii. 24.* *Bochart* shews (vol. iii. 564.) from *Aristotle*, *Plutarch*, &c. that by κωνωψ is properly meant a kind of insect that is bred in the lees of wine, and that ever after lives on acids, avoiding sweets. *Mintert* derives the word from \* κωρος a cone, and ωψ the face, on account of it's sharp or conical snout. Some perhaps may rather choose to deduce it from the Heb. כנף a wing, or from כן a kind of insect, and fly to fly, q. d. a winged or flying insect.

ΚΩΦΟΣ, η, ον, perhaps from the Heb. קפף

\* Which from the Heb. כנס to collect, for a cone is gradually contracted or collected, as it were, to a point.

† See *Exod. viii. 16, 17, 18. Ps. cv. 31*, and *Heb. and Eng. Lexicon* under כן VII.

to shut, to shut up, or from כסף to cover, overlay; for deafness often arises from obstructions.

I. Properly, Deaf, deprived of the sense of hearing. *Mat. xi. 5. Mark vii. 37. Luke vii. 22.* And because they who are naturally deaf are also dumb, (see *Mark vii. 32.*) Hence

II. Dumb, unable to speak. *Mat. ix. 32, 33. xii. 22. xv. 31. Luke xi. 14.*

The word seems to denote both deaf and dumb, *Luke i. 23*; and it is plain from ver. 62, that *Zacharias* had lost his hearing as well as his speech. See *Wolfius* and *Doddridge*.

III. Making dumb, occasioning dumbness. occ. *Mark ix. 25. Luke xi. 14. Comp. Mark ix. 17.* Many adjectives, both in Greek and Latin, are applied likewise in a transitive sense. So in *Homer*, *Il. iii. lin. 246*, Οἶνον ΕΤΦΡΟΝΑ, cheerful, is used instead of cheering, wine; in *Virgil*, *Georg. ii. lin. 127*, felicitis mali means the happy-making apple; and in *Juvenal*, *Sat. xiii. lin. 27*, divitis Nili is the enriching Nile.

## Λ.

### Α Α

Λ, Lambda. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, α denotes ten, and λ twenty, so the small λ denotes the third decad or thirty. In the old Cadmean alphabet it corresponded to the Hebrew or Phenician Lamed in name, order, and power; but it is not easy to say, whether its form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

ΑΑ.

A particle used in composition, and denoting intensesness, very much, exceed-

### Α Α Γ

ingly, or the like; so it may not improbably be derived from the Heb. למ to join, add.

Λαγγανω, from the obsol. λαγω the same, which from the Heb. קבל to take, receive.

I. To obtain. occ. *Acts i. 17. 2 Pet. i. 1.* Thus it is used not only by the LXX, *1 Sam. xiv. 47*, for the Heb. לבר to take; but likewise by *Homer*, *Odyss. xx. lin. 282*, Ιστην. (μοιραν namely) ὡς αὐλοῖς ἀσπερ ΕΛΑΓΓΑΝΟΝ, a part of the banquet equal to what they themselves had gotten. On this occasion we can hardly suppose there was any drawing of lots.

II. To obtain by lot. occ. *Luke i. 9.* The Jewish

Jewish writers inform us in the *Mishna*, that the various offices of the several Priests and Levites in the daily service were determined by *lot*. See *Pole Synops.* and *Wetstein* on the text.

III. To cast lots. occ. John xix. 24.

*Λαβρα*, Adv. from *λαβω*, Doric *λαθω*, to lie hid. See under *Λανθανω*.

*Privately*, secretly. occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37.

In Mat. i. 19. *Wetstein*, whom see, explains *λαβρα* by *without acquainting the witnesses of his divorce from Mary, with the reason of it, namely her supposed adultery*.

In John xi. 28. *Markland*, in *Bowyer*, joins *λαβρα* with *επισσα*, that is, *whispering her*. So *Nonnus*.

*Λαίλαψ*, *αρος*, *η*. The most probable derivation seems to be from *λα* or *λιαν* very much, and *λαπλω* to lick or *LAP* up, as wolves do water in drinking (see *Homer*, II. xvi. lin. 161.); for a whirlwind violently licks up, as it were, the dust and all light bodies in it's way. *Λαπλω* may not improbably be derived from Heb. *לָבַב* to librate, move to and fro, or from *לָבַב* to turn aside.

A whirlwind, a hurricane, a violent storm. *Aristotle* De Mundo, cap. 4, explains the word by *πνευμα βίαιον και εις άνω κατωθεν ανω*, a violent whirlwind moving from beneath upwards; *He-sychius* by *ανεμος συσροφη μελα υετος*, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by *Homer* and *Lucian*. See *Wetstein* and *Kypke* on Mark.

*ΛΑΚΕΩ*, or *ΛΗΚΕΩ*. *Mintert* says it is related to Chald. *לָכַח* to be struck, broken; but I cannot find, that the Chald. V. is used in this latter sense. *Λακσω* seems to be a word formed from the sound, like *clack*, *crash*, &c. in Eng.

I. *Homer* applies it to the crashing of bones when struck with a battle-axe, II. xiii. lin. 616, *ΛΑΚΕ δ' οσσα*, the bones crashed;—to the sound of a shield when struck through with a spear, II. xx. lin. 277,—*ΛΑΚΕ δ' ασπις υν' αυτης*.

II. To break or burst with noise. occ. Acts i. 18, where see *Wetstein*.

*Λαλιζω*, from the Adv. *λαξ* with the heel, calce, which *Eustathius* deduces from *λαξω*, the 1st fut. of *λχω* to leave off; as

being the extremity of the leg; but it may perhaps be better derived from the Heb. *לָךְ* to go, walk; whence also the Latin *calco* to tread, and *calx* the heel. To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under *Κεῖρον* I.

The simple V. occurs not in the LXX, but the compound *απολαλιζω* is used in that version for the Heb. *עָבַד* to kick up, Deut. xxxii. 15.

*ΛΑΛΕΩ*, *ω*, from the Heb. *לָלַח* to cry out, yell, howl. *Mintert* observes, "that in the profane writers *λαλειν* and *λαλειν* differ; *λαλειν* signifying to speak with premeditation and prudence, but *λαλειν* to speak imprudently and without consideration; whence *λαλειν αριστος*, *λαλειν αδυνατωτατος*, is applied to him who lets his tongue run, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the \* sacred writers." It may, nevertheless, serve to confirm the derivation of *λαλεω* above given. "This verb, adds *Mintert*, is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed."

I. To speak, used transitively, Mat. ix. 18. x. 19, & al. freq.—intransitively, Mat. ix. 33. xii. 34. Mark i. 34, & al. freq. It is applied to God, John ix. 29. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.

In Heb. xi. 4, the *Alexandrian* and eleven later MSS read *λαλει*, which reading is followed by the *Vulg.* and both the *Syriac* versions, and received into the text by *Griesbach*.

II. To speak in answer. John xix. 10.

III. To tell, command. Acts ix. 6. x. 6; but observe that in this last verse all the words from *ερος* to *ποιειν*, inclusive, are omitted in four ancient and very many later MSS, in both the *Syriac* versions, and in the *Complutensian* edition; and they are accordingly rejected as spurious by *Wetstein* and *Griesbach*; and *Michælis*, *Introduct.* to N. T. v. ii. p. 271, edit. *Marsh*, says they are "nothing more than a Greek translation, which *Erasmus* himself made from the Latin; and this interpolation, though not found in a single Greek MS, has been transferred to our modern editions."

\* Comp. however, *Λαλια* II.

C c 4

IV. To

IV. *To speak, preach, publish.* Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2, & al. Comp. Mat. xxvi. 13. Heb. ix. 19.

V. *To tell, announce, report.* Luke ii. 17, 18. *Λαλία*, ας, ῆς, from *λαλέω*.

I. *Speech.* occ. John viii. 43.

II. *Talk, prate, prattle.* occ. John iv. 42. where it seems to imply contempt. Comp. Eccclus. xxxii. 4, or 6.

III. *Speech, manner of speech, dialect.* occ. Mat. xxvi. 73. Mark xiv. 70.

ΛΑΜΑ, Heb.

*For what? why?* Heb. *מַדּוּל*, which from *ל* *for*, and *מַדּוּל* *what?* occ. Mat. xxvii. 46.

*Λαμβάνω*, from the obsolete *ληβω* (which see), as *μαθάνω* from *μαθω*, *λαίχανω* from *ληχω*, *λανθάνω* from *ληθω*, *λυμπάνω* from *λυσσω*.

*To take*, in whatever manner.

I. *To take*, as into the hand. Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al.

II. *To receive.* Mat. x. 8. xix. 29. xx. 7.

III. *To receive, collect, take*, as tribute. Mat. xvii. 24, 25.

IV. *To take, or receive money*, in the sense of *making gain*. 2 Cor. xi. 20, *Εἰ τις λαμβάνει, ἀπ' ὁμῶν* namely, *if a man make gain of you*. Thus it is interpreted by the learned *Elsner*. Out of the instances produced by him and *Wetstein* of the like use of *λαμβάνω* by the profane writers, I shall only cite from *Aristophanes*, *Equit.* lin. 863. *Καὶ σὺ ΛΑΜΒΑΝΕΙΣ ἡν τὴν πόλιν παρατήης*. So you *make a gain* when you disturb the city;" and from *Xenophon*, *Cyropæd.* II. τὸ ΛΑΒΕΙΝ ἐνικὲ καὶ κερδάναι ποιεῖσιν, they do it for the sake of *receiving money* and *gaining*." *Wolfius*, however, after mentioning this interpretation, rather prefers another, which explains *λαμβάνειν* by *getting a person into one's power*, and *making him subservient to oneself*. This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers.

V. *To take*, as a woman, in marriage. Mark xii. 19, 20, 21, 22. Thus applied also by *Polybius* cited in *Raphelius*, and by *Xenophon* in *Wetstein*.

VI. *To take upon oneself*, *suscipere*. Phil. ii. 7.

VII. *To take, receive*, as an office. Acts

i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5.

VIII. *To receive, admit*, as a person into one's house. 2 John ver. 10. Comp. John xix. 27.

IX. *To receive, entertain, embrace.* Mat. xiii. 20. Mark iv. 16. John i. 12. xii. 48. xiii. 20.

X. *To take*, i. e. *procure* and *carry*, *assume*. See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3.

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. 1 Cor. ix. 24, 25, & al. *Λαβεῖν διαδοχῶν*, *To receive, or have for a successor, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. Rev. vi. 4.

XIV. *To seize*, as fear, astonishment. Luke x. 26. vii. 16. It is applied in like manner by the Greek writers. See *Wetstein*.

XV. *To catch, take in*, as we say, implying deceit, 2 Cor. xii. 16. So *Wolfius* and *Wetstein* (whom see) cite from *Sophocles* in *Philoctet.* lin. 100, *ΔΟΛΩ ΦΙΛΟΚΛΗΤΗΝ ΛΑΒΕΙΝ*, *to catch Philoctetes by an artifice or guile*." So *Virgil*, *Æn.* ii. lin. 196, *capti dolis*.

XVI. *To take, assume.* John iii. 27. Heb. v. 4. Rev. xi. 17, where see *Vitrina*.

XVII. *To be desirous of receiving, to need, or be ambitious of.* See John v. 34, 41, 44.

XVIII. *Λαβεῖν ἀρχήν*, *To take a beginning, to begin.* Heb. ii. 3. This phrase is used in the same sense by *Polybius*, *Ælian*, and others of the Greek writers, as may be seen in *Raphelius* and *Wetstein*.

XIX. *Λαμβάνειν πρὸς ἑαυτόν*, *To accept the person*, i. e. *to respect one man more than another out of regard to some external circumstances.* occ. Luke xx. 21. Gal. ii. 6. This is an *hellenistical* phrase used by the LXX for the Heb. *כִּי יִשְׁמַח בְּפָנָיו* in two senses; 1st, *To accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2dly, *To accept it with undue or partial favour*, as in the N. T. Lev. xix. 15. Ps. lxxxii. 2. Mal. ii. 9. So Eccclus. xxxiv. 19. xlii. 1. Comp. *Θαυμάζω* II.

ΛΑΜΜΑ, Heb. The same as ΛΑΜΑ, which see. occ. Mark xv. 35, where see *Wetstein*.

ΔΑΜΙΑΣ,

**ΛΑΜΠΑΣ**, *αδος*, ἡ, from the Heb. **נֶר**, for which the LXX have constantly used this word. *Mis* is inserted, as usual, before *ω* and *β*, not only in the Greek derivatives, *λαμπας*, *λαμπω*, *λαμπατω*, but also in the Chald. **ܢܪܐ** and Syriac **ܢܪܐܐ** a lamp. **נֶר** in *Jonathan Ben Uzziel's* Targum on Exod. xx. 2, 3, is used like the Heb. **נֶר** in Gen. xv. 17. Exod. xx. 18. And observe, that though *γ* or *δ* is dropped in the nom. sing. of the Greek *λαμπας*, it appears in the oblique cases, *λαμπαδος*, *λαμπαδι*, *λαμπαδα*, &c. In general it denotes something burning and shining brightly.

I. A torch. Rev. viii. 10. So the Romans sometimes called a *cumet*, fax a torch, or fax caelestis a heavenly torch. See *Daubuz*. Comp. John xviii. 3, and *Φανος*.

II. A lamp. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See *Harmer's* Observations, vol. iv. p. 430, 1. On Mat. xxv. 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couples home with torches or lamps. Thus *Homer*, II. xviii. lin. 491, &c.

—Εἰ τι μὴ ἦν γαμοῖς ἴσαν, ἡλυσίμην τι  
Νυμφὰς δ' ἔκ Σαλαμῶν, δαΐδον ὑπολαμπόμεντων,  
ἤγχιον δ' ἀπὸ αἴου, πόδας δ' ὕμνους ὀρώρει.

Here sacred pomps and genial feast delight,  
And solemn dance, and hymeneal rite;  
Along the street the new-made brides are led,  
With torches flaming, to the nuptial bed.

POPE.

So the Messenger in *Euripides'* *Helena*, lin. 728, &c. says to *Helen*, that he remembers the lamps or torches he carried before her and *Menelaus* at their wedding.

Νῦν ἀναμνησάμενοι σὺν τῇ ὕμνῳ παλιν,  
καὶ ΛΑΜΠΑΔΩΝ μεμνημένῳ, ὡς τιτάρουρος  
Ἰταῖος προχάων παρῆλθον· σὺ δ' ἐν ἑσπέρῳ  
σὺν τῷδε Νυμφῇ δαμῖ· ἡλικίᾳ αἰδῶσι.

Now do I recollect your bridal-day,  
The lamps I well remember, which I bore  
Before the nuptial car, in which with him  
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends: The trumpets and drums go before them, and they are lighted by a mul-

titude of *massals*, which are a kind of flambeaus.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those *massals* already mentioned are kept ready for their arrival, besides those that accompany them, and go before the *palanquin* \*."

This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands' houses in the evening by the light of torches, is too well known to be insisted on. See *Kennet's* Roman Antiquities, pt. ii. book 5. ch. 9. and the passages cited by *Wetstein* on Mat. xxv. 1.

**Λαμπρος**, *α*, *ον*, from *λαμπω* to shine.

I. Shining, resplendent, bright, clear. occ. Rev. xiii. 1, 16. Comp. Acts x. 30.

II. White, bright, dazzling. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So *Homer*, speaking of a *χιτων* or inner garment, says, *Odys.* xix. lin. 234, **ΛΑΜΠΡΟΣ** δ' ἦν ἡλιος ὡς, it was bright, or white, like the sun." *Λαμπρος* seems to signify white with peculiar propriety; since, as the Naturalist well knows, whiteness arises from the composition of the luminous rays of all the other colours.

III. Splendid, white, candidus. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So *Wetstein* on Luke xxiii. 11. cites from *Plutarch* ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ; and from *Diodorus Siculus*, ΕΣΘΗΤΑΣ ΛΑΜΠΡΑΣ. See also *Wolfius*, Bp. *Pearce*, and *Campbell* on this text.

**Λαμπρότης**, *της*, ἡ, from *λαμπρος*.

Splendour, brightness. occ. Acts xxvi. 13.

**Λαμπρος**, Adv. from *λαμπρος*.

Splendidly. occ. Luke xvi. 19. So an old comic writer in *Menandri* and *Philem.* Reliquiæ, p. 208, lin. 65, edit. *Claric.* **ΛΑΜΠΡΟΣ** γὰρ οἷοις ζῶσιν—For some live splendidly—

**Λαμπω**, from *λαμπαω*, which see.

To shine, emit or give light. occ. Mat.

\* Agreement of Customs between East-Indians and Jews, Artic. xvii. p. 68, edit. London, 1708.



v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6.

**Λαθάνω**, from λαθω, or ληθω, which see.  
I. *To be hid.* occ. Mark vii. 24. Luke viii. 47.

II. *To be hidden, unknown to.* occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So *Demosthenes* and *Plato*, cited by *Wetstein* on ver. 5, Μηδε τοῦ 'ΤΜΑΣ ΛΑΘΑΝΕΤΩ, *Neither be ye ignorant of this.*" Heb. xiii. 2, ΕΛΑΘΟΝ τινες ξενισαντες αγγελους, *Some have entertained angels without knowing it.*" In the Greek expression there is an ellipsis of the pronoun εαυτους after ελαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λαθάνω or ληθω with a participle is very common in the purest Greek writers. See *Alberti* and *Raphelius*, the latter of whom observes, that the pronoun is sometimes expressed, as by *Xenophon* in his *Economics*, Ταῦτα τοιούτων ΕΛΕΛΗΘΕΙΝ ΕΜΑΤΤΟΝ πισταμενος. *Truly I knew not that I understood these things.*" So *Plato*, cited in *Hoogveen's* Note on *Vigerus*, De Idiotism. cap. v. sect. 8, reg. 3. ΕΛΑΘΟΜΕΝ 'ΗΜΑΣ ΑΥΤΟΤΕ παιδων υδιν διαφεροντες. *We knew not that we differed nothing from children.*" See other instances in *Wetstein* on Heb.

**Λαξευτος**, η, or, from λαξευω to cut or hew stone, which from λαας or λας a stone (perhaps from the Heb. תָּחַב to join, unite, on account of the strong cohesion of it's parts), and ξω to scrape, chip, hew, which see.

*To hew in stone, hew out of a rock.* occ. Luke xxiii. 53. Comp. Λατομεω.

**ΛΑΟΣ**, υ, δ. Some deduce it from λας, λαος, a stone, referring to the fable of stones being changed into men after *Deucalion's* flood; others from λαων or law to enjoy, because men are formed for the enjoyment of each other's society. *Eustathius* in Il. i. from λα very much, and αυω to sound, because δ λαος πολυφωνος, a people makes a great sound." All these derivations seem very forced; λαος may rather be deduced from the Heb. תָּחַב to join, associate, as δημοσ a people (which see) from δτω to bind.

I. *A people, a nation, a number of men joined together by the common bands of society.* See Luke ii. 10, 31, 32.

II. *The common people, the multitude.* Mat. xxvi. 5. xxvii. 64. Luke i. 10.

III. It is spoken of the *Society of Christians*, or of the *Christian Church*. Mat. i. 21. 1 Pet. ii. 9, 10.

In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם a people, the radical notion of which word is in like manner to associate.

**Λαρυγγξ**, υς, γος, δ.

*The throat*, properly the *larynx*, that is, says *Galen* in *Scapula*, the upper part and entrance of the *aspera arteria*, or wind-pipe. It may be derived either from λα very much, and ρησνυμι to break, on account of the rough, uneven texture of the larynx; or from λα very much, and ρωω to flow, referring to the lubricating fluid discharged from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name guttur may be in like manner from gutta a drop, or from the Greek γυθηρ, which from γυω to pour forth. *Martinius* deduces the reason of both the Greek and Latin names from the throat's pouring forth words; but this seems less natural. occ. Rom. iii. 13.

**Λατομεω**, ω, from λας a stone (which see under Λαξευτος), and τετομα perf. mid. of τεμνω to cut.

*To hew stones.* This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. חָצַב to hew. And answering to the same Heb. word, it also denotes, in that version, to hew out in stone or rock, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See *Bp. Pearson* on the Creed, Art. IV. Note, and *Shaw's Travels*, p. 264. occ. Mat. xxvii. 60. Mark xv. 46.

**Λατρεία**, ας, η, from λατρευω.

I. *Service.*

II. *Religious service, worship.* occ. *John* xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6.

**ΛΑΤΡΕΥΩ**, from λα very much, and τρεω to tremble (which see), according to that of the Prophet, Mal. i. 6. *If I be a master, where is my fear? and of the Apostle*, Eph. vi. 5. *Servants, be obedient to them that are your masters, according to*

to the flesh, with fear and trembling, τρομος.

I. To serve, be a servant, in a civil sense. Thus it is used in the profane writers.

II. To serve, in a religious sense, to worship, and that whether God, Mat. iv. 10. Luke i. 74. ii. 37,—or creatures, Rom. i. 25. Acts vii. 42.

III. It is particularly spoken of performing the Levitical service. Heb. viii. 5. ix. 9. x. 2. xiii. 10.

Λαχαιον, ο, το.

An herb, so called, say the Greek Etymologists, from λαχαινω to dig, because the earth is digged in order to it's cultivation: But may we not as probably derive it, with Martinus, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. נָחֵשׁ green, fresh, not withered, and so deduce the V. λαχαινω from λαχαιον? occ. Matt. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2, where see *Blacknight*.

ΛΕΓΕΩΝ, ονος, δ. Latin.

A legion, a particular division or battalion of the Roman army. This word is plainly formed from the Latin legio, which from lego to collect or choose, and this from Heb. לָקַח to take.

\* The Roman legion, in the time of our Saviour, probably consisted of about four thousand two hundred foot, and three hundred horse. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53, where our Saviour seems to allude to the number of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word Λεσιων, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms. Ασπας, τριαρις, περιπτερας, εκτραορδιναρις, κανυριωνας, δεκαριωνες, lib. vi. p. 468—472, edit. Paris 1616.

ΛΕΓΩ, from the Heb. דָּבַר meditation, study.

I. To say, speak, or utter in words. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45, & al. freq.—in asking, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1, & al.—in answering, Mat. ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37, comp. under Ερω I, and Campbell on Mat. xxvii. 11. I add from Arrian Epictet.

\* See Kennet's Roman Antiquities, pt. ii. book 4, ch. 5 and 6.

lib. ii. cap. 4. Ουκ εστιν αι γυναικες κοιναι φυσει; ΚΑΙΓΩ ΛΕΓΩ. Women are not common by nature? I say so too.

II. Transitively, with an Accusative, To speak of, or concerning. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, Whitby cites Plato using λεσω with an Accus. in the same manner; and Kypke shews that this application of the V. is common in the Greek writers. Comp. Luke ix. 31.

III. To say, command, give in charge. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. Rom. xii. 3. Thus it is often used in the Greek writers. See Elmer on Luke vii. 14, and Raphelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. lib. i. cap. 4. ΛΕΓΩ αυτω αυτεθεν πορευεσθαι εις οικον. I charge him to go directly home."

IV. Λεσω, To call, name. Luke xx. 37. Λεσμεαι, Pass. To be called, named. Mat. xxvi. 3, 14, 36, & al. freq. The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, A place called Golgotha, in Hebrew namely, ος εστι λεσμενος, which is called, or means, in Greek, κρανιον τοπος, the place of a skull. Thus John xx. 16. Rabboni, ο λεσεται, which is called, i. e. in Greek, διδασκαλα, master. So John iv. 25.

VI. It is applied to writings, Η γραφη λεσι, The scripture saith. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Raphelius on Mark xv. 28, ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ ταδε, and ΓΡΑΜΜΑΤΑ ΕΛΕΓΕΝ. So Herodotus, lib. i. cap. 124. Herodian, lib. vi. cap. 6, edit. Oxon. Comp. Luke i. 63. 2 K. x. 1, 6, in LXX.

VII. Λεσειν εν αυτω, To say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. For the reason of this phrase, which appears to have been sometimes used by the Greeks (see Wetstein on Mat.), compare under Ερω II.

ΛΕΓΩ.

To gather, collect, choose, or take out. The V. in this view seems a plain derivative from the Heb. לָקַח to take, and though not used in the N. T. it is here inserted on account of it's derivatives.

Λειμμα,

**Λαίμμα**, αἷος, το, from λαίμμαι perf. pass. of λαίνα to leave.

*A remnant, residue, remainder.* occ. Rom. xi. 5.

**ΛΕΙΟΣ**, α, ον, from the Heb. חָלַם *smooth*. *Smooth, even, level, plain.* occ. Luke iii. 5. So *Homer*, *Odyss.* iii. lin. 103, ΛΕΙΗΝ ὍΑΟΝ.

**ΛΕΙΠΩ**, perhaps from the Heb. הָלַץ to faint, fail in this sense, *εκλείπω*.

I. *To fail, be wanting, desum, deficio.* occ. Luke xviii. 22. Tit. i. 5. iii. 13. So *Josephus* of *Mariamme*, *Ant.* lib. xv. cap. 7, § 6. Το δ' ὀψιμακας ΕΛΕΙΠΕΝ ΑΤΤΗ. But meekness was wanting to her."

II. **Λαίπμαι**, Pass. *To be deficient in, or destitute of.* In the N. T. it either governs a genitive of the thing, or is followed by the preposition *σν*. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers. See *Raphelius* and *Wolfius* on Jam. i. 4, and *Welstein* on Jam. i. 5.

III. **Λαίρω**, *To leave.* It is thus used in the profane writers, but not in the N. T. The meaning of the V. is, however, inserted on account of its derivatives; and in this sense may be deduced from the Heb. חָלַץ to turn aside, or הָלַץ to pass away.

**Λαίρουσιν**, ω, from λαίρωσιν, which see. *To minister publicly, in sacred offices.* occ. Acts xiii. 2. Heb. x. 11. So *Josephus* *de Bel.* lib. ii. cap. 17, § 2, mentions τας κατὰ τὴν λατρίαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service."—in works of charity. occ. Rom. xv. 27.

**Λαίρουσία**, ας, ῆ, from λαίρωσιν. *A publick ministration, ministry, or service, whether in sacred offices, in which sense it is often used in Josephus, see Welstein.* occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, *liturgy, liturgical.*

**Λαίρουσικος**, η, ον, from λαίρωσιν. *Performing public service, ministering publicly.* occ. Heb. i. 14.

**Λαίρωσος**, α, ὀ, from \* λαίρω publick

\* Λαίρω εκκλησιᾶς ὁπασασι το δημοςον. The ancients called what was public λαίρω, says *Ulpian* cited by *Welstein* on Luke i. 63.

(which from λαός, attic. λαῶς, a people), and ἔργον a work, office.

*A public officer or minister.* It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, occ. Phil. ii. 25.—of the fire as ministering to Jehovah, occ. Heb. i. 7. The correspondent Heb. word to λαίρωσιν in Ps. civ. 4, is מְשִׁיבִים ministers; and in the LXX this N. often answers to the Heb. מְשִׁיבִים waiting or attending upon, from the V. מָשַׁב. Comp. under Ἀγγελος V.

**ΛΕΝΤΙΟΝ**, α, το.

*A towel, a napkin.* It is formed from the Latin *lintheum*, which denotes any *linen cloth*, from *linum flax, linen*, which see under *Λινον*. *Λέντιον*, however, is used both by *Galen* and *Arrian*, as may be seen in *Welstein*. occ. John xiii. 4, 5.

**ΛΕΠΙΣ**, ἰδας, ῆ. The Greek Etymologists derive it from λαίρω to take off the bark, scales, or &c. but I should rather deduce the verb from the noun, which seems a derivative from the oriental מָלַךְ or מָלַךְ, which in Chald. and Syriac signifies to join close together (q. d. to lap) and perhaps had also the same meaning in Heb. *A scale.* occ. Acts ix. 18.

**Λεπρα**, ας, ῆ, from λείπω a scale, which see.

*The leprosy.* A foul cutaneous disease, appearing in dry white thin scurfy scales or scabs, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 12.

*The eastern leprosy* was a most filthy and loathsome distemper (*Num.* xiii. 10, 12), highly contagious, so as to infect and seize even garments (*Lev.* xiii. 47, &c.), and houses (*Lev.* xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of sin both original and actual, may be seen in *Lev.* ch. xiii. and xiv, where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious sin is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying

sanctifying and healing influences of the *Holy Spirit* on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name *Λεπτα* seems to have been given to this distemper on account of those *thin white scales* (*λεπίδες*) which usually appeared on the bodies of the *leprous*, and with which they were sometimes so over-spread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 K. v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as the *flatness* of its scales. *Herodotus*, lib. i. cap. 138, mentions the *λεπραν* as a disease among the *Persians* in his time, and calls it also *λευκην* the *white scab*. The passage deserves to be transcribed: 'Ὅς ἂν δὲ τῶν ἀσων ΛΕΗΡΗΝ ἢ ΛΕΤΚΗΝ σχοί, εἰς πόλιν ἔτος α κατερχεται, εἰς συμμίσχεται τοῖσι ἀλλοῖσι Περσῶσι· φασὶ δὲ μὴν εἰς τὸν ἥλιον ἀμαρτανόλα τι ταύτ' σχοῖν.' Whoever of the citizens has the *leprosy* or *white scab* does not enter into the city, nor keep company with the other *Persians*. And they say he is afflicted with this disease for some offense against the sun." *Hippocrates*\* calls the *Λευκη*, or *white leprosy*, *φαινικὴ νόσος* the *Phœnician disease*; and *Celsus*† mentions two kinds of *leprosy* by the names of *Ἀλβος* and *Λευκη*, both which appellations import *whiteness*, agreeably to the description he gives of them. And I am well assured by a gentleman who resided some years in *Turkey* in *Asia*, that he has seen several *leprous* persons in those parts whose faces looked quite *white*, or to use his own comparison, *like the hoar-frost*. See more in *Heb.* and *Eng. Lexicon* under *נָחַל* I.

*Λεπρος*, *ε*, *δ*, from *λεπτα*.

A leper, a person diseased with the leprosy. Mat. viii. 2. x. 8, & al.

*Λεπτός*, *ε*, *τὸ*, from *λεπτός* small, which from *λενω* to fail.

A mite, the smallest coin in use among the Jews, in our Saviour's time, equal to half a *κοδραντῆς* or Roman quadrans, and

consequently to about  $\frac{1}{2}$  of a farthing of our money. occ. Mark xii. 42. Luke xii. 59. xxi. 2. Comp. under *Κοδραντῆς*.

*Λευῖτης*, *ε*, *δ*, from *Λεὺ*, Heb. לֵוִי, *Levi*, the third son of the patriarch Jacob. See Gen. xxix. 34.

A Levite, one of the tribe of *Levi*, and so by birth a Minister of the Temple. occ. Luke x. 32. John i. 19. Acts iv. 36.

*Λευῖτικος*, *η*, *ος*, from *Λευῖτης*.

Levitical, of the Levites, or of the Tribe of *Levi*. occ. Heb. vii. 11.

*Λευκαῖνον*, from *λευκός*.

To whiten, make white. occ. Mark ix. 3. Rev. vii. 14.

*Λευκός*, *η*, *ος*, according to *Eustathius* and the *Etymologist*, from *λευσσω* to see, look, because things of a white colour are conspicuous or easily seen. The verb *λευσσω* itself is often used by *Homer*, as Il. i. line 120, & al. and may be derived from *λεῖς* a lion, on account of his sharp sight, which is plainly from the Heb. לָוִי the same.

*White*. Mat. v. 36, as the light, Mat. xvii. 2. So *Homer*, Il. xiv. lin. 185, ΛΕΤΚΟΝ δ' ἢ ἩΕΛΙΟΣ ὥς—as snow, Mat. xxviii. 3. as wool, Rev. i. 14.—as fields a little before harvest, John iv. 35. So *Ovid*, *Metam.* lib. i. lin. 110,

*Nec renovatus ager gravidis canebat aristas.*

The field untill'd look'd white with bending corn.

*Λαών*, *ος*, *δ*. The ancient Grammarians, with whom the learned *Bochart*, vol. ii. 715, concurs, derive it from *λαύσσω* to see (of which under *Λαυός*), or from *λαω* to behold, or view attentively; whence *αλαός* blind. *Λαω* may be either from the Heb. לָוִי, which, as a particle, sometimes denotes the adhesion or attention of the mind to an object, or from the Chaldee לָוִי see, behold.

A lion, so called from his sharp sight; for he is, say *Bochart* and *Manetho*, ὄνυδερκεστάτον θηρίον, a most sharp-sighted beast. Heb. xi. 33. 1 Pet. v. 8. On which latter text it may be observed, that the roaring of the lion is in itself one of the most terrible sounds in nature: But it becomes still more dreadful, when it is known to be a sure prelude of destruction to whatever living creature comes in his

\* *Prorrhetic*. lib. ii. sub. fin. *Galen*, *Explicat. Ling. Hippocrat.* See *Scheuchzer*, *Phys. Sacr.* on *Lev.* xiii.

† *De Medicin.* lib. v. cap. 28, § 19.

‡ This is particularly remarked by *Kolben*, *Nat. Hist. of the Cape*, who says he had often heard it.  
way.

way. Hence that question in the prophet *Amos*, ch. iii. 8, *The lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the *lion* does not usually set up his horrid roar 'till he beholds his prey, and is just going to seize it. This appears from *Amos* iii. 4. *Isa.* v. 29. *Ezek.* xxii. 25. *Comp. Ps.* civ. 21. *Jer.* ii. 15, and see *Bochart*, vol. ii. 729.

II. Figuratively, *A very powerful and cruel man, a tyrant.* occ. 2 *Tim.* iv. 17. In which passage St. Paul seems particularly to allude to the prophet *Daniel's* miraculous deliverance. Compare also *Ps.* xxii. 21, or 22. xxxv. 17. lvi. 5.

\* *Eusebius*, *Chrysostom*, *Theodoret*, *Ecumenius*, *Theophylact*, and the ancient Christian writers, in general, interpret the lion mentioned by the Apostle to mean that monster of cruelty, *Nero*, the Roman emperor. But *Clemens Romanus*, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said, concerning St. Paul, that *μαρτυρησας επι ΤΩΝ ΉΓΟΥΜΕΝΩΝ ὡς απηλλαγη απο το κοσμου*, having suffered martyrdom under the governors he thus departed out of the world," our learned Bp. *Pearson* † was of opinion, that by the *των ηγουμενων* there mentioned were meant the two prefects of the prætorian guards, *Tigellinus* and *Sabinus*, who, during *Nero's* absence in Greece, were governors of the city under *Helius*, whom *Nero* had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by the lion St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his *History of the Apostles and Ecan-*

*gelists*, chap. xviii. § 7, which he may also find in the 2d vol. of *Theological Tracts* published by Bp. *Watson*, p. 432. *Comp.* p. 272, 277, 285; and I shall only further observe, that as St. Paul calls *Nero*, the lion, so *Marsyas*, *Agrippa's* freedman, in *Josephus*, Ant. lib. xviii. cap. 7, § 10, gives *Tiberius* the same appellation, and informs his master of that emperor's death by telling him, *τεθνηκεν Ὁ ΑΕΩΝ the lion is dead.*" *Comp. Apocryphal Esth.* ch. xiv. 13.

III. In *Rev.* v. 5, Christ, on account of his victorious resurrection from death, is called the *Lion of the Tribe of Judah*, in allusion to *Jacob's* prophecy, *Gen.* xlix. 9.

ΑΗΒΩ. It may be from the Heb. *אכל* a lion or lioness, who take or seize their prey in a remarkable manner (see *Bochart*, vol. ii. 738, & seq.); or perhaps from the oriental *הב*, which in Chaldees and Syriac signifies to join close together, fasten, *I. A. P.* See Targum on *Exod.* xxxvi. 10, 18. *Lam.* ii. 20, 22, and *Castell.* Lexic. in *הב*.

In *Homer* this V. generally signifies, to take hold on with the hand, or hands, i. e. to fasten or lap the hands upon. See *Dammi Lex.* col. 1419, &c. Hence *To take*. In the present tense it is obsolete, but hence in the N. T. we have perf. Attic. *ειληφα* (for *λεληφα*) 2 aor. *ελαβον*, subjunct. *λαβω*, infin. *λαβειν*, particip. *λαβων*, 1 fut. mid. *ληψομαι*. See under *Λαμβανω*.

*Ληθη*, ης, η, from *ληθωμαι* to forget (in *Homer*), mid. of *ληθω* to lie hid. See *Λανθανω*.

*Forgetfulness, oblivion.* occ. 2 *Pet.* i. 9, *Ληθην λαμβανειν*, or *λαβειν, τινος*, to forget a person or thing. This phrase is used in the same sense by *Josephus*, and frequently by *Ælian*. See *Welstein* and *Kypke*.

ΑΗΘΩ, Doric. ΛΑΘΩ. This, like the Latin *lateo*, is plainly from Heb. *סָתַר* to hide.

*To lie hid, be hidden.* This V. is often used by *Homer*, and in 2 aor. occ. *Mark* vii. 24. *Luke* viii. 37. *Heb.* xiii. 2. See *Λαθανω*.

ΑΗΝΟΣ, ες, η.

I. The large vessel in which the ancients used to tread their grapes, a wine-press. May not *ληνος*, therefore, be a compound of

\* See *Bochart*, vol. ii. 771, and *Suicer Thesaur.* in *ΑΗΩΝ* III.

† *De Serie & Success. Romæ Episc.* Diss. i. cap. 8. § 9.

of the Heb. *ל* for, and *ת* to press, or wine? The LXX frequently use *ληνος* for the Heb. *ת* or *ת* properly the wine-press, or vessel where the grapes were pressed by treading. And it occurs figuratively, Rev. xiv. 19, 20. xix. 15.

II. "• The cavity under the wine-press, in which the vessel was fixed, and which received the liquor pressed from the grapes," the lake, lacus. For the correspondent word in Mark xii. 1, is *ὕποληνιον*. occ. Mat. xxi. 33. In this sense *ληνος* in the LXX often answers to the Heb. *זר*.

*Ληρος*, *σ*, *δ*. *Eustathius* derives *ληρος* from *λα* very much, and *ρω*, *ρω*, to speak. An idle tale. occ. Luke xxiv. 11.

*Λησις*, *σ*, *δ*, from *λαλῆσις* 3 pers. perf. pass. of *λαίω* to prey, which the Greek Grammarians derive from *ληίς* or *λεία* prey; but perhaps the V. *λαίω* should rather be deduced immediately from *ω* a fierce kind of lion, and the Greek nouns be derived from the V. and not vice versa.

A robber. See Mat. xxi. 13. xxvi. 55. xvii. 38. John x. 1, and Campbell's Prelim. Dissertat. p. 574, and *Elser* and *Wolfius* on Mat. xxi. 13.

*ΛΗΧΩ*, from Heb. *לחץ* to take, get. To obtain, obtain by lot, cast lots. An obsolete V. whence in the N. T. we have 2d aor. *ελαχον*, &c. See under *Λαλ-χανω*.

*Λαφίς*, 105, att. *σως*, *ῥ*, from *λαλῆσαι* 2 pers. perf. pass. of *λαμβάνω* or *ληῖω* to receive. A receiving. occ. Phil. iv. 15.

*ΛΙΑΝ*, Adv. from *λα*, the same, or immediately from the Heb. *ל* to join, add. Very much, exceedingly, very. Mat. ii. 16. iv. 8, & al. *ὑπερ λιαν* Very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, *των ὑπερ λιαν Ἀποστόλων*, the very chiefest Apostles, as our Eng. translation well renders it. occ. 2 Cor. xi. 5, xii. 11. So *Longinus* De Sublim. sect. xxxiii. uses *τοῖς ἁλαν πλοῖοις* for vast riches.

*ΛΙΒΑΝΟΣ*, *σ*, *δ*, from the Heb. *לבנ* the same, which from *לב* white. Frankincense, Olibanum, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of

a whitish colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See *Wetstein* on Mat. ii. 11.

*Λιβανωτός*, *σ*, *δ*, or *λιβανωλον*, *σ*, *το*, from *λιβανός*.

A vessel to fume incense in, an incense-vessel, a censer. occ. Rev. viii. 3, 5. Comp. *Θυμιατήριον*. I do not find that the Greek writers ever use this word for any thing but the frankincense itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. *לבנה*.

*ΛΙΒΕΡΤΙΝΟΙ*, *ων*, *οι*.

This has been supposed to be a name formed from the Latin *Libertini*, which denotes the sons of freed-men, or of those who were once slaves, but afterwards set free; though in the † latter writers *Libertinus* is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by *Tacitus*. Annal. lib. ii. cap. 85, expressly called *Libertinigenis*, of the *Libertine* race, may be seen proved in *Doddridge's* Note, and more fully in *Lardner's* Credibility, &c. vol. i. book i. chap. 3. § 4. occ. Acts vi. 9, where see also *Wolfius*. "But it is to be observed, says *Bp. Pearce* (whom I abridge), that with these *Libertines* the *Cyrenians* and *Alexandrians* are here joined, as having one and the same synagogue for their public worship. And it being known that the *Cyrenians* (chap. ii. 10.) lived in Libya, and the *Alexandrians* in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas* in his Lexicon saying upon the word *Λιβερτινοί*, that it is *ονομα τῶ ἔθνους*, the name of a people; and in a Latin Tract published with *Optatus's* Works, mention is made of *Victor, Episcopus Ecclesie Catholice Libertinensis*. From these two passages it appears there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτινοί*, *Libertines*, when Christianity prevailed there,—in the reign of the Roman emperor *Hono-*

† See *Suetonius* in *Claudio*, cap. 24. *Ainsworth's* Dictionary in *Libertinus*, and *Francis's* Note on *Hurche's* Sat. vi. lin. 6. lib. 1.

• See *Doddridge*.

rius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there."

Λιθαζω, from λιθος a stone.

To stone, " \* to pelt, beat, or kill with stones." John x. 31. Acts xiv. 19. Heb. xi. 37, & al.

Λιθινος, η, ον, from λιθος.

Stone, made of stone. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20.

Λιθοβολω, ω, from λιθος a stone, and βεβηλα perf. mid. of βαλλω to cast.

To stone, i. e. either to pelt, or kill, with stones. Mat. xxi. 35. xxiii. 37. Mark xii. 4. John viii. 5. Acts vii. 59, & al.

Λιθος, ο, δ, or η. *Mistert* deduces it from λαν and θω placing firmly, but perhaps it may be so called from it's remarkably regular position in strata, as the Heb. יָסַד a stone, from יָסַד to build.

I. A stone. Mat. iv. 3. vii. 9, & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5.

II. A precious stone, Rev. iv. 3. It is joined with τιμιος precious, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. ver. 11.

Λιθοσφυρος, ο, δ, η, from λιθος a stone, and σφρω to strow.

This word is properly an adjective, Paved with stone, and is thus generally used by the Greek writers (see many instances in *Wetstein*); but they sometimes apply it substantively, as in the Evangelist, for A pavement of stone, a stone-pavement. occ. John xix. 13. In the LXX it answers to the Heb. פָּנֶה a pavement, 2 Chron. vii. 3. Esth. i. 6; and to פָּנֶה paved, Cant. iii. 10. Comp. Γαζζαθα.

Λιθμωω, ω, from λαν καμειν toiling much.

I. To winnow corn, separate it by the wind from it's husks and chaff. Thus Homer uses the word, Il. v. lin. 500,

Ὡς δ' ἀνέμος σπυρίων ἱερὰ κατ' ἀλῶας

ἀνέμῳ ΔΙΚΜΩΝΤΩΝ.

As from the floors the wind dispels the chaff, Whilst men are winnowing. —

\* Johnson.

So *Xenophon*, *Oeconom.* cited by *Raphelios* on Mat. iii. 12, *Ex τέρῳ δὲ καθάρσεν τὸν σίτον ΔΙΚΜΩΝΤΕΕ*. After this we will cleanse the corn by winnowing." And thus the LXX use it, Isa. xli. 16, for the Heb. הָרָה; but in Ruth iii. 2, it is applied, for the same Heb. word, not to the corn, but to the threshing-floor. Comp. Eccclus. v. 9; and as to the ancient method of winnowing, see below under Πύρον and Heb. and *Eag. Lexicon* in פָּרָה VI. and פָּרָה IX.

II. To grind to powder, and dissipate, to shatter, "facio ut in minutissimas partes dissiliat, contero & comminuo, ut instar palearum particulae minutissimae dispergantur, contritam in minutissimas partes ceu paleas dispergo †." Thus also the word is used by *Theodotion*, Dan. ii. 44, to which the texts in the Evangelists refer ‡ for the Chald. כָּסַד to consume, destroy. occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

Οἶσι θεοῦ αἰῶσι μύλοι, αἰῶσι δὲ λυτὰ.

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable to the Christian doctrine (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.) and, as such, well worthy the reader's serious consideration.

Λιμνη, ενος, δ.

A port, haven. occ. Acts xxvii. 8, 12. *Eustathius*, in *Scapula*, deduces it παρα το λαν μνειν, from remaining very quiet, as distinguished τε το κυμαινοντος ποντος, και των εγγυς της γης ευριστων, both from the raging sea, and from the currents near the land. For a similar reason it may be as well derived from the Heb. טָהַל mild, gentle.

Λιμνη, ης, η.

I. A lake of standing water, as opposed to a running stream, so called from λαν μνειν remaining very quiet; so Lat. stagnum a pool, may be from Heb. פָּרָה to be still. Comp. Λιμνη. occ. Luke v. 1, 2. viii. 22, 23, 33.

† *Stockius* in Voc.

‡ Comp. Dan. ii. 34, 35, and see Bp. Chandler's Defence of Christianity, chap. ii. sect. i. p. 136, &c. &c. 1st edit. and Bp. Newton, On the Prophecies, vol. i. p. 428, &c. 8vo.

In

In all which passages it is applied to the Lake of Gennesaret, which is generally in the Gospels called a sea. In like manner Homer uses *λαμῆ* for the sea, II. xiii. lin. 21, 32. & al.

II. *A lake, large collection, of fire.* Rev. xix. 20, & al.

*Λιμός*, *υ*, *ε*, from *λαλιμμαι* perf. pass. of *λαίω* to fail.

*Hunger, famine, want of food.* Mat. xxiv. 7. Luke xv. 14, 17. Rom. viii. 35, & al.

AINON, *α*, *το*. It is generally derived from *λαίος* smooth, on account of the smoothness of the plant itself, and of the linen made from it. I cannot, however, forbear mentioning, that the \* Abbé Pluche ingeniously deduces it from the Heb. *לָיַל* or *לַיַל* to spend the night, and supposes this name was brought into Greece from Egypt, where, at the end of autumn, the inhabitants, being disengaged from the labours of the field, spent part of their nights in manufacturing their flax and linen, which constituted a principal part of the riches of that country. What renders this derivation the more probable is, that we learn from *Diodorus Sic.* lib. 1. and from *Plato*, in *Timæo*, that the Athenians were a colony from Sais, in Lower Egypt, and, like their progenitors, as *Thucydides* informs us, lib. 1. made great use of linen.

I. *Flax*, a well-known species of plant.

II. *A wick of a lamp made of flaxen threads.* *Αἶνον τυρουμενον*, *Smoking*, or dimly burning flax, is used figuratively for a weak and almost extinguished faith. occ. Mat. xii. 20. Comp. Prov. xx. 27. Isa. xlii. 3, where *Αἶνον* in the LXX answers to the Heb. *נר חלש*.

III. *Linen, cloth made of flax.* occ. Rev. xv. 6.

*Λιπαρός*, *α*, *ον*, from *λίπος* the fat, which may be derived either from the Heb. *לֶחֶם*

\* "Quand sur la fin de l'automne les habitans débarrassés des travaux de la campagne fabriquoient à la veillée le fil, & la toile du lin, qui faisoient une des grandes richesses de l'Egypte, l'Horus, qui en faisoit l'annonce, portoit le nom de † *Linus*, qui signifié la veillée. Le nom est demeuré à l'astre ‡ de la nuit & § à la matière qu'on faisoit à la veillée." Supplement à l'Hist. du Ciel, p. 39.

† *לָיַל*, veiller. ‡ *Luna*, La Lune. § *Αἶνον*, linum; F. lin, Eng. linen.

to cover all over. (comp. *Λιπαρός*), or from the Chald. or Syriac *לָבַשׁ* or *לָבַשׁ* to involve, wrap up ("involvit, infasciavit — Ang. to lap," *Castell*), for in most animals, and particularly in man, the fat distributed in the cells of the membrana adiposa, or fatty membrane, not only covers almost the whole body immediately under the skin, but also invests or laps up, as it were, many of the more inward and retired parts. *Λατρός*, a thin robe, or garment, is likewise a derivative from the same oriental *לָבַשׁ*.

Abounding with fat, fat, dainty. occ. Rev. xviii. 14.

ΑΙΤΡΑ, *α*, *η*.

A pound weight, Vulg. libra. *Pollux* in *Scapula* says *λίτρα* is used by the old Greek writers; and *Wetstein* on *John* xii. cites *Eustathius* on II. xxii. affirming that it is found in *Epicharmus*, who flourished in the 5th century before Christ. *λίτρα* was also used by the Sicilians for the obolus, or weight of twelve ounces\*. If it be a Greek word, it may be derived from *λίλος* small, slender, (which is perhaps, like our Eng. adj. *tight*, from the Heb. *לָחַץ* flame, ignited vapour), as denoting a smaller kind of weight. But if as † *Galen* asserts, *λίτρα* be a Roman word, it must be put for the Latin *libra*, which signifies both a pair of scales, and a pound weight, and may be very naturally derived from the Heb. *לָבַשׁ* to move up and down, librate, librare, as the scales of a balance frequently do before the beam fixes. The change however of *b* into *t*, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman *libra* or pound equalled twelve ounces *Avoir-du-pois*. occ. *John* xii. 3. xix. 39, where see *Bowyer's* Conject. "I think, says *Kypke*, that this mixture of myrrh and aloes, which they used in the *σπλαγισμός* of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40, the body is said to be wound in linen clothes with the spices, whereas if the spices had been liquid, it

\* See *Foss. Etymol. Latin.* in *LIBRA*, *Encyclopæd. Briton.* in *MEDALS*, No. 45. *Wetstein* on *John* xii. 3.

† De *Compes. Medicam.* in *Scapula*, speaking of the Romans, *σπλινγισμὸν τὰντα σπλινγισμῶν, το, τι της ΑΙΤΡΑΣ, καὶ το το ξίφους, καὶ το της σφύρας.*

D d

should



should have been said that the body of Christ was anointed with them, as ἀλείψαι is used Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Thalmodists call תב, and the Hebrews כבש, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.

Ἀψ, ἄψος, ὁ, from ἀΐσω to pour out, which perhaps from the Heb. בל to move to and fro, the idea being somewhat varied; or from בל the heart, which pours out the blood into the arteries.

The south-west, properly the wind, so called from his pouring out, as it were, or producing rain. So Virgil Æn. i. l. 89, creberque procellis Africus. occ. Acts xxvii. 12.

Ἀσίζ, ας, ῥ, from ἀσίζα perf. mid. of ἄσω to gather, collect, which from Heb. תפס to take.

A gathering, collection. occ. 1 Cor. xvi. 1, 2.

Ἀσίζομαι, Depon. from ἄσος.

I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11.

II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii. 18. Heb. xi. 19. Raphaelius shews, that Xenophon uses the V. in the same sense.

III. To think. Rom. ii. 3.

IV. To reckon, account. 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem. Rom. xiv. 14. In a passive sense, To be reckoned, accounted, esteemed. Mark xv. 28. Rom. ii. 26. viii. 36. ix. 8. Εἰς ὅσον ἠσίσθηνας, To be set at nought, despised. occ. Acts xix. 27.

V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense, To be imputed, reckoned. Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al.

VI. To think, imagine. Rom. ii. 3.

VII. To think, consider. 2 Cor. x. 7. By the Apostle's thus repeating the word ἠσίζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5. "ε ἠσίζεται το κακον, it meditateth no mischief, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for ἠσίζεσθαι κακον is used by the LXX, Ps. xxxv. 4, and xli. 7. Diodoti agrees with me, when he translates it, non divisa il male." Bp. Pearce.

Ἀσικός, ῥ, ον, from ἄσος reason, a word.

I. Rational, reasonable, spiritual. occ. Rom. xii. 1. Τὴν ἁσικὴν λατρείαν ὑμῶν, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures (viz. yourselves endued with reasonable souls), instead of brute beasts under the law." 1 Pet. ii. 5."

Mr. Clark's Note: So that the ἁσικὴ λατρεία here mentioned is properly opposed to the outward offering of ἀσώζω irrational animals. See 2 Pet. ii. 12. Jude ver. 10.

II. Of or belonging to the word, of God, namely; or, Rational, spiritual. occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Ἀσιον, ο, το, from ἄσος.

In Herodotus, Thucydides, Aristophanes, and others of the Greek writers (whom see in Wetstein on Rom. iii. 2), it is used for A divine speech or answer, an oracle. And in the N. T. it is applied to

I. The Law given to Moses. occ. Acts vii. 38, where see Wolfius.

II. The Old Testament in general. occ. Rom. iii. 2. Heb. v. 12.

III. Divine revelation in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, the oracles of the Lord. Epist. ad Philip. § 7.

Ἀσίος, ο, ὁ, ῥ, from ἄσος speech.

Eloquence. It implies both eloquence and learning, or sense. occ. Acts xviii. 24. See Elsner, Wolfius, Wetstein, and Kypke.

Ἀσισμός, ο, ὁ, from ἀσίσμα perf. of ἠσίζομαι.

A reasoning.

*A reasoning.* occ. Rom. ii. 15. 2 Cor. x. 5.

*Λοιμαχίω*, ω, from *λοσος* a word, and *μαχίω* to fight, contend.

To contend or debate about words. occ. 2 Tim. ii. 14.

*Λοιμαχία*, ας, ῆ. See *Λοιμαχίω*.

*A contention or debate about words.* occ.

1 Tim. vi. 4.

*Λοσος*, σ, δ, from *λελοσά* perf. mid. of *λεσώ* to speak.

I. *A word.* Mat. viii. 8, 16. Luke vii. 7. Word as opposed to deed and truth, 1 John iii. 18. So *Isocrates* in *Nicochl. τὸ βασιλεως τῷ μὲν ΛΟΓΩΙ διηλλαμμεν, τῇ δ' ΑΛΗΘΕΙΑΙ τραχέως ἐχόντος*—the king being reconciled in word, but in truth resenting." Comp. under *Ερσεν* II.

II. *A saying, speech, discourse, conversation.* Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John ix. 39. Acts v. 24. Comp. Mat. v. 37.

*Λοσος κολακίας.* Speech of flattery. i. e. flattering speech. 1 Thess. ii. 5. Comp. 2 Cor. vi. 7, and see *Wolfius*.

III. *A report, rumour.* Mat. xxviii. 15. Luke v. 15. vii. 17, & al.

IV. *A saying, a common saying, a proverb.* John iv. 37.

V. *The Word of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19, 20, 21, 22, 23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2. & al. freq.* It sometimes also implies the profession and practice of the gospel. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4.

VI. *Speech, eloquence.* 1 Cor. ii. 1. 2 Cor. xi. 6.

VII. *Ability to speak, utterance.* Eph. vi. 19. But in this text *Kypke* (whom see) interprets *ἵνα μοι \* δέθῃ λοςος*, that liberty of speaking may be granted me; in which sense it is certain that *Λοσος διδόναι* is often used in the Greek writers, and for which he cites *Demosthenes*, *Josephus*, *Dionysius Halicarn.* and *Polybius*. *Kypke* moreover puts a comma after *λοςος*, and refers *ἐν ἀνοίξει τὸ σωματος* to the following V. *γυμνῆσαι*. The Apostle had his wish, Phil. i. 12, 13.

VIII. *Reason, the faculty of reasoning or discoursing.* Κατὰ λοςον, Agreeably to rea-

son. Acts xviii. 14. This sense of *λοςος* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T. and in Acts xviii. 14, it should be observed, that a Heathen is the speaker. Comp. *Αλσος* and *Λοσινος*. The phrase *κατὰ λοςον* itself is usual in the best Greek writers, as may be seen in *Wetstein*.

IX. *An account, i. e. of one's actions or proceedings, given to a superior; hence the phrase δέναι λοςος to give an account, Rom. xiv. 12. So Xenophon, Cyropæd. lib. i. cited by Raphelius, Ἠναλκαστο ἰστο τὸ διδασκαλὸν ΔΙΔΟΝΑΙ ΛΟΓΟΝ ὡν ποιεῖς.* He was obliged by his preceptor to give an account of what he did." *Ἀποδέναι λοςον* to give or render an account, Mt. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. Plato has the same expression in his *Phædon*, § 8. p. 171, edit. Forster: *ἀλλ' ὅμιν δε τοῖς δικασταῖς βαλεῖναι τὸν ΛΟΓΟΝ ΑΠΟΔΟΤΝΑΙ, ὡς κ. τ. λ.* But I will give an account to you as to my judges, how, &c." So *Dionysius Halicarn.* Ant. lib. i. towards the beginning, *ΑΠΟΔΙΔΟΣΘΑΙ ΛΟΓΟΥΣ*, and *ΑΠΟΔΙΔΟΥΣ ΛΟΓΟΥΣ*.

X. *A discourse in writing, a treatise, particularly of the historical kind.* occ. Acts i. 1. So *Xenophon* at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*, refers to the preceding part of that history by the name of *ΤΩΙ ΠΡΟΣΘΕΝ*, or *ΕΜΠΡΟΣΘΕΝ*, *ΛΟΓΩΙ*. St. Luke's phrase *ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ* is used by *Polybius* for composing an historical narration. See more in *Raphelius*, *Wetstein*, and *Kypke*.

XI. *An account, "† a computation of debts or expenses."* Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See *Wolfius* and *Wetstein* on ver. 15, and comp. *Συναίρω*.

XII. *Account, value, regard.* Acts xx. 24, *ἀλλ' ὕδατος λοςον ποιῆσαι*, But I make account of, or regard none of these things namely. The phrase *ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ τινος*, to make no account of a thing, is very common, in *Herodotus*, as may be seen in *Raphelius* and *Wetstein*; the latter of whom cites from *Dionysius Halicarn.* the expression of the Apostle,

\* See *Wetstein* and *Griesbach*.

† Johnson.

# ΛΟΓΟΝ ΟΥΔΕΝΟΣ αὐτῶν ΠΟΙΗΣΑ- ΜΕΝΟΣ.

**XIII.** *An account, cause.* Mat. v. 32, Πα-  
ρκεὶς λόγῳ πορνείας, *Except on account*  
*of whoredom.* Acts x. 29, Τινὶ λόγῳ; *For*  
*what account, wherefore?* These ex-  
pressions may at first sight seem to be  
used merely in conformity to the Heb.  
phrase על דבר, *upon account of*, Gen.  
xii. 17. Exod. viii. 8. & al. But in  
*Herodotus* αὐτὰς τὸ ΛΟΓΟΝ means *on*  
*this account, or for this reason*; and in  
*Polybius* πρὸς ΤΙΝΑ ΛΟΓΟΝ, *on what*  
*account, for what reason.* See *Raphelius*  
on Acts x. 29. *Wetstein* on Σκυζάλα,  
Phil. iii. 8, cites from *Alexander Aphro-*  
*dis.* Δια τούτων τὸν ΛΟΓΟΝ ΤΗ ΑΣ-  
ΘΕΝΕΙΑΣ—*On this account of weak-*  
*ness*—; and *Kypke* on Acts says, that  
τινὶ λόγῳ is a common expression, for  
which he quotes *Euripides* and *Plutarch*,  
and observes, that ἐντὶ is understood,  
which is supplied by *Thucydides*.

**XIV.** *Show, appearance, pretence.* Col.  
ii. 23, Ἄ τίνα ἐστὶ λόγον μὲν ἐχούσα σοφίας,  
*Which things have indeed a show or ap-*  
*pearance of wisdom*; where *Chrysostom*  
remarks λόγον, φησὶν, ὃ δυνάμει, ἀρα, ἐκ  
ἀληθείας, the Apostle says λόγον, not the  
*power*, and therefore not the *reality*.  
*Wetstein* cites several passages from the  
Greek writers where the phrase λόγος  
εἶναι is applied in a similar view, par-  
ticularly from *Demosthenes* cont. Leptin.  
Εἰς δὲ τούτο, ὅπως μὲν ἀκροῦσαι, ΛΟΓΟΝ  
τίνα ΕΧΟΝ· Εἰ δὲ τις ἀκριβῶς ἐξετάσῃς,  
ψευδὸς ἀνὸν φανείη. The having heard  
so carries with it *some appearance* (of  
truth); but if one examines accurately  
into the matter, it will appear false.”  
Comp. also *Kypke*.

**XV.** *An affair, matter, thing, which may*  
*be the subject of discourse.* Luke i. 4. Acts  
viii. 21. xv. 6. Comp. Mat. xxi. 24.  
xxii. 46. Mark i. 45. It is certain that  
the Heb. דבר a word, is often thus ap-  
plied in the O. T. and that λόγος in the  
LXX frequently answers to it in this  
sense, (see inter al. Lev. viii. 36. Deut.  
iv. 9, 30. xiii. 14.); yet it would be  
rash to affirm, that the like application  
of λόγος in the N. T. is a mere *hebraism*,  
or not pure Greek; for the best Greek  
writers use it in the same manner. Thus  
*Sophocles*, Trachin. lin. 254,

—Τὸ ΛΟΓΟΝ δ' ὡς γὰρ φησὶν,  
Γυναί, ὡς σκηνῇ, Ζεὺς, ὅτε ΠΡΑΚΤΩΡ φησὶ.

*Madam, we may not grudge at that affair*  
*Of which Jove seems the doer.*—

So *Herodotus*, lib. i. cap. 189, Καὶ δὲ  
κατ' ὄδον συνιθανομαι τὸν παῖδα ΛΟΓΟΝ  
Θρασύποτος. And on the road I hear all  
the affair from the servant;” and *Lucian*  
De Syr. Deā, tom. ii. p. 893. Παιὶς ὁ  
ΛΟΓΟΝ ἐξέφηνε. He discovered to her  
the whole affair.”

Heb. iv. 13, Πρὸς ὃν ἡμῶν ὁ λόγος, *With*  
*whom is our affair or business, or as our*  
*Eng. Translation better renders it, With*  
*whom we have to do.* “Cum quo nobis  
res est.” *Wetstein*, who cites a parallel  
expression from *Plutarch*, Εὐαν μὲ παλιν  
λοιδορήσῃς, ΠΡΟΣ ΤΟΥΣ ΚΥΡΙΟΥΣ ὑμῶν  
ἐσται ΜΟΙ ΛΟΓΟΣ, If you rail at me  
again, my business will be with your ma-  
sters.”

Phil. iv. 15. Εἰς λόγον δόσεως καὶ λήψεως.  
In the affair or in respect of giving and  
receiving. So *Polybius*, cited by *Rapheli-*  
*us* and *Wetstein*, Εἰς ἀπύρῃς ΛΟΓΟΝ,  
in the affair, or respect of money.” See  
more in *Wetstein*.

Εἶναι λόγον πρὸς τίνα, *To have a matter*  
*against any one.* Acts xix. 38. Comp.  
Acts xxiv. 19. Mat. v. 23. On Acts  
xix. 38, *Kypke* shews the Greek writers  
use λόγος in like manner for a matter or  
subject of dispute or contention.

**XVI.** *The divine and substantial Word of*  
*God*; i. e. the second person of the ever  
blessed Trinity. The title is not taken,  
as some have imagined, either from  
\* *Plato* or from *Philo* (with whose writ-  
ings there is no sufficient reason to think  
that the Evangelists were acquainted),  
but from the scriptures of the O. T.  
and from the subsequent style of the an-

\* Since not only *Plato*, but *Pythagoras* and *Zeno*  
likewise, conversed with the Jews, and derived  
from them many other of their notions and ex-  
pressions; it is not at all wonderful, that we meet with  
something about a ΘΕΙΟΣ ΛΟΓΟΣ, or DIVINE  
WORD, not only in *Plato*, but also in *Timæus* the  
Pythagorean, and the *Stoicks*. See *Gale's* Court of  
Gent. part. ii. book 2, ch. 5. B. 3. ch. 2, and 3,  
and B. 4. ch. 3. *Le Clerc's* Comment. on the first  
eighteen verses of John i. Archbishop *Tillotson's*  
1st Sermon on the Divinity of our Blessed Saviour,  
and *Lardner's* Hist. of Apostles and Evangelists,  
ch. ix. § 10. Obj. 3, in *Bp. Watson's* Theological  
Tracts, vol. ii. p. 166.

cient

cient Jews in conformity thereto. Christ is called דבר יהוה, *The Word of the Lord*, (inter al.) Gen. xv. 1, 4, (comp. ver. 7, 8, 9, 13.) 1 Sam. iii. 7, 21. xv. 10, (comp. ver. 11, &c.) 1 K. xiii. 9, 17. xix. 9, 15. Ps. cvii. 20; and the Targums or Chaldee paraphrasts frequently substitute מִסְרָא, *the Word of Jehovah*, for the Heb. יהוה *Jehovah*. Thus doth the *Jerusalem Targum* on Gen. iii. 22, and both that and the *Targum of Jonathan Ben Uziel* on Gen. xix. 24. And *Onkelos* on Gen. iii. 8, for the voice of יהוה אלהים, *Jehovah Aleim*, has the voice מִסְרָא of the word of *Jehovah*. The *Jerusalem* on Gen. i. 27, for the Heb. וַיִּבְרָא אֱלֹהִים, *The Aleim created man*, &c. has וַיִּבְרָא מִסְרָא, the Word of *Jehovah* created; comp. *Targum Jonathan* on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* says, *Abraham worshipped and prayed מִסְרָא, in the name of the Word of Jehovah*, and said, *Thou art Jehovah*. So *Onkelos*, Gen. xxviii. 20, 21, *מִסְרָא, the Word of Jehovah will be my help*,—then מִסְרָא, the Word of *Jehovah* shall be my God. And both *Onkelos* and *Jonathan Ben Uziel* in Deut. xviii. 19, instead of *I* (i. e. *Jehovah*) will require it of him, substitute מִסְרָא my Word will require it of him: But vengeance is the peculiar attribute of *Jehovah*. See Deut. xxxii. 35. Many other instances of the like kind might be produced from the *Targums*\*; but the preceding passages are abundantly sufficient to prove, that not only † personal but divine characters are ascribed to the Word of the Lord, by the Chaldee paraphrasts.

The grecizing Jews speak in the same style. Thus *Wisd.* ix. 1, *O God, who hast made all things ex AOTΩ as by thy Word*; and *ch.* xviii. 15, 16, *the Almighty AOTΩS is described as a person leaping down from heaven*, and executing vengeance on the Egyptians. *Comp. Wisd.* xvi. 16. *Eccles* xliii. 28, or 26.

If it be asked why the second person of \* See *Kidder's Messias*, pt. iii. pref. p. xi. & p. 106, &c.

† See *Scott's Christian Life*, vol. iii. p. 35. Note (e), 12mo. edit. And observe, that in the *Jerusalem Targum* on Gen. xlix. 18, by מִסְרָא thy word (i. e. of the Lord) is plainly meant *The Messias*.

the eternal Trinity is thus called *The Word of God*? the easiest and most natural answer seems to be, because HE hath always been the great Revealer to mankind of Jehovah's attributes and will, or because, as he himself speaketh *Mat.* xi. 27, *No one knoweth the Father, save the Son, and he to whomsoever the Son will reveal him*. *Comp. John* i. 18. "The Divine Person who has accomplished the salvation of mankind is called *The Word*, and the Word of God, *Rev.* xix. 13, not only because God at first created and still governs all things by him, but because, as men discover their sentiments and designa to one another by the intervention of words, speech, or discourse, so God by his Son discovers his gracious designs in the fullest and clearest manner to men: All the various manifestations which he makes of Himself in the works of creation, providence, and redemption, all the revelations he has been pleased to give of his will, are conveyed to us through Him; and therefore He is by way of eminence fitly styled **THE WORD OF GOD**," *Mucknight* on *John* i. 1—5. *occ. John* i. 1. (thrice) 14. 1 *John* i. 1. v. 7. † *Rev.* xix. 13. *Comp.* 2 *Pet.* iii. 5. *Heb.* iv. 12, 13. *Luke* i. 2. where see *Wolffius*, *Kypke*, and *Campbell*.

Λολχη, ἄς, ῆ, from λαλῶ perf. mid. of λαλῶν to obtain, reach. The α appears in the Latin derivative lancea, and in the Eng. lance.

I. Properly, *The iron head of a lance or spear which reaches an enemy*, or &c.  
II. *The lance or spear itself*. *occ. John* xix. 34.

Λοιδόρεω, ω. See Λοιδόρος.

To revile, reproach. *occ. John* ix. 28. *Acts* xxiii. 4. 1 *Cor.* iv. 12. 1 *Pet.* ii. 23.

Λοιδόρια, ας, ῆ, from Λοιδόρος, which see. A reviling, railing. *occ. 1 Tim.* v. 14. 1 *Pet.* iii. 9.

Λοιδόρος, ος, ο, from λαλῶ perf. mid. of λαλῶ to speak, and δορυ a spear.

A railer, one who useth reproachful language, or in the style of Solomon, *Prov.* xii. 18, *who speaketh like the piercing of a sword*. *occ. 1 Cor.* v. 11. vi. 10. Λοι-

† If indeed this much controverted text of 1 *John* v. 7, be genuine; of which let the learned reader consult the critical writers on both sides, and then judge for himself.

*δραία* is by *Eustathius* derived from *λοσος*, a word, and *δορυ* a spear; *λοιδορία*, *λοσος* εις δορυ πλητων, a word striking like a spear," says he. Thus the Psalmist speaks of words that are drawn swords. Ps. lv. 21. Comp. Ps. lvii. 4. lix. 7. lxiv. 3. So in *Homer* we have *καρτομοις* *παιεσαι*, heart-cutting words, Il. v. lin. 419, and absolutely *καρτομοις*, Il. i. lin. 539, for reproaches.

ΛΟΙΜΟΣ, *ο, δ*, from *λαιμμαι* perf. pass. of *λαιπω* to sail, the diphthong *ει* being, for the sake of sound, changed into *οι*.

I. A plague, pestilence. occ. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. occ. Acts xxiv. 5. So *Demosthenes*, cont. *Aristogiton*. "Ο φαρμακος, δ ΛΟΙΜΟΣ that villain, that pestilent fellow." See more in *Wetstein* and *Kypke*. Pests in the Latin writers is in like manner often applied to a person (see *Wetstein* and *Suicer*), as plague or pest are sometimes in English. The LXX use *λοιμος* in this latter sense for the Heb. *ר' a scorner*, Ps. i. 1. Prov. xix. 25, & al. *ρ' a robber*, Ezek. xviii. 10, for *ρ' a violent man*. Jer. xv. 21, & al. Comp. also 1 Mac. x. 61. xv. 3, 21.

Λοιπας, *η, ον*, from *λειπω* perf. mid. of *λαιπω* to leave.

I. Remaining, the rest. Thus the plural is in the N. T. applied both to persons and things, *The rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26.

II. Λοιπον, or το λοιπον, neut. for κατα το λοιπον, As for the rest, or as for what remains, μέρος part, or χρημα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10.

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, now. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29, δ καιρος συνεσταλμενος το λοιπον εστιν, the time henceforth is short, where see *Wetstein*.

V. Το λοιπον for εκ, or απο, το λοιπον χρονu, From the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, *Herodotus*, *Xenophon*, *Demosthenes*, &c. apply το λοιπον in the same sense, as may be seen in *Wetstein*.

Λουτρον, *ο, το*, from *λουω* to wash.

A laver, a vessel to wash in. So *Leigh*, *Mintert*, and *Stockius*; and thus also the learned *Duport* on *Theophrastus*, *Eth. Char.* p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as αποτρον, εσοπτρον, καταπτρον. σκηπτρον, &c. &c. &c. *Josephus*, however, uses λουτρον for a bath, i. e. for the fluid itself in which one bathes. De Bel. lib. vii. cap. 6. § 3, where he speaks of the hot and cold springs of water, near the castle of *Macherus*, δι μισθουεναι ποισι ΛΟΥΤΡΟΝ ηδισον, which being mixed, says he, make a most agreeable bath." And our Translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6. for the Heb. *יַחַד*. It is certain that these Translators generally use a different word, λουτρον, for a laver. Exod. xxx. 18, 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a farther allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water, before they approached their husbands. See *Elsner*, *Wolfius*, and *Wetstein*.

Λουρω, from *λουω* to loosen, namely, the filth which before adhered; so *Homer* uses the N. λυματα for ablutions, filth washed off, Il. i. lin. 314; or else λωω may be derived from the Heb. *שׁוּב* to absorb, as the water doth what is plunged into it. Comp. Πλυνω.

To wash. occ. John. xiii. 10. Acts ix. 37, (where see *Wetstein*) xvi. 33. "washed from their stripes, i. e. the blood from them." Bp. *Pearce*. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The Grammarians, says the learned \* *Duport*, remark a difference between λαιν, and πλυνειν, and νιπτειν; that λαιν is spoken of the whole body, πλυνειν of garments and cloths, and νιπτειν of the hands." See *Niπτω*.

Λυκος, *ο, δ*.

I. A wolf. occ. Mat. x. 16. Luke x. 3. So in *Homer*, Il. xxii. lin. 263.

Ουδε λυκα τι και αρεις ημοφρονα θυμω γησιν—

As wolves and lambs can ne'er in concord meet—

\* In *Theophrast.* *Eth. Char.* p. 454.

II. By

II. By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious. occ. Mat. vii. 15. John x. 12. Acts xx. 29. So *Epictetus* in *Arrian*, lib. 1. cap. 3, says that some men, by reason of their animal relation, deviating towards it, become, ΑΤΚΟΙΣ ὅμοιοι—αἰσι, καὶ ἐπι-  
 ζῶλαι καὶ βλαβεροί, like *wolves*, faithless, and insidious, and hurtful.”  
 To shew the propriety with which *wolves* are, in the texts last cited, called ἀρπα-  
 γες *ravenous*; and said ἀρπάζειν τὰ προ-  
 ζατὰ to *ravage the sheep*, we may observe with *Bochart*, that the Latin Poets usually give the *wolf* the epithet of rapax or rap-  
 tor, *rapacious*; and that *Oppian* calls him likewise in Greek ἀρπακτῆρα and ἈΡ-  
 ΠΑΓΑ; to which we may add the ob-  
 servations of \* *Brookes*, that “these crea-  
 tures are *eat enemies to sheep* and tame  
 cattle, and that though the *wolf* will  
 prey upon several other kinds of animals,  
 yet he is fondest of kids, *lambs*, and *sheep*;  
 and that when he is become desperate  
 through want, and courageous through  
 necessity, he ventures forth to attack  
 such animals as have taken refuge under  
 the protection of man: He therefore *falls*  
*in among the fold, destroys all he meets,*  
*kills merely from a pleasure in slaughter;*  
 and if this succeed, he returns again, till  
 being wounded or frightened by dogs  
 or men, he ventures out only by night,  
 ranges the field, and destroys whatever  
 he has strength to conquer.” The same  
 author remarks, that he is a very *vora-*  
 cious animal; for he will swallow the  
 flesh with the skin and hair as well as the  
 bones; and that he generally eats suffi-  
 cient to serve him three days. See Zeph.  
 iii. 3. The *wolf* is exceedingly *sharp-*  
 sighted; Οὐρανὸς αὐτὸν ἐστὶ ζῶον, καὶ μυσ-  
 τοὶ νυκτός, καὶ σελήνης ἐκ σῆς, ὃ δὲ ὄρα.  
 He is a most *sharp-sighted* animal, and  
 can even see in the night, when the moon  
 does not shine.” *Ælian*, Hist. lib. x.  
 cap. 26. Hence his Greek name *λυκός*  
 may not improbably be deduced from  
 λυσσω to *see* (of which under *Λευκός*),  
 or immediately from *λυκή*, which † *Ma-*

*crobius* informs us the *Greeks* anciently  
 used for the *morning twilight*, ἀπὸ τοῦ  
 λευκῆ, from being *white*, and this in his  
 time they called *λυκοφως*; and from the  
 Ν. *λυκή*, he observes, we have in *Homer*  
 ΑΜΦΙΑΤΚΗ νύξ, Il. vii. lin. 433, and  
 that the same Poet, Il. iv. lin. 101, styles  
 Apollo ΑΤΚΗΓΕΝΕΙ, which denotes,  
 says he, τῷ γεννῶντι τὴν *λυκην*, i. e. who  
 by his rising *generates the light*. Our  
 author farther remarks, that the most  
 ancient of the *Grecians* called the year  
*λυκαῖα*, that is, *proceeding from, and*  
*measured ἀπὸ τοῦ λευκοῦ by the sun*: And  
 that the *sun* was called *λυκός*; may be  
 proved, says he, from *Lycopolis*, the  
 name of a city of Thebais (in Egypt),  
 which with equal regard worshipped  
 Apollo and a *wolf*, adoring in both the  
*sun*: And some, he adds, think, that  
*λυκοὶ wolves* were so named ἀπὸ τῆς *λυκῆς*  
 from the *morning twilight*, because these  
 animals observe that time as most proper  
 for taking their prey, when the cattle are  
 driven out to feed before sun-rise. Thus  
*Macrobius*. But I think a better reason  
 may be given for this derivation of *λυκός*:  
 for the *wolf* begins to prowl in the even-  
 ing (see Jer. v. 6. Hab. i. 8. Zeph. iii. 3.  
 and *Bochart*, vol. ii. 823.), and “† com-  
 primam lucem, quam præcedit solis exortus, *λυκὴν*  
 appellaverunt ἀπὸ τοῦ *λευκοῦ*. Id temporis hodiæque  
*λυκοφως* cognominant—De quo tempore ita Poeta scri-  
 bit:

Ἥμος δ' ὅτ' ἀπ' αὐτοῦ κως ἐστὶ δ' ΑΜΦΙΑΤΚΗ Νύξ.  
 Idem *Homerus*:

Εὐχὴ δ' Απολλωνί ΑΤΚΗΓΕΝΕΙ κλυτοτάτῳ.

Quod significat τῷ γεννῶντι τὴν *λυκην*, id est qui gene-  
 rat exortu suo lucem: Radiarum enim splendor pro-  
 pinquantem solem longè latèque præcedens, atque co-  
 liginem paulatim extenuans tenebrarum, parit lucem.  
 Neque minus Romani, ut pleraque alia ex Græco,  
 ita lucem videntur à *λυκῇ* figurâ se. Annum quoque  
 vetustissimi Græcorum *λυκαῖα* appellant τοῦ ὑπὸ τοῦ  
*λευκοῦ*, id est solis, βασιμοντος καὶ μετρημένου. *Λυκὸν*  
 autem solem vocari etiam Lycopolitana Thebaïdes  
 Civitas testimonio est, quæ pari religione Apollinem  
 itemque lupum, hoc est *λυκὸν* solis, in utroque solem  
 venerans; quod hoc animal ropit & consumit omnia  
 in modum solis, ac plurimum oculorum acie cernens  
 tenebras noctis evincit: Ipso quoque *λυκῷ* ἀπὸ τῆς  
*λυκῆς* id est, a primâ luce appellatus quidam putant,  
 quia hæc ferè maximè id tempus aptum rapiendo præ-  
 cori observant, quod antelucanum post nocturnam fa-  
 tem ad pastum stabulis expellitur.”

† *Brookes*, as above, and *Bochart*. So the Eng.  
 name *wolf*, like the Latin *vulpes* a fox, may be de-  
 duced from the Heb. חָפַץ to cover, envelop. See  
 Heb. and Eng. Lexicon ἥγ.

D d 4

monly

\* Nat. Hist. vol. i. p. 200, and Preface, p. 32.  
 † Saturnalia, lib. 1. cap. 17. The passage in the  
 original seems so curious, that the reader may not  
 be displeased at seeing it here. “Præci Græcorum

monly seizes his prey in the night, that is, after mid-night, and before the break of day." I would therefore derive *λυκος* from *λυκη*, on account of the wolf's being able to see in the night, and because his eyes shine and glister in the dark, as was long ago remarked by \* *P'liny*, and is confirmed by *Brookes*, who says "† his eyes shine in the night like candles, which is a terrible sight not only to men but to other animals." And these two circumstances just mentioned, the former of which is assigned by *Macrobius*, as a reason why the *Lycopolitans* worshipped a wolf, may very well account for that animal's being consecrated to *Apollo* or the sun.

ΑΤΜΑΙΝΩ, *μαί*, mid. from *λυμη* destruction, which may be derived either from *λαιν* to dissolve, destroy, or perhaps from the Heb. *לח* to fight.

To ravage, waste, make havoc of. It is frequently applied to savage beasts destroying the sheep, and ravaging the fruits of the earth. (See *Alberti*, *Wolffius*, and *Wetstein*.) It is, therefore, with great propriety spoken of the persecuting Saul, occ. Acts viii. 3. Comp. LXX in Ps. lxxx. 13, and Eccles. xxviii. 23, or 26.

Λυπώω, *ω*, from *λυπη*.

Transitively, To grieve, cause to grieve, make sorrowful. 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. Λυπεύομαι, —μαι, To be grieved, sorrowful, Mat. xiv. 9. xvii. 23. xxvi. 37. Rom. xiv. 15, "hurt," Macknight, whom see. 1 Thess. iv. 13, where observe that *Lucian*, De Luct. tom. ii. p. 431, thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2d century, Οἱ μωσοὶ — καὶ κωκυτός γυναικῶν, καὶ παρὰ πάντων δακρυά, καὶ σέρνα τυπτομένα, καὶ σπαρταίμενη κομῆ, καὶ φοινισσομένη παρειά, καὶ πᾶς καὶ ἐσθῆς καταβρῆνται, καὶ κονίς ἐπὶ τῇ κεφαλῇ πασσύνται· καὶ οἱ ζῶντες οἰκτροτέροι τῷ νεκρῷ· οἱ μὲν γὰρ χαμαὶ καλινδύνται πολλὰκις, καὶ τὰς κεφαλὰς ἀρατῆσι πρὸς τὸ ἐδαφος—The shrieks and wailing of the women, and the tears of all, the

\* Nat. Hist. lib. xi. cap. 37. "Nocturnorum animalium, gelutifellum, in tenebris fulgent radiantque oculi, ut contueri non sit, & caprea lupoque splendet lucemque jactantur."

† So *Buffon*, Nat. Hist. tom. vii. p. 162, 12mo. "Le loup a—les yeux étincelans, brillans pendant la nuit."

breasts beaten, the hair torn, and the cheeks stained with blood. And in some places the garments are rent, and dust sprinkled upon the head, so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground."

ΑΤΠΗ, *ης, ῆ*. It is by some deduced from *λυω* to dissolve, dissipate, because sorrow dissolves the strength, and especially dissipates the agreeable thoughts of men; but it may perhaps be better derived from the Heb. *קָפַץ* to cover over, on account of that gloom which overcasts the mind in sorrow.

It denotes, in general, any uneasiness of mind.

Grief, sorrow. See Luke xxii. 45. John xvi. 21. 2 Cor. ii. 1, 3. ix. 7.

Λυσις, *ως*, att. *εως, ῆ*, from *λῶω* to loose.

A being loosed. occ. 1 Cor. vii. 27.

Λυσίτελω, *ω*, from *λυω* to pay, and *τελος* expense, cost.

To be advantageous, profitable, q. d. to quit the cost. Λυσίτελει, imper. It is profitable, it is worth while. See *Duport* on *Theophrast*. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6. Eccles. xxix. 11, in the Greek.

Λυτρον, *ς, το*, from *λυω* to loose, ransom.

A ransom, a price paid for redeeming captives, loosing them from their bonds, and setting them at liberty. Thus used by *Demosthenes* and *Josephus*. See *Wetstein*, and comp. below under *Λυτρώω*. occ. Mat. xx. 28. Mark x. 45, where it is applied spiritually to the ransom paid by Christ for the delivery of men from the bondage of sin and death. See *Vitrina* on Isa. i. 27.

Λυτρώω, *ω*, and —ομαι, *μαι*, mid. from *λυτρον*.

I. To ransom, redeem, deliver by paying a price. occ. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies to ransom a captive from the enemy. Thus *Josephus*, Ant. lib. xiv. cap. 14, § 1. "Herod not knowing what had happened to his brother, εἰπευθε ΑΥΤΡΩΣΑΣΘΑΙ των πολεμιων αυτον, ΑΙΤΙΩΝ ὑπερ αὐτῆς καταβᾶλων νόμισμα, ἕως τριακοσίων ταλάντων, hastened to redeem him from the enemy, and was willing to pay for his ransom a sum of money to the amount of three hundred talents."

II. To deliver, occ. Luke xxiv. 21.

Λύτρωσις,

Αυλωσις, ιος, att. ους, η, from λυλωω, which see.

Redemption. occ. Luke i. 68. ii. 38. Heb. ix. 12.

Αυτρωτης, ς, δ, from λυτρωω.

A deliverer. occ. Acts vii. 35, Comp. Mic. vi. 4.

Αυχλια, ας, η, from λυχνος.

A candlestick, a lamp-sconce or stand, Mat. v. 15. Rev. i. 12, & al.

This word in the LXX answers constantly, except in one passage, to the Heb. פתוך, which is used for the golden candlesticks or lamp-sconces in the Mosaic Tabernacle, and in Solomon's Temple.

Αυχνος, ς, δ. This word is generally deduced from λυω to dissipate, and νυχος the same as νυξ the night: But may it not be as well derived from the old N. λυκη light? which see under Λυκος.

I. A lamp, an instrument of giving light; hence English A LINK. Mat. v. 15. Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23, comp. Jer. xxv. 10, and Heb. and Eng. Lexicon in νη II. Αυχνον αψας, lighting a lamp. Luke viii. 16. xi. 33. Throphrastus, Eth. Char. xviii, has the same phrase, τον ΑΥΧΝΟΝ ΑΨΑΣ. Comp. Arrian Epictet. lib. ii. cap. 17, towards the end, and Aristophanes, Nub. lin. 18. And to illustrate the sense of Αυχνος, I cite from the same Comedy, lin. 56, 7,

ΘΕ. Ελαιον ημιν οκ ινας\* τι τω ΑΥΧΝΩ.

ΣΤ. Οι μαι, τι γαρ μοι τον ποτην ΗΙΤΕΣ ΑΥΧΝΟΝ;

Serv. We have no oil in the LAMP.

Strepsiades. Ah me! Why didst thou light such a soaking lamp?

II. It is spoken of the eye, as being that part of the body, which alone is capable of receiving light, and so directing the whole body. The Latin Poets frequently use lumina lights for the eyes. occ. Mat. vi. 22, (where see Wetstein.)—of the Lamb, who is the Light of the New Jerusalem. occ. Rev. xxi. 23.—of John Baptist, who was like a burning and shining lamp in his bright knowledge of divine truths, and in his fervent zeal of communicating them to others. occ. John v. 35. So in the Martyrdom of Ignatius, § 2, that holy bishop is said to have been ΑΥΧΝΟΤ διηνει θεικη την εκαστη φωνηζων διανοιαν δια της των θεων γραφων

εξηγησεως, after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures."

WAKE. Comp. Eccles. xlviii. 1.

ΑΥΩ, perhaps from the Heb. נל to faint, jail, or from פנה to be tired, spent with fatigue. Homer, speaking of the Grecian ships, uses this V. in the passive for being worn out or decayed. Il. ii. lin. 135,

Και δι ου' α' σισγηι νιω, και σπαρτα ΑΕΑΤΝΤΑΙ.

The planks are rotted, and the "threads decay'd"

I. To loose somewhat tired or bound. Mat. xxi. 2. Mark i. 7. xi. 2, 4, 5. Luke xiii. 15. Comp. ver. 16. 1 Cor. vii. 27. Spoken of seals, Rev. v. 2, 5.

II. To loose, pronounce, or determine not to be binding. occ. Mat. xvi. 19. xviii. 18. Comp. Δεω IV.

III. To break or violate a commandment or law, Mat. v. 19, (where see Wolfius, Kypke and Campbell.) John vii. 23, (where see Raphaelius and Wetstein.)—the Sabbath, John v. 18.—the Scripture, John x. 35.

IV. To dissolve, destroy. John ii. 19. Eph. ii. 14. 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19, Elsner cites from Herodian, lib. vii. cap. 2. edit. Oxon. ΑΤΕΙΝ γεφυραν to demolish a bridge; and from the Apocryphal 1 Esdras i. 55. ΕΑΤΣΑΝ τα τειχη Ιερουσαλμ. Comp. Homer, Il. ii. l. 117, 118. xvi. l. 100, and see Kypke.

V. To break or beat to pieces, as a ship. occ. Acts xxvii. 41. So Wetstein cites from Eustathius τας ρηας ΑΤΕΙΝ, from Achilles Tatius το πλοιον ΔΙΕΑΤΘΗ, and from Lucian το σκαφος—ΔΙΕΑΤΣΕΝ.

VI. To dissolve, break up, as a congregation or synagogue. occ. Acts xiii. 43, where Kypke cites from Lucian, Βριδαν ΑΤΘΗ το συμποσιον, After the feast was broken up;" and from Diodorus Sic. Τερε μιν ΕΑΤΣΕ την εκκλησιαν, Then he dissolved the assembly."

\* Σπαρτα, "Not the cordage, but the threads or thongs with which the ships were sewed together, τα ραμματα των νηω. Salmas. The Liburnians sewed most of their ships with thongs, the Greeks more commonly with hemp or tow, or threads made of other plants (sativis rebus), whence they were called σπαρτα (from σπειρω to sow namely.) Varro in Gellius, lib. xvii. cap. 3. Dr. CLARKE'S Note. Comp. Niebuhr, Voyage en Arabie, tom. i. p. 229, 230.

M, μ, Mu.



## M.

## M A Γ

## M A Γ

**M**, *μ*, *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering *μ* is used for the fourth decad, or *forty*. In the Cadméan alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both it's forms, *M* and *μ*, it has a much greater resemblance to the Phenician than to the Hebrew letter.

*Μαγία*, *as*, *η*, from *μαγισσω*.

*Magic*, *magical art*. occ. Acts viii. 11.

*Μαγισσω*, from *μαγος*.

To use magical arts, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. Acts viii. 9, where see *Doddridge*.

**ΜΑΓΟΣ**, *s*, *δ*.

*A Mage*, a *Gentile philosopher or sage of the Magian religion*. occ. Mat. ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said, Mat. ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some *considerable time* after our Saviour's birth, should come from the distant country of Persia, or Parthia†, than from the neighbouring region of Arabia. *Suetonius*, not to mention other † *Historians*, expressly tells us, that "§ an ancient and uninterrupted opinion had prevailed in *all the East*, that it was decreed *by the Fates*, that at that time, (namely, at the beginning of the last Jewish war), some coming

out of *Judea* should obtain the dominion." No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the *Eastern countries*. In the reign of *Ahasuerus* or *Artaxerxes Longimanus*||, the Jews were dispersed throughout all the provinces of the vast *Persian empire*, Esth. iii. 9, and that, in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and many of the people of the land also became Jews, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that ¶ we find them not only throughout *Asia*, but in *Africa*, particularly in † *Egypt*, in great numbers, and in many cities and islands of *Europe*, (comp. Acts ii. 5—11, and *Philo*, Legat. ad Caium, p. 16.) and \*\* wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no

|| See *Whitby's Note* (c) on Mat. ii. 2. and *Note* (c) on Jam. i. 1. and *Note* (a) on 1 Pet. i. 1.

¶ See *Lardner's Credibility of Gosp. Hist.* vol. i. book i. ch. 3. § 1. and *Leland's Advantage and Necessity of Revelation*, pt. i. ch. 19. p. 446.

† See the 3d Book of the *Maccabees*, ch. iii. iv. *Vitrings* on Isa. tom. i. p. 582.

\*\* Thus *Strabo* in *Josephus*, Ant. lib. xiv. cap. 7. § 2, whom see, speaking of the *Jewish people* in the time when *Sylla* was sent against *Mithridates*, about 87 years before Christ: Αὐτῇ δ' ἡς πάσαι πόλιν ἢ καὶ παρακλήθει, καὶ τοποὶ καὶ ἐστὶ βασιλεὺς ἑαυτῶν τῆς οὐμανίας, δὲ οὐ παραδίδουσι τοῦτο τὸ φύλον, μὴ ἐκκρίνεται οὐτ' αὐτοῦ. Τῶν τε Λιγυρίων καὶ Κυρηναίων, οὗτοι τῶν αὐτῶν ἐγχεύονται τυχούσας, τῶν τε πολλῶν σιγῶν, ἡλῶσται σιγῆς καὶ διὰ τὰ συλληγμάτων τῶν Ἰουδαίων ὄριφαι διαφρητοί, καὶ συναυξήσονται, χρωμένα τοῖς πατρίοις τῶν Ἰουδαίων νόμοις. This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that *Egypt* and the country of *Cyrene*, (comp. Acts ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the Jewish laws." Comp. also under *Προσηλυτισμὸς* III.

\* See *Doddridge's Note* (m) on Mat. ii. 11, and *Note* (f) on Mat. ii. 16. *Bishop Chandler's Vindication of Defence of Christianity*, book ii. p. 455, and *Univ. Hist.* vol. v. p. 408. *Note P. 8vo*.

† See *Welstein's Notes* on Mat. ii. 1.

‡ As *Josephus* and *Tacitus*, whose testimonies are cited by *Bishop Chandler* with pertinent remarks, in his *Defence of Christianity*, Chap. i. Sect. i. p. 26, &c.

§ "Percrebrat oriente toto vetus & constans opinio, esse in satis ut eo tempore Judææ profecti rerum potirentur." *Suetonius* in *Vespas*, cap. 4.

doubt,

doubt, they must very much spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching Advent of the *Great King*, the *Magians* of *Persia* had in common with many other people. Add to which, that *Zoroaster*, the famous reformer of the *Magian* Sect, had in all probability been a servant to the prophet *Daniel*\*; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think, he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his Master. *Dan. ix. 24—27*. Accordingly the writers of the *Univ. Hist.* observe, that "*Zoroaster* is said by *credible* authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." *Univ. Hist.* vol. v. p. 407, 1st edit. 8vo. where in the notes the reader may find the testimonies here referred to.

It seems a groundless conjecture to suppose that the *Magi* knew the significance of the *star* by some tradition of *Balaam's* prophecy, *Num. xxiv. 17*. "It is much more probable, as *Doddridge* has remarked, that they learned it by (*immediate*) *divine revelation*, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else, we may observe, with *Bishop † Chandler*, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: That the *Magi* being constant in the same belief, and being acquainted with the tradition or report, that about this time a great

Prince was to be born in *Judea*, to whom all the East should one day be subject, they might justly conclude from the rise of this *bright appearance*, which went under the character of a *star*, that *HE* was then born, and his birth was in this manner notified to the world: And that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. *Comp. Wetstein on Mat. ii. 2*. For a more particular account of the principles and doctrines of the *Magian* religion, and of *Zoroaster* or *Zerdusht*, the great reformer of it, I refer the reader to *Hyde's Religio Veterum Persarum*, cap. 31, and cap. 24. & seq.—to *Prideaux's Connection*, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4, anno 486, p. 211, &c. 1st edit. 8vo.—and to the *Universal History*, vol. v. p. 143, &c. See also *Wetstein on Mat. ii. 1*. I proceed to observe, that as the Greek *Σοφος* a Sage seems plainly derived from the Heb. סוֹפֵר to speculate, so the Persian † *Mog*, or *Mag*, and with a Greek termination *Mayos*, may very probably be § deduced from the Heb. מוֹדֵד to meditate, mutter, with the formative מ prefixed, as it is in the plural מוֹדֵדִים, *Isa. viii. 19*.

II. We may remark with *Prideaux*, *Connect.* vol. i. p. 221, 1st edit. 8vo. that as the *Magi* had great skill in mathematicks, astronomy, and natural philosophy, so their credit in the world on these accounts was so great, that "a learned man and a *Magician* became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were *Friar Bacon*,

† *Hyde*, *Relig. Vet. Pers.* cap. xxxi. p. 373, 1st edit. conjectures, that רֹבֵד *Rab-mag*, mentioned *Jer. xxxix. 3, 13*, means the head or chief of the *Magians*, whom *Nebuchadnezzar* had sent for from *Perria*, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

§ See *Gale's Court of Gent.* pt. ii. b. 1. ch. 8. and *Forster Etymolog. Latin in Magus*.

Dr.

\* See *Hyde Relig. Vet. Pers.* cap. 24. *Prideaux Connect.* part. i. book 4. anno 486.

† *Vindication of Defence of Christianity*, book ii. p. 119.

Dr. Faustus, and Cornelius Agrippa,) the name of *Conjurors*: And from hence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us: "Whereas the true and ancient *Magians*, adds the Doctor, were the great *Mathematicians*, *Philosophers*, and *Divines* of the ages in which they lived, and had no other knowledge but what by their own study, and the instructions of the ancients of their Sect, they had improved themselves in." This is confirmed by a passage of *Dio Chrysostom*, Orat. Borsithen. which, not having an opportunity to consult that author in the original, I shall cite in the translation given in the *Universal History*, vol. v. p. 393. Note, where it is observed, that he is the most polite writer among the Greeks, and corrects the errors of his countrymen with respect to the *Magi* in these words: "The *Persians* called those *Magi* who were employed in the service of the Gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in *Magic*, a science unknown to the *Persians*." In the N. T. however, *Mxyz* is used in the bad sense also. occ. Acts xiii. 6, 8. Comp. *Μαγισια* and *Μαγευω*. In *Theodotion's* version of *Daniel* this word several times answers to the Heb. and Chald. *המא*, a kind of *Astrologer* or pretended *Conjuror* among the *Babylonians*.

**ΜΑΘΕΩ**, ω, perhaps from the Heb. *למד* to learn, the *ל* being dropped, as in the Heb. deflections and some of the Greek derivatives of the V. *קח* to take.

To learn. An obsolete V. whence in the N. T. we have 2 uor. *μαθων*, infin. *μαθειν* particip. *μαθων*. See under *Μαθηται*.

**Μαθητευω**, from *μαθητης*.

I. Governing a dative, To be a disciple to, or follower of another's doctrine. occ. Mat. xxvii. 57. In this manner *Plutarch*, cited by *Wetstein*, several times applies the V. active to such as were disciples to others in oratory. Comp. also *Κηρυττε*.

II. Governing an accusative, To make a disciple. occ. Mat. xxviii. 19. Acts xiv. 21.

III. To instruct. occ. Mat. xiii. 52. But *μαθητευεις* in this text may perhaps as well be rendered made a disciple according to Sense II.

**Μαθητης**, σ, δ, from *μαθω* to learn.

A disciple, follower of doctrine. See Mat. v. 1. x. 1, 24. xi. 2. Luke x. 23. Acts vi. 1. xx. 30.

**Μαθητρια**, ας, η, formed from *μαθητης*, as *ποιητρια* a poetess, from *ποιητης* a poet.

A female disciple. occ. Acts ix. 36.

**Μαρομαι**, from *μαω* to be eager after, desire eagerly or ardently, which may be deduced from the Arabic *مارم* vehemence, and this from the verb *مارم* or *مارم* to extend, dilate, which seems a derivative from the Heb. *מרם*, which in the O. T. is used only as a N. of number, a hundred. To be mad, furious. occ. John x. 20. Acts xii. 15. xxvi. 24, 25. 1 Cor. xiv. 23.

**Μακαριζω**, from *μακαριος* happy.

To pronounce or call happy. occ. Luke i. 48. Jam. v. 11. *Herodotus* uses the V. in this sense, lib. vii. cap. 45, and 46, (see *Wetstein*) and so likewise the LXX, Gen. xxx. 13, for Heb. *ברך*.

**Μακαριος**, ια, ιον, from *μακαρ* the same, and this according to some from *μαλα χαίρειν* rejoicing greatly, but rather from *μη* not, and *κρη* fate, death, (which from Heb. *כרת* to cut off;) for *μακαρ*, according to *Eustathius*, is properly *δμηκηπι*, *τρετς*, *θανατηφορω* *μοιρα* *υποκειμενος*, *μη* *υποκτιλων* *τη* *κρη*, *αθανατος*, he who is not subject to fate, i. e. to mortality, he that submits not to fate, immortal. See *Homer*, Il. i. lin. 339, where the Poet plainly opposes *Θεων* *μακαρων* the immortal or ever-blessed Gods, to *θνητων* *ανθρωπων* mortal men; and comp. *Dammi Lexic.* col. 1170.

Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. 1 Cor. vii. 40. Jam. i. 12, 25. Rev. xiv. 13. On 1 Tim. i. 11, see *Wetstein* and *Suicer Thesaur.* in *Μακαριος* I.

**Μακαρισμος**, σ, δ, from *μακαριζω*.

A calling or pronouncing happy, felicitation: Also Happiness, felicity, blessedness. occ. Rom. iv. 6, 9. Gal. iv. 15. Τις εν ην δ μακαρισμος υμων; How great then was your felicitation of yourselves? How happy did you boast yourselves to be? See *Wolffius*.

MA-

**ΜΑΚΕΛΛΑΟΝ, α, το.** Latin.

A word formed from the Latin macellum, which signifies "a market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row;" and may most probably be derived from the Heb. מכר, being softened in l, as in other instances. occ. 1 Cor. x. 25. "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin macellum, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name."—"Μακελλον occurs also in Plutarch. See Kypke Observ. Sacrae, tom. ii. p. 219. But as Plutarch thought it necessary to explain it by κρεωπωλειον, it is probable that the word was of Latin origin." Michaelis Introduct. to N. T. by Marsh, vol. i. p. 163. and Marsh's Note 3. p. 431.

**Μακραν,** Adv. See under Μακρος.

**Μακροθεν,** An adverb of place, from μακρος far, andθεν a syllabic adjection denoting from or at.

I. From far. Mark viii. 3.

II. At a distance, afar off. Mark xi. 13. Luke xviii. 18.

III. It is frequently in the N. T. construed with the preposition απο, απο μακροθεν afar off, at a distance. Mat. xxvi. 58. xxvii. 55, & al. The LXX use it in like manner, Ps. xxxviii. 11, or 12, & al. And Wetstein on Mat. xxvi. 58, cites several similar phrases from the ancient Greek writers, particularly ΑΙΤΟΥΡΑΝΘΕΝ from Homer, II. viii. lin. 365. II. xx. (read xxi.) lin. 199. Odys. xii. lin. 381.

**Μακροθυμω,** ω, from μακροθυμος, which see under Μακροθυμως.

I. To have patience, suffer long, be long-suffering, as opposed to hasty anger or punishment. occ. 1 Cor. xiii. 4. 1 Thess. v. 14. 2 Pet. iii. 9.

II. To have patience, forbear. occ. Mat. xviii. 26, 29.

III. To have patience, endure or wait patiently, as opposed to despondency or impatience. occ. Heb. vi. 15. Jam. v. 7, 8.

IV. To tarry, delay. occ. Luke xviii. 7, Και

μακροθυμων εν αυτοις, though he linger (i. e. seem to delay, comp. 2 Pet. iii. 9.) with regard to them, the elect namely. We have an exactly parallel expression Eccles. xxxii. 22, or xxxv. 18, Και ο Κυριος ου μη βραδυνη, ουδα μη ΜΑΚΡΟΘΥΜΗΣΗ εν αυτοις. And the Lord will not delay, neither will he linger with regard to them, i. e. the humble, mentioned ver. 17. So Martin's French Translat. (ver. 20.)—n'usera point de long delai envers eux. See more in Suicer, Thesaur. under Μακροθυμος, and comp. Campbell's Note on Luke.

**Μακροθυμια,** ας, η, from μακροθυμος, which see under Μακροθυμως.

I. Forbearance, long-suffering. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22. & al.

II. Patience under trials and afflictions. Heb. vi. 12. Jam. v. 10. Comp. Col. i. 11.

**Μακροθυμως,** Adv. from μακροθυμος long-suffering, a N. often used in the LXX, and derived from μακρος long, and θυμος the mind, anger.

Patiently. occ. Acts xxvi. 3.

**ΜΑΚΡΟΣ,** α, ος, by transposition from the Heb. קרוב far, far distant, which from the V. פתח to remove far off.

I. Far, distant, Luke xv. 13. xix. 12, Ες χωραν μακραν, into a far country; hence χωρας place being understood, εις μακραν in a distant place, i. e. at a distance, far off. Acts ii. 39. Comp. Eph. ii. 17, and see Wolfius; also, ιδου α way being understood, Μακραν alone is used adverbially, Far off, at a distance. Mat. viii. 30. Mark xii. 34. Luke vii. 6' & al. The profane writers often apply it in the same manner. See Wetstein on Mat. I add from Euripides, Phoen. lin. 913, Οδ' ε ΜΑΚΡΑΝ απει.

II. Long, prolix. Μακρα προσευχεσθαι, To make long prayers, q. d. to pray long. Mat. xxiii. 14, (where see Wetstein.) Mark xii. 40. Luke xx. 47. So Homer, II. i. lin. 35, ΠΟΛΛΑ δ' ΗΡΑΘ', He prayed many things, or much. Comp. lin. 351.

In this sense μακρος might not improperly be deduced by transposition from the Heb. קרוב long, with the formative פ prefixed.

**Μακροχρονιος,** ου, ος, η, from μακρος long, and χρονος time.

Enduring

- Enduring a long time.* occ. Eph. vi. 3. In the LXX of Exod. xx. 12. Deut. v. 16. μακροχρονίος γίνεσθαι answers to the Heb. יְמֵי תַרְחַם to *prolong the days*.  
**Μαλακία**, ας, ἡ, from μαλακός *tender*.  
*As indisposition, infirmity.* occ. Mat. iv. 23. ix. 35. x. 1. Comp. Νόσος.  
**Μαλακός**, η, ον, from μαλασσω to *soften*, which from the Heb. רָחַם to *soothe*.  
**I. Soft, delicate**, spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So *Lucian* De Salt. tom. i. p. 908, σέθησι ΜΑΛΑΚΑΙΣ, *in soft garments*; and *Homer*, Il. ii. lin. 42, ΜΑΛΑΚΟΝ χιτῶνα, *a soft or fine vest*; Il. xxiv. lin. 796, πωλοῖσι ΜΑΛΑΚΟΙΣΙ, *soft veils*; and *Odys.* xxiii. lin. 290, σέθητο; ΜΑΛΑΚΗΣ, *a soft coverlet for a bed*. See more in *Wetstein* and *Kypke*.  
**II. A man who suffers himself to be abused contrary to nature, a Catamite, a Pathic**, (so *Theophylact*, τὸς αἰσχροπαθούνας); hence *Μαλακοί* are by the Apostle joined with Ἀρσενικοῦται *Sodomites*. These wretches affected the dress and behaviour of \* *women*. And it is plain from *Dionysius Halicarn.* *Plutarch*, and *Diogenes Laert.* cited by *Wetstein* and *Kypke*, that the Greeks themselves applied the term μαλακός to such *monsters*, whom *Wetstein* shews that the Romans likewise called molles, *soft, effeminate persons*. occ. 1 Cor. vi. 9.  
**Μαλίστα**, Adv. of the Superlative degree, from μαλα, which see under Μαλλον. *Most of all, chiefly, especially.* Acts xx. 38. xxv. 26. xxvi. 8. Phil. iv. 22, & al.  
**Μαλλον**, An Adv. of the Comparative degree, from μαλα *much*, and this from the Heb. מְלֵךְ to *be full*.  
**I. More.** See Mat. vi. 30. vii. 11. xviii. 13. 1 Cor. xiv. 18. It is *emphatically* joined with nouns or verbs expressing a *comparison*. See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23, where *Wetstein* cites many instances from the best Greek writers, of the like use of μαλλον with comparative adjectives. Thus from *Isocrates*, πολὺ γὰρ ΜΑΛΛΟΝ ΚΡΕΙΤΤΟΝ, and from *Isaas*, πολὺ ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He farther shews, that in the Latin writers

magis, *more*, is sometimes likewise added to comparatives.

- II. Rather.** Mat. x. 6. Mark xv. 11. John iii. 19, & al. Μαλλον ἐλομενος, *Choosing rather*. Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as *Wetstein* has abundantly shewn.  
**III. Μαλλον δε**, Or *rather, yea rather*, in a correctivesense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See *Vigeri* Idiotism. sect. viii. reg. 1. and *Hoogveen's* note.  
**IV. Ετι μαλλον και μαλλον**, *More and more*. occ. Phil. i. 9. That the phraseology may not be suspected as a Hebraism or Latinism, *Kypke* cites (inter al.) from *Polybius*, ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛΛΟΝ ἐστρεφετο, *He was continually puffing up more and more*: and from *Diogenes Laert.* Πισσους ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ ΜΑΛΛΟΝ, *Pound yet more and more*.  
**Μαμμη**, ης, ἡ, from the Heb. מָם *a mother*.  
**I. Arciently**, An infantile name for a *mother*, *A Mamma*, as we likewise speak.  
**II. A grand-mother.** occ. 2 Tim. i. 5, where see *Wetstein* and *Wolfius*.  
**ΜΑΜΜΩΝΑΣ**, or **ΜΑΜΩΝΑΣ**, α, ὁ.  
*Mammon*. מָם is used for *money* in the Chaldee Targum of *Onkelos*, Exod. xviii. 21, & al. and of *Jonatham*, Jud. v. 19. 1 Sam. viii. 3. So the Syriac מָם, Exod. xxi. 30. Mat. vi. 24. Luke xvi. 9. *Castell* deduces these words from the Heb. מָם to *trust, confide*, because men are apt to *trust in riches*, q. d. מָם what is *confided in*. And *Austin* observes, that *Mammon* in the Punic or Carthaginian language signified † *gain*. The word plainly denotes *riches*, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful Mammon*, but of τὸ ἀληθινόν *the true*. St. Luke's phrase *Μαμωνα ἀδυνας* very exactly answers to the Chaldee מָם, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hos. v. 11. In Mat. vi. 24. Luke xvi. 13, *Mammon* is beautifully represented by our Saviour as a *person*, which has made some suppose it was the name of an idol or god of riches worship-

\* This reader may find a remarkable description of such in *Josephus*, De Bel. lib. iv. cap. 9. §. 10.

† "Mammona apud Hebræos divitiæ appellari dicuntur. Convenit & Punicum nomen: Nam lucrum Punicè Mammon dicitur." *Augustin.* De Sermon. lib. ii.

ped in Syria: But I find no sufficient proof of this.

The above cited are all the passages of the N. T. wherein the word occurs.

*Μανθάνω*, from the obsolete *μανθάνω*, which see.

I. To learn. See Mat. ix. 13. xxiv. 32. Rom. xvi. 17. Heb. v. 8.

II. To learn by heart, or memoriter. occ. Rev. xiv. 3.

III. To learn, be informed. Acts xxiii. 27. Gal. iii. 2.

IV. To learn, acquire a custom or habit. Tit. iii. 14. 1 Tim. v. 13, where observe, that *μανθάνουσι* may be either joined with *ἀργαί*, and considered as a Greek idiom for *ἀργαί νύαι μανθάνουσι*, they learn to be idle, (so Pricæus in Pole Synops. cites from Euripides' Medea, lin. 295, *ἐκδιδάσκουσαι σοφῆς* for *ἐκδιδάσκουσαι σοφῆς σιναί*, to teach to be wise); or according to Wolfius and others *μανθάνουσι* may be construed with the participle *περιερχομένης*, used for the infinitive *περιερχομένης*, Being idle they learn to go about from house to house. A very similar construction is produced from Aristotle's Politic.

VIII. 6. *Ποτερον δε δεῖ ΜΑΝΘΑΝΕΙΝ αὐτῆς ΑΔΟΝΤΑΣ καὶ ΧΕΙΡΟΤΡΟΥΝΤΑΣ*—But whether they ought to learn to sing, and to perform on musical instruments—See more in Pole Synops. and Wolfius on the place. But does not the following part of the verse in 1 Tim. v. shew the former interpretation to be preferable?

*Μανία*, ας, η, from *μανίωμα* to be mad.

Madness, distraction. occ. Acts xxvi. 24.

MANNA, το. Indeclinable. Heb.

Manna, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן, a species. "At it's first falling, Exod. xvi. 15, *The children of Israel*—said מן ה' מן this (is) a particular species, a peculiar thing, for they knew not what it (was). Comp. ver. 31. Deut. viii. 3, *Who fed thee with מן ה' מן* that peculiar thing which thou knewest not, neither did thy fathers know \*." To account for it's being called in the N. T. not *May* but *Manna*, we may observe that the Heb. מן is several times in scripture applied

to a portion, and that too of food, as Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use *Μαννα* for *מן*, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 53. Heb. ix. 4. Rev. ii. 17, where comp. *Κροῦτω* II.

*Μαντιομας*.

To prophesy, divine. occ. Acts xvi. 16. This V. is plainly from *Μαντις* a Sooth-sayer, a Diviner, which we may, with Eustathius, very properly deduce from *μανίωμα* to be mad, distracted, beside oneself, on account of the mad extravagant behaviour of such persons among the heathen. To justify this derivation the reader may consider the picture of one of these † *frantic prophetesses*, as drawn by the masterly hand of Virgil, Æn. vi. lin. 46, &c.

—*Ait, Deus, ecce Deus! Cui talia santi Ante fores, rubid non vultus, non color unus, Non compe manere coma, sed pectus anhelum, Et rabie fera corda tument; majorque videri, Nec mortale sonans, adflata est numine quando Jam propiore Dei.*—

The virgin cries, the God, behold the God! And straight her visage and her colour change Her hair's dishevell'd, and her heaving breast, And lab'ring heart, are swoll'n with sacred rage; Larger she seems, her voice no mortal sound, As the inspiring God near and more near Seizes her soul.—

And lin. 76, &c.

—*Phœbi nondum patiens, immanis in antro Baccatur vates, magnum si pectore possit Excussisse Deum: tanto magis ille fatigat Os rabidum, fera corda domans, fœngitque premendo.*

—Impatient in her grot Apollo's swelling Priestess wildly raves, Reluctant, lab'ring from her breast to heave Th' incumbent God: so much the more he curbs Her foamy mouth, subdues her madding heart, And pressing forms her.—

TRAPP.

Comp. lin. 100, 102.

"Few that pretended to inspiration (says Archbishop † Potter, after citing the former of these passages) but raged after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand an-

† *Inveniam vatem*, as she is called, Æn. iii. lin. 443. † Antiquities of Greece, book ii. ch. 12.

\* Heb. and Eng. Lexicon, in מן III.

tick motions." In confirmation of these assertions I shall subjoin a \* passage or two from *Plato*, where speaking of those who are under the dominion of what he elsewhere calls *απο Μουσων κατοχη και MANIA*, a possession and madness from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *lo*) *Βακχουσι και κατεχομενοι, οσπερ αι Βακχαι*, they who are possessed *rage* like the priestesses of *Bacchus*; and that this his diviner was *εθεος και εκφρων, και ο νους μηκει εν αυτω αυη, &c.* rapt into a divine ecstasy and mad, neither did his understanding remain in him, being moved *δαια μοιρα* by a divine fate; and in his *Timæus*, "Ικανον δε σημειον ως μανικησιν απορροσσην Θεος δαδωκεν. This circumstance namely, that *εδαις εννους, εφασκεται μανικης ανδρα και αληθους*, no one in his right senses is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human madness;" a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *mad men are inspired*. Comp. *Πυθωρ*. And although in those frantic fits of the heathen diviners there might frequently be much affectation and imposture, yet, no doubt, in many such instances there was a real possession by the devil. This is too plain to be denied in the case of the prophetic damsel, *Acts* xvi. 16, 18. "Herein also, says the learned *Gale*, the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by *ecstatic raptures and visions*." Comp. *2 K.* ix. 11. *Jer.* xxiii. 9. xxix. 26. *Hos.* ix. 7. *Ezek.* iii. 14, 15.

**MAPAINΩ**, from the Heb. *מָאָן* *to fret, corrode*.

*To cause to decay or fade.* So *Isocrates* ad *Demon.* cap. 4. *Καλλος μιν γαρ η χρονος αναλωσεν η νοσος ΕΜΑΡΑΙΝΕ*, As for beauty, either time consumes, or disease withers it." Hence *Μαραννομαί*, pass. *To be decayed or faded, to fade, fade away*, occ. *Jam.* i. 11. *Wetstein*

\* For farther satisfaction the reader may consult the learned *Gale's Court of the Gentiles*, vol. ii. part 3, book i. ch. 3. § 7, to whom I am indebted for the testimonies from *Plato*.

has shewn in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from *Lucian*, *De Syr. Deâ*, tom. ii. p. 867. *Το σωμα δι' ημερης ΕΜΑΡΑΙΝΕΤΟ*. His body wasted away daily.

**MAPAN ΑΘΑ**. Heb. Chald. or Syr.

**MARAN ATHA**. It denotes a solemn curse. occ. *1 Cor.* xvi. 22, where the Syriac version, *מָרָא מָרָא*, which signifies *The, or Our, Lord cometh*, *מָרָא* is a pure Hebrew, as well as that or *מָרָא* are Syriac and Chaldean words. *מָרָא* is used in Chald. for a *sovereign or supreme lord*, *Dan.* ii. 47, & al. So *מָרָא* may be regarded either as a simple N. of the same root, with the formative *י* postfixed (see *Castell* in *מָרָא*), or else as compounded of *מָרָא* a lord, and the Syriac suffix *י* our. If this *י* interpretation of **MAPAN ΑΘΑ**, which is not only favoured by the Syriac version, but also given by *Theodore* and several of the Greek Scholia cited by *Wetstein* be right, the expression will refer either to the *miraculous י* interposition, or to the *final coming, of the Lord* to take vengeance on the man lying under this most grievous curse. Comp. *Jude* ver. 14, 15, and *Macknight* there, and on *1 Cor.* But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a *foreign*, whether Chaldean or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. *מָרָא מָרָא* *Cursed art thou*, which might be the *form* of the anathema or curse, called in Heb. *מָרָא*. As for the substitution of the *י* for *מ* in *Mapan* we may observe with the learned || *Montfaucon*, that at the end of words the Greeks do very frequently put their *י* for the Heb. *מ*, because the latter termination is very disagreeable to the Greek language; and probably the Grecizing Jews might in common conversation pronounce *מָרָא מָרָא* **MAPAN**

† Of which see more in *Whitby* on *1 Cor.* xvi. 22, and in *Vitrings* on *Rev.* iii. 11.

‡ See *Doddridge*.

|| "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) n̄ per M exprimunt, præterquam in fine vocum, ubi N pro M frequentissime ponunt Græci, quia nempe à terminatione μ abhorret Græca lingua." *Hexapla*, vol. ii. *Pævia Disquisitione*, pag. 296.

**ΑΘΑ**.

ΑΘΑ. But let the reader consider, and judge for himself.

Μαργαρίτης, α, δ.

A pearl, so called from μαργαρον the same, and this may be from the Heb. מרגר to furnish, make bright, and מירר to shine, which from מור the light, on account of the pearl's smooth, glistening surface. See Mat. vii. 6. xiii. 45, 46.

Μαργαρος, α, δ, η, from μαργαρω to glisten, shine, which from μαρω to shine, and this from the Heb. מור the light, a derivative from מור to shine, give light.

I. Properly an adjective, Bright, shining, white.

II. Λιθος being understood, A white kind of stone, marble, marmor. So Hesychius explains μαργαρος by λευκη λιθος a white stone. occ. Rev. xviii. 12.

ΜΑΡΤΥΡ, υπος, δ, η. It is generally derived from μαρω to divide, decide, because a witness decides controversies (comp. Heb. vi. 16.); but the learned Damm, in Lexic. col. 1495, deduces it from the old word μαρτ the hand, because witnesses anciently used to hold up their hands in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks\*, Apollon Pindar, Olymp. vii. lin. 119, 120, orders Lachesis, one of the Fates, χερσας ανελαις, θωον δ' δεκον μαγαν μη παρφαμεν, to lift up her hands, and not violate the great oath of the Gods. The N. μαρτ or μαρος the hand seems a plain derivative from the V. μαρω to divide, on account of it's division into fingers.

I. A person witnessing, a witness. Mat. xviii. 16. Luke xxiv. 48. Acts i. 8, 22. ii. 32. vi. 13. 2 Cor. i. 23. Heb. xii. 1.

II. A martyr, one who seals his testimony to Jesus and his doctrine with his blood. Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Dissertat. p. 442.

Μαρτυρος, ω, from μαρτυρ.

I. To witness, bear witness, testify. See John i. 7, 8. iii. 26, 28. xv. 27. Acts

\* Of which see Homer, II. vii. lin. 412. II. x. lin. 381. Comp. Virgil, Æn. xi. lin. 196; and Heb. & Eng. Lexicon, under מר V. L.

xxii. 5. xxiii. 11. xxvi. 22. John v. 32. x. 25. xv. 26. 1 John v. 7.

II. With a dative following, To bear witness to or concerning. Mat. xxiii. 31. Implying praise or commendation. Luke iv. 22. So Josephus, Ant. lib. xiv. cap. 10. § 2. ΑΤΤΩΙ πολλοι ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elmer and Kypke on Luke. So Μαρτυρομαι, υμιν, pass. To be of good report, have a good character. Acts vi. 3. x. 22. xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5.

III. To bear witness to, denoting assent or confirmation. Acts xiv. 3. Heb. x. 15. Beza and Raphelius observe that μαρτυρω is applied in the same manner by the profane writers. See also Elmer on Luke iv. 22.

IV. Μαρτυρομαι, υμιν, To implore, beseech, or as our Eng. Translators, to charge. 1 Thess. ii. 12.

Μαρτυρια, ας, η, from μαρτυρ.

I. A bearing witness, testification. John i. 7.

II. A testimony, witness borne, or to be borne. Mark. xiv. 55, 56, 59. John i. 19. xix. 35, & al. Comp. Rev. i. 2, 9. xix. 10.

Μαρτυριον, α, το, from μαρτυρ.

I. A witness, testimony. See Mat. viii. 4. Mark vi. 11. Acts iv. 33. 2 Cor. i. 12. 1 Tim. ii. 6. To μαρτυριον καρπας ιδιους. If these words be joined with the preceding, the sense will be, as is expressed in our translation, that Christ gave himself a ransom for all to be testified, i. e. the object or subject of a public testimony to be borne, in due time: But Bengelius puts a Colon after warlar, and a Comma only after ιδιους; and according to this punctuation the words must be joined with what follows, and the ellipsis applied in some such manner as this: The testimony (namely, that Christ gave himself a ransom for all) was to be borne in due time, for which testimony I was appointed a preacher, &c. Comp. Bowyer's Conject.

II. The testimony of Christ is the testimony concerning Christ, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8.

Μαρτυρομαι, from μαρτυρ.

I. Governing a dative, To testify, bear witness to. occ. Acts xx. 26. Gal. v. 3. In the former text our Translators render μαρτυρομαι υμιν by I take you to record, but, I apprehend, erroneously; for μαρτυρομαι,

E e



*τυρομαι*, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative, of the person. Thus *Plutarch* in *Alcib.* Καλεῖται θεοὺς καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ καὶ ἈΝΘΡΩΠΟΥΣ, taking it grievously, and *calling Gods and men to witness.*" So *Josephus*, on occasion of the horrid pollution of the Temple by the Zealots, introduces *Titus* thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ ἐγὼ πατρίους—ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἑμὴν, καὶ ΤΟΤΕ παρ' ἐμοὶ ΙΟΥΔΑΙΟΥΣ καὶ ἸΜΑΣ ἈΤΤΟΥΣ, ὡς ἐκ ἐγὼ τὰν ὑμᾶς ἀνασκαῶμαι μαινεῖν, *I call to witness my country's Gods—I call to witness also my Army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy place.*" *De Bel. lib. vi. cap. 2. § 4. Comp. lib. ii. cap. 16. § 4. ad fin.*

II. *To testify, or rather to beseech, or charge, obtestor.* *Polybius*, as cited by *Rapheus*, uses the V. in this latter sense. *occ. Eph. iv. 17. Comp. Μαρτυρεῖν III.*

ΜΑΡΤΥΣ, ὁ, ἡ, Dat. Plur. μαρτυσι. The same as *μαρτυρ.* See *Grammar, sect. v. 3, 4.*

I. *A witness.* *Acts x. 41. xxii. 15. Rom. i. 9, & al. On Acts x. 41, the reader may do well to consult Jenkin's Reasonableness and Certainty of the Christian Religion, vol. ii. chap. 28. Bp. Pearce's Miracles of Jesus vindicated, part i. p. 10, &c. 12mo. Leland's View of Deistical Writers, vol. i. letter vii. p. 138, &c. and letter xi. p. 271, 1st edit. Randolph's Answer to Christianity not founded on Argument, p. 173, and his View of our Blessed Saviour's Ministry, p. 374, and Lardner's Collection of Testimonies, vol. ii. p. 308.*

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* *occ. Rev. ii. 13.*

ΜΑΣΣΑΟΜΑΙ or ΜΑΣΑΟΜΑΙ, ὠμαί, from the Heb. מָצַח to squeeze, press. *To chew, champ.* *occ. Rev. xvi. 10.*

ΜΑΣΙΓΩ, ω, from *μασιγέ, ῥγος.*  
I. *To scourge.* *Mat. x. 17, & al. On Mat. x. 17, see Doddridge's and Wetstein's Notes. On Mat. xx. 19. John xix. 1; we may observe with Lardner, that it*

\* *Credibility of Gospel Hist. vol. i. book i. ch. 7. § 13.*

was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with *Mintert*, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also *Wetstein* on *Mat. xxvii. 26, and Josephus, De Bel. lib. ii. cap. 14. § 9, and lib. v. cap. 11. § 1.*

II. *To correct, scourge, in a signfative sense.* *Heb. xii. 6. Comp. Μασίξ II.*

ΜΑΣΙΞΩ, from *μασιξέ a scourge*, or immediately from the Heb. מָצַח to strike, wound.

*To scourge.* *occ. Acts xxii. 25, where see Wetstein.*

ΜΑΣΤΙΞ, ῥγος, ἡ, from the Heb. מָצַח to strike, wound, or according to the Greek Grammarians from *μαλα very much*, and *εἰλω to prick, beat.*

I. *A scourge, or whip.* *occ. Acts xxii. 24. Heb. xi. 36. Thus it is used in the LXX, Prov. xxvi. 3, for the Heb. מָצַח the same.*

II. *A grievous distemper considered under the notion of a divine scourge.* *Comp. Heb. xii. 6. John v. 14. ix. 2. occ. Mark iii. 10. v. 29, 34. Luke vii. 21. The LXX several times use it in a similar view, for the Heb. מָצַח.*

ΜΑΣΤΟΣ, σ, δ, from *μαστός, the same*, or immediately from Heb. מָצַח to squeeze. *The breast, properly the female breast, which is squeezed in the action of sucking to force out the milk.* *occ. Luke xi. 27. xxiii. 29. Rev. i. 13.*

Ματαιολογία, ας, ἡ, from *ματαιολογῶς a vain talker.*

*Vain, useless talking or babbling, "vain jangling."* *Eng. Translat. occ. 1 Tim. i. 6.*

Ματαιολογός, σ, δ, from *ματαιός vain*, and *λελογα perf. mid. of λέλω to speak, talk.*

*A vain talker, one idly prating what is of no use.* *occ. Tit. i. 10.*

Ματαιός, α. ον, and *ματαιος, σ, δ, ἡ, from ματην in vain*, which see.

*Vain, useless, unprofitable.* *occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. Jam. i. 26. 1 Pet. i. 18.*

† The old Greek Grammarians distinguish between *μας*; and *μας*;, and tell us, that *μας*; is properly spoken of a man and *μας*; of a woman. See *Wetstein* on *Rev. i. 13.*

Μαται-

**Ματαιότης, γρως, ἡ,** from **ματαιος.**

I. *Vanity, disappointing misery.* occ. Rom. viii. 20. In this sense the word is often used by the LXX in the Book of Ecclesiastes for the Heb. **הבל**.

II. *Vanity, want of real wisdom, foolishness.* occ. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18.

III. *Vanity, uselessness, unprofitableness, or rather falsehood.* occ. 2 Pet. ii. 18. Comp. Ps. cxliv. 8, 11, where the Greek **ματαιότητα** in the LXX answers to the Heb. **און** *vanity, falsehood.*

**Ματαιω, ω,** from **ματαιος.**

*To make vain; whence Ματαιοποιῶμαι, πασι, pass. To become vain, destitute of real wisdom.* occ. Rom. i. 21. So in the LXX this verb answers to the Heb. **הבל** *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to **נסכל** or **הסכל** *to be perverse, foolish, or to act perversely, foolishly*, from the root **סכל** *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Comp. 2 Sam. xii. 13.

**MATHN, Adv.** from the Heb. **מש** *to slip, or חס* *to fail, die.*

*In vain.* occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Isa. xxix. 13.

**ΜΑΧΑΙΡΑ, ας, ἡ.** The Greek Lexicographers deduce it from **μαχόμεαι** *to fight*, or from **μαχάρι** *exciting battle*; but it may with much greater probability be deduced from the Heb. **כרה** *to cut*, with the formative **ס** prefixed, as in **מכרת** *cutting instruments, swords*. Gen. xlix. 5, from Heb. **כרה** *to cut off*. And to confirm this derivation it may be further remarked, that **μαχαίρα** signifies not only a sword, but a knife or razor.

I. *A sword.* Mat. xxvi. 47, 51, 52, & al. Comp. Eph. yi. 17. Heb. iv. 12. In Mat. xxvi. 52, is "a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah's cause was to be defended." Campbell. Comp. under **Πας** IV.

II. It imports the authority of inflicting punishment, especially capital. occ. Rom. xiii. 4, *He beareth not the sword in vain.*

This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus not more than twelve or thirteen years after the date of this Epistle, *Vitellius*, when he resigned the empire, "*\* assistenti consuli—exsolutum à latere pugionem velut jus necis vitæque civium, reddebat*, gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens." So the kings of Great Britain are not only at their inauguration solemnly girt with the *Sword of State*, but this is afterwards carried before them on public occasions, as a sword is likewise before some other inferior magistrates among us. See *Vitringa* on Rev. vi. 4.

III. It denotes *deadly discord.* occ. Mat. x. 34.

**ΜΑΧΗ, ης, ἡ,** from the Heb. **מכה** *a smiting*, as of enemies in battle, Josh. x. 20. Jud. xi. 33, & al. which from the V. **נכה** *to smite*, the Hiph. of which, **הכה**, answers to **μαχόμεαι** of the LXX, Josh. ix. 18.

I. *A fighting, battle.* Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the violent and hostile opposition made by the enemies of the Gospel. So *Chrysostom*, **ἔχοντες μαχαί, παρὰ τῶν ἀπιστῶν ὡς ὅτι φοβοί, διὰ τὸς ἀσθενοῦς τῶν πιστῶν, ἣν παραστυχοί, *Without were fightings, from the Unbelievers; Within were fears, on account of the weak Believers, lest they should be perverted."***

II. *A strife, contention, dispute.* occ. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by *Arrian*, *Epictet*. lib. i. cap. 22.

**Μαχομαι, from μαχά.**

I. *To fight, contend in fighting or battle.* Thus often used in the profane writers. See Jam. iv. 2. Acts vii. 26. Comp. Exod. ii. 13.

II. *To strive, contend in words.* occ. John vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that an *angry hostile manner* of disputing, as opposed to gentleness, forbearance, meekness, is the only thing here forbidden to Christians.

\* *Tacit. Hist.* iii. cap. 68. Comp. *Sueton.* in *Vitell.* cap. 15.

**Μεγαλυνω**, ω, from *μεγας*, gen. *μεγαλς*, *great*, and *αυχεω* to *boast*, *effero* *cervicem glorior*, from *αυχην* the *neck*, which *proud*, *vainglorious* persons are apt to *carry* and *to* in a remarkable manner (see under *Καυχασμαι*); and *αυχην* is by the Greek Etymologists derived from *αυς* to *dry*, as denoting properly the *dry* and *bony*, i. e. the *hinder* part of the neck.

To *boast* *great things*, to *boast*, *vaunt*, or *drag*, *much*, *magnificè* me *effero*. occ. *Jum.* iii. 5.

The LXX have this verb for the Heb. *נָּבָא* to be *lofty*, *haughty*, *Ezek.* xvi. 50. *Zeph.* iii. 11. It is also used by the best Greek writers. See *Wetstein* on *Jam.*

**Μεγαλειος**, α, ον, from *μεγας*, gen. *μεγαλς*, *great*.

*Great*, *magnificent*, *glorious*, *illustrious*. occ. *Luke* i. 49. *Acts* ii. 11.

**Μεγαλειότης**, τῆτος, ἡ, from *μεγαλειος*.

I. *Majesty*, *magnificence*. occ. *Acts* xix. 27. 2 *Pet.* i. 16.

II. *Mighty*, or *glorious power*. occ. *Luke* ix. 43.

**Μεγαλοπρεπής**, εος, ος, δ, ἡ, και το—ος, from *μεγας*, gen. *μεγαλς*, *great*, and *πρεπω* to be *conspicuous*, *excellent*.

*Magnificent*, *glorious*, *very excellent*. occ. 2 *Pet.* i. 17.

**Μεγαλυνω**, from *μεγας*, gen. *μεγαλς*, *great*.

I. To *make great* or *large*. occ. *Mat.* xxiii. 5. *Luke* i. 38. *Eng. Transl.* *hath shewed great mercy*.

II. To *magnify*, *extol*, *celebrate with praises*. *Luke* i. 40. *Acts* v. 13. *Phil.* i. 20, & al. In this latter sense, as well as in the former, the V. is used by the LXX, *Ps.* xxxiv. 9. lxx. 30. lxx. 4. & al. for the Heb. *גָּדַל* to be *great*, in *Niph.* or *Hiph.* Nor is this meaning peculiar to the *hellenistical* style; for *Elsner* and *Wetstein* on *Luke* i. 46, cite *Thucydides*, *Diodorus Siculus*, and *Plutarch*, applying the V. in the same view. See also *Kypke*.

• **Μεγαλως**, Adv. from *μεγας*, gen. *μεγαλς*, *great*.

*Greatly*, *very much*. occ. *Phil.* iv. 10.

**Μεγαλωσύνη**, ης, ἡ, from *μεγας*, gen. *μεγαλς*.

*Majesty*. occ. *Heb.* i. 3. viii. 1. *Jude* ver. 25.

**ΜΕΓΑΣ**, \* *μεγαλς*, *μεγα*, gen. *μεγαλς*, —*αλς*, —*αλς*, &c. from the Heb. *נָּבָא* to be *elevated*, *lifted up*, with the formative *ו* prefixed, q. d. *נָּבָא* *elevated*, *lifted up*.

I. *Great*, in quantity, size, or capacity, *large*. See *Mat.* xxvii. 60. *Mark* xvi. 4. *John* xxi. 11. 2 *Tim.* ii. 20. *Rev.* vi. 4. xviii. 21. On *Heb.* xi. 24. comp. *Exod.* ii. 11. *Heb.* and LXX.

II. *Great* in degree or intenseness See *inter al.* *Mat.* ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. *Luke* iv. 38. On *Mark* iv. 37. *John* vi. 18, see *Wetstein* for instances of similar expressions in the Greek writers.

III. *Great* in number, *numerous*. *Mark* v. 11.

IV. *Great* in quality, dignity, excellence, or authority. Spoken of men, *Mat.* v. 19. xx. 25, 26. *Luke* i. 15. ix. 48.—of Christ, God-man, *Luke* i. 32, & al.—of a day, *John* xix. 31. *Ἡ γὰρ μεγαλὴ ἡ ἡμέρα σκινε το Σαββατο*, For that particular Sabbath-day was a great or high day, i. e. a day of peculiar sacredness and solemnity, as being not only the weekly Sabbath, but the second day of the feast of unleavened bread. Comp. *Mat.* xxvi. 17. *Mark* xiv. 12. In like manner the eighth and last day of the feast of Tabernacles is called *μεγαλὴ*, *John* vii. 37, from the peculiar solemnities observed thereon. See *Lev.* xxiii. 36. *Num.* xxix. 35, &c.

On *μεγα*, 2 *Cor.* xi. 15, is of the same import as *οὐ θαυμαστόν*, ver. 14, not wonderful, no great matter, as we say in English. *Rophelius* shews, that *μεγα* is used in like manner by *Arrian* for wonderful, remarkable, extraordinary. Comp. 1 *Cor.* ix. 1, & *Kypke*.

**Μεγας**, εος, ος, το, from *μεγας*, *great*.

*Greatness*. occ. *Eph.* i. 19.

**Μεγιστοι**, ανων, οι, from *μεγιστος*.

*Persons of the highest ranks*, *great men*, *lords*, *magnates*. occ. *Mark* vi. 21. *Rev.* vi. 15. xviii. 23. See *Wetstein* on *Mark* vi. 21, who cites *Salmastius* remarking, that this word was probably introduced into Greece by the *Macedonians*, for that it is formed quite differently from any other Greek word, and entirely in the *Persian* manner. He shews not only that *Josephus* has several times used it, but

\* The A in *μεγαλς*, *μεγαλς*, &c. seems to be from the Heb. *נָּבָא* to ascend, q. d. *נָּבָא* *elevated*: Γ is, as usual, substituted for γ.

that

that it is found also in the later Roman writers, *Suetonius, Seneca, Tacitus, and Curtius*. It is also frequently used in the LXX, in *Theodotion's* version of *Daniel*, and in *Ecclus.* also in 1 *Mac.* ix. 37.

*Μεγιστος*, η, ον, Superlative of *μεσας*, great.

Greatest, very great. occ. 2 *Pet.* i. 4.

*Μεθερμηνεω*, from *μετα* denoting *change*, and *ερμηνεω* to interpret.

To interpret, translate out of one language into another, or out of one less known into another better known. *Mat.* i. 23. *Acts* xiii. 8, & al. So *Polybius*, lib. vi. p. 4. 8, edit. *Paris*, 1616. *Εκτραχηδιναριους*, 'Ο, ΜΕΘΕΡΜΗΝΕΤΟΜΕΝΟΝ, επιλεκτους δηλοι, Extraordinary, which, being interpreted, signifies chosen." See *Raphelius* and *Wetstein*.

*ΜΕΘΗ*, ης, η, from the Heb. מִד to slip, slide.

*Drunkennes*. occ. *Luke* xxi. 34. *Rom.* xiii. 13. *Gal.* v. 21. *Comp. Ps.* cvii. 27.

*Μεθιστω*, from *μετα* denoting *change* of place, and *ιστω* to place.

To remove from it's place, to transfer. occ. 1 *Cor.* xiii. 2. *Comp. Mat.* xvii. 20. xxi. 21.

*Μεθιστημι*, from *μετα* denoting *change* of place, and *ιστημι* to place.

I. To remove, as from an office. occ. *Luke* xvi. 4. *Acts* xiii. 22. *Comp. Dan.* ii. 21. in *Theodotion's* version. The profane writers apply the word in the same view, as may be seen in *Raphelius* and *Wetstein* on *Luke*. But on *Acts* xiii. 22, *Raphelius* and *Kypke* observe, that it may denote removing Saul, not only from his regal office, but from life; and of this latter application *Kypke* produces several instances from *Josephus*, and remarks, that *Diodorus Sic.* expresses himself fully. ΜΕΤΕΣΤΗΕΝ ἑαυτον ΕΚ ΤΟΥΤΩΝ. So 3 *Mac.* ii. 20. iii. i. ΜΕΤΑΣΤΗΕΙ ΤΟΤΩΝ.

II. To remove, translate into the kingdom of the Son of God. occ. *Col.* i. 13, where see *Raphelius*, *Wolffius*, and *Wetstein*.

III. To turn away, pervert. occ. *Acts* xix. 26, where *Kypke* shews that both *Thucydides* and *Plutarch* use the V. for turning or bringing over persons to other opinions or sentiments; and *Plutarch*, in a bad sense, for perverting.

*Μεθοδεια*, ας, η, from *μεθοδευω* to contrive, devise, which from *μεθοδος* a way, me-

thod, device, artifice, and this from *μετα* denoting *change* of place, and *οδος* a way. A device, artifice, art, artificial method, a wile. occ. *Eph.* iv. 14. vi. 11. So *Theodoret* on the former text explains *μεθοδειαν* by μηχανην machination, artificial contrivance; and *Suidas*, having his eye on the latter, expounds *μεθοδειας* by τεχνας η δολας arts or deceits; and *Chrysostom*, *Hom.* xxii. in *Ephes.* asks, Τι εστι μεθοδεια; Μεθοδευσαι εστι το απατησθαι και δια μηχανης ελπειν, υπερ και επι των τεχνων γινεται, και εν λοδοις, και εν ποσει, και εν παλαισμασιν επι των παραβολων ημας. What is μεθοδεια? Μεθοδευω signifies to deceive and to overcome by artifice, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also *Theophylact*. See *Swicer*, *Thesaur.* in *Μεθοδεια*.

This N. occurs not in the LXX, but we meet with the V. μεθοδεω, 2 *Sam.* xix. 27, for the Heb. הָרָה to calumniate, και μεθωδευσεν εν τω δαλω σου, and he hath acted deceitfully against his servant. St. *Polycarp* also, in his Epistle to the *Philippians*, uses the V. transitively for artfully perverting, § 7. 'Ος αν ΜΕΘΟΔΕΥΗ τα λογια του Κυριου προς τας ιδίας επιθυμιας. Whosoever perverts the oracles of the Lord to his own lusts.' WAKE.

*Μεθορια*, ων, τα, from *μετα* with, and *ορος* a bound, limit. So the Latin *confinia*, *confines*, is likewise from *con* or *eum* with, and *finis* a border, bound.

*Borders, confines*, where the common bounds of two countries coincide. occ. *Mark* vii. 24. See *Wetstein*, who shews it is applied in like manner by the profane writers. To the instances he has produced I add from *Josephus*, *De Bel.* lib. vii. cap. 1, § 3, speaking of *Melitene*, εν ΜΕΘΟΡΙΟΙΣ ΤΗΣ ΑΡΜΗΝΙΑΣ εστι ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΣ, it is situated in the borders of *Armenia* and *Cappadocia*." *Comp. Ant.* lib. xx. cap. 5, § 1.

*Μεθυσω*, from *μεθυ* wine, which either from *μεθη* drunkenness, or immediately from the Heb. מִד or מִד to slip, slide. To make drunk, inebriate. *Μεθοσκομαι*, pass. To be drunken, drunk. occ. *Luke* xii. 45. *Eph.* v. 18. 1 *Thesa.* v. 7.

*Μεθυρας*, ος, ε, η, from *μεθω*.

E e 3

A drunkard,

*A drunkard, one given to excessive drinking.* occ. 1 Cor. v. 11. vi. 10.

*Μεθω*, from *μεθν* wine. See under *Μεθυσκω*.

It denotes in general *to drink wine or strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. *Μητ.* xxiv. 49. *Acts* ii. 15. 1 *Thess.* v. 7. *Comp. Rev.* xvii. 2, 6. *Deut.* xxxii. 42. *Isa.* xlix. 26, and see *Daubuz, Virtringu*, and *Bp. Newton* on *Rev.*

II. *Pass. To drink freely and to cheerfulness, though not to drunkenness.* occ. *John* ii. 10. And in this sense the verb is plainly used by the LXX, *Gen.* xliii. 34. *Cant.* v. 1, and also, I think, in *Gen.* ix. 21, for the Heb. *כָּשָׂה*, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in *St. John.* *Comp.* 1 *Mac.* xvi. 16.

III. "*To be filled, plentifully fed.*" *Ma-knight.* occ. 1 *Cor.* xi. 21. *Comp.* LXX in *Ps.* xxxvi. 8, or 9.

*Μεζυτερος, α, ον.*

*Greater.* It is an *emphatical* comparative formed from the comparative *μεζων*. Thus *Schmidius* observes, that in *Homer* we have *χειριστερος* worse from *χειρειων*, *πλειστερος* more from *πλειων*; in *Thucydides*, *καλλιωτερος* more beautiful from *καλλιων*; in *Apollonius Rhod.* *μειοτερος* less from *μειων*; and in *Aratus*, *χειροτερος* worse from *χειρων*. *Comp.* *Ελαχιστερος.* occ. 3 *John* ver. 4.

*Μεζων, ονος, ο, η, και το μεζον.* An irregular comparative from *μελας* great q. *μελιων*.

I. *Greater* in quantity, size, or capacity, *larger.* *Mark* iv. 32. *Luke* xii. 18. But observe, that in *Mark* the comparative degree *μεζων* is used for the superlative, *μεσις*, *greatest*, as it is also *Mat.* xiii. 32. xviii. 1, 4. *Mark* ix. 34. *Luke* xxii. 24, 26. *John* x. 29. 1 *Cor.* xiii. 13. So *Herodotus*, lib. i. cap. 26, uses the Ionic *μεζοντας* for *μεσις*. *Comp.* under *Ελασιος*.

II. *Greater* in intenseness or degree. *John* xv. 13. xix. 11. *Jam.* iii. 1. iv. 6.

III. *Greater* in number or abundance. *Heb.* xi. 26.

IV. *Greater* in quality, dignity, authority,

excellence. *Mat.* xi. 11. xii. 6. xviii. 1. xxiii. 17, 19, & al. freq.

V. *Greater* in age, *elder.* occ. *Rom.* ix. 12, which is a citation from the LXX version of *Gen.* xxv. 23. This sense of *μεζων* seems *hellenistical*; and thus the LXX have used it not only in the passage just cited for the Heb. *גָּדוֹל* great, but also *Gen.* x. 21. xxix. 16, & al. for *גָּדוֹל* great, old, elder.

*ΜΕΙΡΩ.*

*To provide, share, apportion.* Perhaps from the Heb. *סָחַק*, which is used for the *portion* which the husband gave to his bride or to her father. This verb occurs not in the N. T. but frequently in the profane writers, and is inserted here on account of its derivatives.

*Μελαν, ανος, το*, from *μελας* black; so the Latin *atramentum ink*, from *ater* black. *Ink.* occ. 2 *Cor.* iii. 3. 2 *John* ver. 12. 3 *John* ver. 13.

*Μελας, αινα, αν*, from *μη* not, and *ελη* the shining of the sun, which from Heb. *לָךְ* to shine.

*Black*, either when the sun shineth not, occ. *Rev.* vi. 12, or where his light or rays are not reflected, which circumstance constitutes *blackness* of colour. occ. *Mat.* v. 36. *Rev.* vi. 5.

*ΜΕΛΕΙ.* A verb impersonal, from the Heb. *לָבַעַ* to toil, labour, whether in body or mind, dropping the *ע*.

*It is a care or concern, curæ est.* It is followed by a dative of the person caring, as *Mat.* xxii. 16, *ε μελει σοι περι αδενος*, literally, there is not care to thee about any one, i. e. thou carest not for any one. So *Mark* iv. 38, *ε μελει σοι οτι απολυμεθα*; is it no concern to thee (carest thou not) that we perish? & al. freq.

*Μελετω, ω*, from *μελετη* care, meditation, which from *μελει*.

I. *To meditate.* occ. *Acts* iv. 25. 1 *Tim.* iv. 15.

II. *To premeditate.* occ. *Mark* xiii. 11, on which text *Wetstein* remarks, that *μελετω* in the Greek writers is often applied to a studied and elaborate discourse, as opposed to an extemporary one.

*ΜΕΛΙ, ιτος, το*, from the Heb. *לָדוּם* in Niph. to be sweet, which verb is particularly applied to honey in the only passage of the O. T. wherein it occurs, *Ps.* cxix. 103.

*Honey.*

*Honey*. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4, *Wetstein* cites from *Diodorus Sic.* speaking of the *Nabathæans*, *παρ' αὐτοῖς*—*ΜΕΛΙ πολὺ το καλλεμενον* ΑΓΡΙΟΝ, in their country is a great deal of *wild honey*, as it is called."

Comp. *Ἀσπίς* I.

*Μελισσιος*, *υ, δ, και η, και το—ον*, from *μελισσα* a *bee*, or immediately from *μελι honey*.

*Of or belonging to bees or honey*. So *μελισσιον κηριον* a *bee's*—or *honey-comb*. occ. Luke xxiv. 42.

ΜΕΛΙΤΗ, *ης, η*.

*Melita*, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek *μελι, ιτος*, because it abounded in *honey*: But I apprehend the name may be much more probably deduced from the Heb. *מלט* to *escape*, *take refuge*; and that the Phenicians, who established a colony in it, called it *מילי* or *מילי*, because, as *Diodorus Sic.* lib. v. informs us, "when they extended their traffick to the ocean, ΚΑΤΑΦΥΓΗΝ εἶχον ταυτην ευλιμενον *εσαν*, και *κειμενην μελίσσιαν*, They made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea." See more on this subject in the learned and entertaining *Bochart*, vol. i. 499, 500. occ. Acts xxviii. 1.

In the Appendix to the former Edition of this Work, I mentioned with approbation the opinion so ably revived by *Bryant*, that the island *Μελιτη*, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta*, in the Mediterranean, but the *Illyrian* island of *Melitè* lying in the *Adriatic Gulph* near *Corcyra Nigra*. But I now revert to the more received opinion, principally for these two reasons: 1st, Because it appears from two passages of *Strabo*, cited by *Wetstein*, that the name *Ἀδριας*, or *Adria*, was, in his time, i. e. in the reign of *Augustus Cæsar*, extended at least as far as to the *Ionian Gulph*, as it certainly afterwards was to the \* *Sicilian Sea*, and even to the south of *Peloponnesus*. 2dly, Because (to borrow the words of *Bp. Pearce*, whom see), "in

Paul's voyage to *Italy* from *Melita* on board the *Alexandrian ship*, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: But if *Melita* had been the *Illyrian* isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily* before the ship could arrive at *Rhegium* in *Italy*."

ΜΕΛΛΩ. It may not improbably be derived from the Heb. *למל* to *languish*, *be weak*.

I. *To delay*. Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase ΤΙ ΜΕΛΛΕΙΣ; see *Wetstein* and *Hoogveen's* Note on *Vigerus*, De *Idiotism.* cap. v. sect. 8. reg. 11.  
II. With an infinitive following, *To be about to do a thing*, *futurus sum*. Mat. ii. 13. xvi. 27. xvii. 12. John iv. 47. vi. 6, & al. freq. *Μελλων*, particip. *Future*, *what is to come*. Mat. iii. 7. xii. 32. Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25, particularly with *εσσεσθαι*. So likewise in the purest Greek writers. Thus in *Herodotus*, lib. iv. cap. 98, *Τερας των ΜΕΛΛΟΝΤΩΝ ΕΞΕΣΘΑΙ μακρων*, A sign of *future evils*." See more instances in *Wetstein* on Acts xi. 28. xiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned *Forster* in his Notes on *Plato*, p. 348, cites from *Lysias* ΟΝΟΜΑΣΑΙ ΜΕΛΛΩΝ, and from *Ælian* ΜΕΛΛΟΝΤΩΝ ΑΛΩΝΑΙ. Comp. *Zcunius's* Note on *Vigerus* De *Idiotism.* p. 260, edit. Lips. 1788. On Acts xxvii. 30, observe that *μελλοτων* is not governed by *προφασις*, but is the genitive agreeing with *αυτων* understood, put absolute. *Kypke* produces instances of the like construction after *ως* from *Arrian*, *Josephus*, and *Appian*. Comp. also Luke viii. 20. xii. 36.

ΜΕΛΟΣ, *εος, υς, το*.

I. A member or part of the animal or human body, perhaps from the Heb. *כח* to cut off. Mat. v. 29. Rom. vi. 13. xii. 4, & al.

\* See *Bp. Pearce* and *Wetstein* on Acts xxvii. 27.

II. It denotes a member of Christ's mystical body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30.

MEMBRANA, *ης, η*. It is the Latin membrana in Greek letters, which signifies I. "• A membrane, the upper and little thin skin of any thing," so called from membræ the skins or members, which it covers. And the Latin membrum (whence plur. membra) seems to be a derivative from the Heb. מבר strong, with the formative ב prefixed, and מ inserted, as usual, before ב.

II. Parchment, vellum, which is made of the skins of sheep, and τ is said to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parchemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the parchments which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull† and others have observed) St. Paul's *Adversaria* of Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human Βιβλία, whether Jewish or Heathen, just before mentioned.

Μεμφομαι, Depon. q. μεμρον παω or φημι, to tell a fault, says *Minteri*. To find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where *Wetstein* abundantly shews that it is in like manner construed with a dative in the Greek writers.

Μεμψιμοιρος, *ς, δ, η*, from μεμψις a finding fault, a complaining (from μεμφομαι), and μοιρα a portion, allotment, which from μειρω to divide, share. A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. The word is often used in the purest Greek writers (see *Wetstein*); and *Theophrastus* has sketched the character with great elegance, *Eth. Char.* cap. 17, which is given us by Mr. *Addi-*

son in *The Lover*, No. 39, as translated by Mr. *Budgett*. occ. Jude ver. 16.

MEN, A Conjunction, plainly derived, I think, from the Heb מן denoting truth. Concessive or affirmative, *Truly, indeed*, in which sense it often corresponds to *de* but in the latter member of the sentence, as Mat. iii. 11. ix. 37. xvi. 8, & al. freq. though it is sometimes used without *de* following, as Acts i. iii. 21, nor is this application of *μεν* unusual in the Greek writers. Thus *Xenophon*, *Cyropæd.* lib. iv. p. 225. edit. *Hutchinson*, 8vo. Πρωτον MEN *παύεται* ποσειδες, ΕΠΕΙΤΑ *γυνασται* *βρι* *α*. *τ*. *λ*. First he will cease being afraid, then he will know that &c." for *extra de*. See *Hutchinson's* Note, and comp. *Herodotus*, lib. i. cap. 102, *Demosthenes* De Coron. at the beginning, and see *Zurinus's* Note on *Vigerus* De Idiotism. p. 536. edit. *Lips.* 1788. And on Acts i. 1, *Kypke* remarks that the particle *μεν* is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by *Herodian* at the beginning of each of his books except the second. And *Wetstein* cites *Xenophon* doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*.

Μεν γάρ—For indeed, Acts xiii. 36, where *Wetstein* cites *Homer* and *Thucydides* joining these particles in like manner.

Μεν ον, 1. And indeed. Luke iii. 13, (where see *Wolffius*) John xx. 30.

2. Further, moreover, John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

Μενουν/ς, A conjunction. from *μεν* indeed, *οον* therefore, and *γν* truly.

1. Yea, rather, quin imò. occ. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, therefore I think proper to affirm, that blessed, &c. It may be justly questioned whether this particle be by the more ancient and pure Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. *Theophylact* Simocatta, who is cited by *Wetstein* on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. *Wolffius* and *Wetstein*, however, quote a passage from *Aristotle*

• *Ainsworth's* Dictionary.

† See *Pliny's* Nat. Hist. lib. xiii. cap. 11. *Prædæ* Connection, part i. book 7, at the end; and *Wetstein's* Note on 2 Tim. iv. 13.

‡ *Sermon X.* vol. ii, p. 407.

*Aristotle* which begins with *Μενοι*, a construction which is also very unusual. See *Vigerus De Idiomaticis*. cap. viii. sect. 8. reg. 15.

2. *Yea, verily*. occ. *Rom.* x. 18. So *Αλλα μενοις*, *But indeed, or yea verily*. occ. *Phil.* iii. 8.

3. Used interrogatively, *Nay, but?* imò verò? occ. *Rom.* ix. 20. q. d. thou presumest to arraign the conduct of God, therefore, truly let me ask thee who art thou, O man? &c.

*Μενοι*. A conjunction, from *μεν* indeed, and *τοι* truly.

It is an affirmative and adversative particle. *Yet indeed, yet truly*. See *John* iv. 27. vii. 13. xx. 5. In some copies it is in several texts written in two separate words, *μεν τοι*.

*MENO*, from the Heb. *נשאר*, to remain, dwell.

I. Intransitively, *To remain, abide, dwell*. *Mat.* x. 11. *Mark* xiv. 34. *Luke* i. 56. *John* i. 39, 40. ii. 12. Comp. *John* xiv. 10, 16. xv. 4, 5, 6, 7. 1 *John* iv. 12. 15, 16.

II. *To remain, endure, last*. *Mat.* xi. 23. 1 *Cor.* xiii. 13. 2 *Cor.* ix. 9. Comp. *Heb.* vii. 3, 24. x. 34.

III. *To persevere*. 1 *Tim.* ii. 15. Comp. *John* xv. 9, 10. 1 *John* iv. 16. And on *John* viii. 31, see *Kypke*.

IV. *To stand firm or steadfast*. *Rom.* ix. 11.

V. *To remain alive*. *John* xxi. 22, 23. 1 *Cor.* xv. 6. *Wolffius* on *John* cites *Arrian* using it in the same sense, *Epictet.* lib. iii. cap. 24, p. 342, edit. *Cantab.* *Μεχρι νυν δια ος EMENON*—*I have continued in life thus long for thy sake*—See more instances in *Kypke*.

VI. Transitively, with an accusative. *To wait for*. *Acts* xx. 5. This use and construction of the V. is very common in the Greek writers. See *Scopula*.

*Μεσις*, from *μεσος* a part.

I. *To divide, part, share*. occ. *Mark* vi. 41. *Luke* xii. 13. Comp. *Heb.* vii. 2, where *Mucknight* "imparted."

II. *To divide, separate into parts*. occ. 1 *Cor.* i. 13.

III. *To distribute*. occ. *Rom.* xii. 3. 1 *Cor.* vii. 17. 2 *Cor.* x. 13.

IV. Pass. *To be divided, disunited, by discord*. occ. *Mat.* xii. 25, 26. *Mark* iii. 24, 25, 26.

V. *To be differenced or different, to differ*,

occ. 1 *Cor.* xii. 34. But see *Vulg. Wolfius* and *Bovoyer*. But *Kypke* renders *μεμερισται*, is divided, perplexed, i. e. by their several cares, which are specified ver. 34; so he makes *μεμερισται* parallel to *περιμυα*, and produces *Achilles Tatius* using *εμεμεριστο* in the like sense. Comp. *MacKnight*.

*Μεριμνα*, *μεριμνη*, from *μεριμναι* *τον νοον*, dividing or distracting the mind, according to that of *Virgil*, *Æn.* iv. lin. 285,

—Animum nunc huc celerem, nunc dividit illic.

A thousand ways his restless mind divides.

And of *Terence* in the *Andria*, Act i. scen. 5, or 6. lin. 26,

Tot me impediunt cure, quæ meum animum diversim trahunt.

So many cares encompass me, which draw my mind different ways.

*Anxious, distracting or perplexing care, carefulness, solicitude*. See *Mat.* xiii. 22. 2 *Cor.* xi. 28. 1 *Pet.* v. 7.

*Μεριμνω*, *ω*, from *μεριμνα*.

*To care, to be careful, anxious, anxiously careful or solicitous*. Our Translators render it by *being careful*, *Luke* x. 41. *Phil.* iv. 6; by *caring*, 1 *Cor.* vii. 32, 33, 34; and by *having care*, 1 *Cor.* xii. 25. *Phil.* ii. 20; but in other texts by *taking thought*. Thus *Mat.* vi. 28. *Luke* xii. 22, *Μη μεριμνατε τὴν ψυχὴν ὑμῶν*, Take no thought for your life; *Mat.* vi. 31, *Μη οὐν μεριμνησῃτε*—*Therefore take no thought, saying, what shall we eat?* and again *Mat.* vi. 34, *Μη οὐν μεριμνησῃτε*—*Take therefore no thought for the morrow*. These, I must confess, have long appeared to me some of the most unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that anxious solicitude about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above

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170 years ago) the phrase *to take thought* did generally denote *to take anxious thought, or to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: However in the *Original Letters* published by Sir John Fenn, vol. ii. p. 71, Letter 41 at the end I find, "Also ye shall be of good cher (*cheer*) and take no thought." Dated April 14, 1471. In *Shakespeare's Julius Cæsar*, Act ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do  
Is to himself, take thought, and die for Cæsar."

And in the *Life of Mr. John Fox* prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by taking thought for his household affairs, be overcome or drawn aside." So our Translators, 1 Sam. ix. 5, use *taking thought* for the Heb. דאג, which certainly denotes *solicitude or anxiety* ("solicitus, anxious, anxie timuit," *Robertson*), and which on the same subject, 1 Sam. x. 2, they interpret by *sorroweth*. To all this we may add, that the English Translation by the Divines who fled to Geneva in Queen Mary's reign, renders *μημεριμνας*, in Mat. vi. 25, *be not careful*; *τι μεριμνατε*; ver. 28, *why care ye?* *Μη εν μεριμνησητε*, ver. 34, *care not then*; but ver. 31, for these very same words it has *therefore take no thought*—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring, being careful*.

*Μερις*, ιδος, η, from *μεριω* to divide, share. *A share, part, portion, division*. occ. Luke x. 42, (where see *Wolfius, Wetstein* and *Kypke*) Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col. i. 12, where see *Macknight*.

*Μερισμος*, ο, δ, from *μεμερισμαι* perf. pass. of *μεριω*.

I. *A distribution, gift distributed*. occ. Heb. ii. 4.

II. *A dividing*. occ. Heb. iv. 12.

*Μεριστης*, ο, δ, from *μεριω*.

*A divider, an umpire for dividing an estate among coheirs*. occ. Luke xii. 14, where see *Grotius*.

*Μερος*, ος, ος, το, from *μερω* to divide, part.

I. *A part, piece*. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. Acts xix. 1. Hence the following phrases.

1. *Μερος τι* (*κατα* being understood) literally, *As to some part, partly, in some measure*. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by *Thucydides*. See *Wetstein*.

2. *Ανα μέρος*, *By course or turn, q. d. by part or share*. (Comp. below Sense II.) 1 Cor. xiv. 27.

3. *Απο μερος*, *In part*. Rom. xi. 25. 2 Cor. i. 14. *In some sort or respect*. Rom. xv. 15. *In some degree*. Rom. xv. 24. On 2 Cor. ii. 5, see *Whitby, Wolfius, Bowyer*, and *Macknight*.

4. *Εν μερει*, with a genitive following, *In respect of*. Col. ii. 16. So *Wolfius* and *Wetstein* cite from *Ælian*, ΚΡΙΝΑΝΤΕΣ ΕΧΑΣΟΝ ΕΝ ΤΩ ΜΕΡΕΙ ΘΩΡΑ, and from *Diogenes Laertius*, ΕΝ ΜΕΡΕΙ ΣΩΜΑΤΟΣ *in respect of a scoff*."

5. *Εν τω μερει τουτω*, *In this respect or behalf*. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where *Wetstein* cites from *Polybius την ωισιν ΕΝ ΤΟΤΩ ΤΩ ΜΕΡΕΙ διαφυλαττειν* to preserve fidelity *in this respect*.

6. *Εκ μερους*, *In part, partially, imperfectly*. 1 Cor. xiii. 9, 10, 12. *In particular*. 1 Cor. xii. 27.

7. *Κατα μέρος*, *Part by part, by parts, particularly*, sigillatim, Heb. ix. 5, where see *Wetstein*. Comp. *Κατα* II. 20.

II. *A share, portion, fellowship*. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see *Kypke*.

III. *A lot, employment, occupation*. occ. Acts xix. 27, where see *Wolfius* and *Kypke*.

IV. *A part, faction*. Acts xxiii. 9, where *Kypke* cites *Dionysius Halicarn.* using it in the like sense.

V. *Μεση, τα*, *The parts, region, country*. Mat. ii. 22. xv. 21. xvi. 13, & al.

VI. *Μεση, τα*, *The parts, side*. John xxi. 6. *Μεσημερια, ας, η*, from *μεση* the middle, and *ημερα* day.

I. *The middle of the day, mid-day*. occ. Acts xxii. 6.

II. *The south, that part of the heavens where the sun is at mid-day*. occ. Acts viii. 27.

*Μεσιτευω*, from *μεσιτης*, a mediator, interposer.

*To mediate, interpose*. occ. Heb. vi. 17. *Μεσιτης*,

Μεσότης, *ς, ὁ*, from μέσος *the middle*.

*A mediator, one who mediates between two parties.* occ. Gal. iii. 20. This title is in the N. T. ascribed to Christ. occ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. —to Moses. occ. Gal. iii. 19. Josephus uses this word for a mediator or intercessor, Ant. lib. xvi. cap. 2. § 2. Τῶν παρ' Ἀσπίππα τισιν ἐπιζητημένων ΜΕΣΙΤΗΣ ἦν. He (Herod) was the intercessor with Agrippa for whatever was desired." Theodotion applies it for an umpire, Job ix. 33, where ὁ μεσιτής ἡμῶν answers to the Heb. בֵּינֵנו *between us*; and Josephus, in a similar sense, Ant. lib. iv. cap. 6, § 7, Ταῦτα δὲ οὐκ ὁμνύσας ἐλθόν, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ὁπισθοχρῶντο ποιοῦμενοι—These things they confirmed with oaths, and making God the umpire or witness of what they promised—"So Lucian Amores, tom. i. p. 1063, speaking of Pylades and Orestes, Θεὸν—τῶν πρὸς ἀλλήλους παθῶν ΜΕΣΙΤΗΝ λαχόντες, Taking a God for a witness of their mutual affection."

Μεσονυχίον, *ς, το*, from μέσος *the middle*, and νύξ, *νυχὺς*, *the night*.

*Midnight.* occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. The old Greek Grammarians, Thomas Magister and Phrynichus have condemned the use of Μεσονυχτιον in prose as being a poetical word: Alberti however on Luke xi. 5, and Wetstein and Kypke on Mark xiii. 35, have cited instances of it's being used by Aristotle, Diodorus Siculus, Lucian, and Plutarch.

ΜΕΣΟΣ, *η, ον*, from the Chald. or Syr. *to divide the middle*, or from the Heb. חָצַח *to divide, part* (whence the N. חֶצֶת *the midst*), with the formative *ο* prefixed, q. d. חֶצֶת *the middle or midst*.

*The middle, midst, of time or place.* Mat. xxv. 6. John i. 26, Μέσος δὲ ὑμῶν ἐστίν, *There standeth one in the midst* (q. d. *middlemost*) *of you*. So Mat. xiv. 24, Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, q. d. *Navis autem jam media maris erat*. The Latins, however, would say, in *medio maris*. Acts i. 18, Ἐλαχῆρος μέσος, *he burst in sunder in the midst or middle*. So Plautus cited by Ainsworth, *medius disruppi*. Μέσον, *το*, μέρος *part* being understood, *The middle part, the midst*. Acts xxvii. 27. Hence

1. *Ex μέσου, From the midst, from among, away.* Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14.

2. *Ανα μέσον, In, or through, the midst, between.* Mat. xiii. 25. Mark vii. 31. 1 Cor. vi. 5.

3. *Δια μέσου, Through the midst.* Luke iv. 20. xvii. 11, "through the confines."—Campbell, whom see.

4. *Εἰς τὸ μέσον, In or into the midst.* Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where Kypke cites from Xenophon, Cyropæd. lib. iv. towards the beginning, concerning Cyrus going to harangue his soldiers, ΣΤΑΣ Εἰς τὸ ΜΕΕΟΝ.

5. *Εν μέσῳ, In the midst, among.* Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq. The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. בְּתוֹךְ or בְּמִקְרָם; the 2d to בֵּין or בְּתוֹךְ; the 3d to בְּתוֹךְ or בְּמִקְרָם; the 4th to בֵּין or בְּתוֹךְ; and the 5th to בְּתוֹךְ or בְּמִקְרָם. They are not, however, merely hebraical or hellenistical, being found also in the classical Greek writers. See Wolfius on Luke xvii. 11, and Scapula's Lexic. in ΜΕΣΟΣ.

Μεσοτοιχίον, *ς, το*, from μέσος, *middle*, and τοιχίος *a wall*.

*A middle wall, a wall separating between two places.* occ. Eph. ii. 14, where the Apostle seems plainly to allude to the wall or δρυφακρός λίθινος *stone pallisado*, as Josephus calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τὸν τῆς ἀλφειας προσημαινουσαι τομον, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γραμμαισι, μὴ δεῖν αλλοφυλὸν εἰσὶν τοῦ ἁγίου ναμεῖναι inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place." De Bel. liv. v. cap. 5, § 2. Comp. lib. vi. cap. 2. § 4, and Ant. lib. xv. cap. 11, § 5. See also Doddridge and Wetstein's Note on Eph. ii. 14.

Μεσουρανήμα, *ατος, το*, from μέσος *middle*, and οὐρανός *heaven*.

*The mid-heaven, the middle part of the heavens, the meridian.* occ. Rev. viii. 13. xiv. 6. xix. 17. Thus Sextus Empir. Astrol. cited by Wetstein: "They say there

there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the *μεσημερμια*, the third, the west (*δουρο*), and the last, the subterranean (*υπολοιον*) or *ανιμεσημερμια*, which itself is also a *μεσημερμια*." And *Eustathius*, on that verse of *Homer*, II. viii. lin. 68.

Ἡμος δ' ἡλιος μιστον ὑρατον ἀμφεβίδεκεν,  
But when the sun gained the mid vault of heav'n,

observes, that the time from the dawning of the day, *μαχρὸς ἡλιακὸς ΜΕΣΟΤ-ΠΑΝΗΜΑΤΟΣ* till the sun's gaining the meridian, is called by *Homer* (see lin. 68.) the increase of the day, but from thence the day seems to decline." So *Plutarch* and *Strabo* speak of the sun *ΜΕΣΟΤ-ΠΑΝΟΤΝΤΑ*, as opposed to his rising and setting, or being in the east or west. See the passages and more in *Wetstein* on *Rev.* viii. 13.

*Μεσσω*, *w*, from *μεσος* middle.

To be in the middle or midst. occ. *John* vii. 14. *Τῆς ἑσπέρης μεσσεως*, In the midst of the feast. So in *Herodotus*, lib. iii. cap. 104, we have *ΜΕΣΟΤΕΑ ἡ ἡμέρη* the middle of the day; and in *Thucydides*, lib. v. cap. 57, *τῆς θερος ΜΕΣΟΤΥΝΤΟΣ*, in the midst of summer. See *Raphelius* and *Wetstein*.

*ΜΕΣΣΙΑΣ*, *s. 3.* Heb.

The *MESSIAS*, the Christ. It is plainly the Heb. *מָשִׁיחַ*, or Chald. *משיח*, *Messiah*, with a Greek termination, which from the V. *מָשַׁח* to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets and priests, so when spoken either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil (see *Ps.* xlv. 7, or 8, *Heb.* i. 9.), even with the Holy Ghost and with power. (See *Acts* x. 38. iv. 27. *Luke* iv. 18. *Isa.* lxi. 1.) occ. *John* i. 42. iv. 25. Comp. *Ps.* ii. 2. *Dan.* ix. 25, 26, and *Heb.* and *Eng.* Lexicon in *מָשַׁח* I. and below *Χριστός* I.

*ΜΕΣΤΟΣ*, *η, or*, from the Chald. or Syriac *ܡܫܬܐ* sufficient, abundant. See *Castell Lexic.*

Full, replete. See *John* xix. 29. xxi. 11.

*Rom.* i. 29. *Jam.* iii. 6. *Mat.* xxiii. 28, and *Wetstein*.

*Μεσσω*, *w*, from *μεσος*.

To fill. occ. *Acts* ii. 13.

*META*, A preposition, perhaps from the Heb. *מֵעַד* (by dropping or transposing the *y*), which denotes nearness or relation of situation or condition.

I. Governing a Genitive.

1. *With, together with.* *Mat.* i. 23. ii. 3, 11. xxviii. 20, & al. freq.

2. *As well as.* *Luke* xi. 7. Comp. *Mat.* ii. 3. 1 *Cor.* xvi. 11, and see *Bowyer* and *Campbell* on *Luke*.

3. *With, on the same side or party with.* *Mat.* xii. 30. So in *Herodotus*, lib. ii. cap. 152, we have *ΜΕΤ' ἑκτότῳ γυνεσθαι*, To be on his side: "and in *Aristophanes*, *ἢ ΜΕΘ' ἩΜΩΝ* HE, if you were of our party." See *Raphelius*, *Wetstein*, and especially *Kypke*.

4. *Among.* *Luke* xxiv. 5.

5. *With, against.* *Rev.* xi. 7. Comp. 1 *Cor.* vi. 6, 7.

6. *With, by, by means of*, in the same sense as *δια* with a genitive. *Acts* xiii. 17. Comp. *Acts* xiv. 27. xv. 4. (see ver. 12.) *Mat.* xxvii. 66, where see *Raphelius* and *Kypke*, who shews that it is thus used by *Demosthenes*, *Thucydides*, *Xenophon*, and *Polybius*, and in *Mat.* construes *μετα της κερωδιας*, with *γροβαλισαρο*. But *Qu?* *Μετα βίας*, *With, or by, force.* *Acts* v. 26. *ΑΓΕΙΝ ΜΕΤΑ ΒΙΑΣ* is several times used by *Polybius*, as cited by *Raphelius* and *Wetstein*.

7. *To, towards.* *Luke* i. 58, 72. x. 37. Comp. 1 *John* iv. 17, where French Translation—*la charité envers nous*, and *Diodati's* Italian—*la carita inverso noi*.

II. Governing an Accusative.

1. Of time, *After.* *Mat.* xvii. 1. xxiv. 29. xxv. 19, & al. *Μετα ταυτα*, *John* xiii. 7, *After these things*, "not hereafter, i. e. at some distant time, as rendered in our Translation, but *Assoon as I have finished what I am now doing.*" Dr. *Bell* on the Lord's Supper, p. 147, 1st edit. p. 164, 2d, Note.

2. Of time, *Within*, *intra.* *Mark* viii. 31, where *μετα τρις ημερας* is the same as *τη τριτη ημερα* on the third day, *Mat.* xvi. 21; and in this sense the phrase is used *Mat.* xxvii. 63, as is plain from ver. 64. So *Josephus*, *Ant.* lib. i. cap. 12, § 2,

§ 2, speaking of the circumcision of Isaac, says Εὐθύς ΜΕΤ' ὀγδοὴν ἡμέραν περιτεμνοσὶ, they circumcise them immediately *within or on the eighth day.*" So the learned *Hudson* renders it in his version, *Diestatim octavo circumcidunt.* See more in *Wetstein* and *Kypke* on Mat. xxvii. 63.

3. With the neuter article το and a verb infinitive, *After, after that.* Luke xxii. 20. μετα το δεῖναι, *after supping or supper, or after that he had supped.* So Mat. xxvi. 32. Mark xiv. 28. xvi. 19, & al.

III. In Composition,

1. It denotes *relation, connection or agreement* with some other person or thing, as in μετεχω and μεταλαμβάνω *to partake.*
2. *After, as in μεταμελομαι to be concerned after a fact, i. e. to repent.*
3. It denotes *change of place or condition*, perhaps from Heb. שׁוּב *to slip*, as in μετασῆς *to turn*, μεταβαίνω *to pass*, μεταμορφῶ *to transform.*

Μεταβαίνω, from μετα denoting *change of place or condition*, and βαίνω *to go.*

I. *To go, or pass, from one place or state to another.* Mat. xvii. 20. Luke x. 7. John v. 24.

II. *To go away, depart.* Mat. viii. 34. John xiii. 1. Acts xviii. 7.

Μεταβάλλω, from μετα denoting *change of place or condition*, and βάλλω *to cast, put.* *To change.* occ. Acts xviii. 6, Μεταβαλλόμενοι (γνωμῶν namely) *changing their mind or opinion.* Josephus often uses the 2d aor. mid. of this V. in the same sense, as De Bel. lib. v. cap. 9. § 1. and 3, and cap. 11. § 2; and Ant. lib. iii. cap. 12. § 3, he has the full expression, ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑΣ ΓΝΩΜΑΣ See also *Alberti, Wetstein*, and *Kypke.*

Μεταβῆμι, from μετα denoting *change of place*, and βῆμι *to go.*

*To pass, go away.* An obsolete V. whence in the N. T. we have perf. act. μεταβέτηκα, 2 aor. μετέβη, imperat. μεταβῆθι, and particip. μεταβας; 1 fut. mid. μεταβήσομαι. See under Μεταβαίνω.

Μεταγῶ, from μετα denoting *change of place*, and γῶ *to lead, guide.*

I. *To turn about, manage, as a horse by a bridle.* occ. Jam. iii. 3.

II. Μεταγόμεναι, Pass. *To be turned about, steered, as a ship by the helm or rudder.* occ. Jam. iii. 4.

Μεταδίδωμι, from μετα denoting *change of condition*, and δίδωμι *to give.*

*To impart, communicate, q. d. to transfer,* occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thes. ii. 8. See *Wetstein* on Luke, and *Macknight* on Rom. xii. 8.

Μεταθεῖς, 105, att. εως, ἥ, from μετατιθέναι *to transfer, or change.*

I. *A being transferred or translated from one place to another, a translation.* occ. Heb. xii. 5.

II. *A removal.* occ. Heb. xii. 27.

III. *A change or abrogation.* occ. Heb. vii. 12.

Μεταίρω, from μετα denoting *change of place*, and αἶρω *to take up or away.*

I. Transitivity, *To transfer from place to place.* Thus used in the profane writers.

II. In the N. T. Intransitively, *To transfer oneself, remove, depart.* occ. Mat. xiii. 53. xix. 1.

Μετακαλεομαι, υμῖν, mid. from μετα denoting *change of place*, and καλῶ *to call.* *To call from one place to another, to call or send for.* Acts vii. 14. x. 32. xx. 17. xxiv. 25.

Μετακινῶ, ω, from μετα denoting *change of place or condition*, and κινῶ *to move.* *To move away, remove, dismove, transmove,* occ. Col. i. 23.

Μεταλαμβάνω, from μετα denoting *relation*, and λαμβάνω *to take.*

I. With a genitive of the thing, *To partake, or be a partaker of.* occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10.

II. With an accusative of the thing, *To get, obtain.* occ. Acts xxiv. 25. λαβεῖν καιρὸν is often used in the Greek writers for *taking an opportunity* (see *Wetstein*); and *Kypke* has produced from *Polybius*, lib. ii. cap. 16. ΜΕΤΑΛΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀρμολογῶντα ποιησόμεθα τὴν κατηχεσάν μνημν. Having gotten (nacti) a convenient opportunity, we will take proper notice."

Μεταληψίς, 105, att. εως, ἥ, from the old verb μεταληβῶ, — ληψῶ, the same as μεταλαμβάνω.

*A partaking, or being partaken of.* occ. 1 Tim. iv. 3.

Μεταλλάττω, from μετα denoting *change of condition*, and ἀλλάττω *to change.*

*To change one thing for or into another, to transmute.* occ. Rom. i. 25, 26.

Μετα-

*Μεταμελομαι*, or *Μεταμελῶμαι*, from *μετα* after, and *μελομαι* to be concerned, which from the impers. *μελῶ* it is a concern.

To repent, repent oneself, properly, to be concerned after something said or done.

“*Proprie significat, post rem aliquam perperam patratam anxium & sollicitum esse.*” *Mintert.* Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 6, & al.

*Μεταμορφωω*, *ω*, from *μετα* denoting change of condition, and *μορφωω* to form.

I. To transform as to external appearance, to transfigure. occ. Mat. xvii. 2. Mark ix. 2.

II. To be transformed, or changed internally and spiritually. occ. Rom. xii. 2. Comp. 2 Cor. iii. 18.

*Μετανοω*, *ω*, from *μετα* after, or denoting a change of condition, and *νοω* to think.

I. To understand afterwards. So Plato in Gorg. *Ταυτα ἀπορρησασί μιν δύναται, ΜΕΤΑΝΟΗΣΑΣΙ δὲ ἀνίατα.* These things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable.”

II. To change one's mind or opinion. So in Xenophon, *Cyropæd.* lib. i. at the beginning, *ἠναγκαζομεθα ΜΕΤΑΝΟΕΙΝ*, we were forced to change our opinion.” See *Raphelius's* excellent annotations on Heb. xii. 17.

III. In the N. T. To repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, *re-pisco*; or rather, I think, To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4, & al. freq. Comp. *Μετανοια*, and see *Campbell's* VIth Preliminary Dissertation on the Gospels, part. iii. p. 242.

In the LXX this verb almost constantly answers to the Heb. *תָּנַח*, which in like manner denotes to change the mind.

*Μετανοια*, *ας*, *ῆ*, from *μετανοεω*.

I. A change or alteration of mind. Heb. xii. 17, He found no room *μετανοίας* for (his father Isaac's) change of mind (or for his father to change his mind,) though he sought *αὐτῇ* it (this change of mind) with tears. I think with *Raphelius*, that the pronoun feminine *αὐτῇ*, referring not to *τόπον*, but to *μετανοίας*, clearly shews, that *μετανοίας* means Isaac's, not

Esau's, change of mind. See more in *Raphelius* on the place.

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good: So *Athanasius*, *Quæst.* 133. De Parab. *Δια τὸτο—λέγεται μετανοια ὅτι μετατίθῃσι τὸν νῦν ἀπὸ τοῦ κακοῦ πρὸς τὸ ἀγαθόν.* *Μετανοια* is so called because it transfers the mind from evil to good.” *Aretas* in cap. 3. Apocal. *Μετανοια ἐστὶ μεταστροφὴ ἀπὸ τῶν χειρῶν, καὶ μεταβολὴ ἐπὶ τοῦ βελτίου.* *Μετανοια* is a change from worse to better.” Mat. iii. 8, 11. ix. 13. Acts xx. 21.

*Δεῖναι μετανοίαν*; To give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. “As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident, says *Doddridge*, that *δεῖναι μετανοίαν* here signifies to give place or room for repentance, just as the same phrase does in *Josephus* (*Ant.* lib. xx. ch. 7. § 7.) where he says, that the Jews rising up at *Cæsarea* in a tumultuous manner, the wiser people among them went to intercede with the governour (*Felix*) *ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ ἐπὶ τοῖς πεπραγμένοις*, i. e. to publish a pardon to those that should lay down their arms,” or more literally, to give them room for repenting of what they had done, as *Hudson* renders it, *ut daret locum pœnitentiæ ob ea in quibus deliquerant.* Comp. Acts xi. 18, *Aristotle* cited by *Wetstein* on Acts v. uses the expression in the same sense. So *Wisd.* xii. 19, *And hast made thy children be of good hope, ὅτι ΔΙΔΩΣ ἐπὶ ἀμαρτημασί ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins*, i. e. (as the author had expressed it ver. 10.) *ΕΔΙΔΟΤΕ ΤΟΠΟΝ ΜΕΤΑΝΟΙΑΣ, thou gavest place or room for repentance.* The phrase *διδῶναι μέτανοιας τόπον* is applied in the same view by *Clement*, 1 Cor. § 7. *Εν γενεᾷ καὶ γενεᾷ ΜΕΤΑΝΟΙΑΣ ΤΟΠΟΝ ΕΔΩΚΕΝ ὁ θεσπότης τοῖς βυλομένοις ἐπιστρέφειν ἐπ' αὐτόν.* In every generation the Lord hath given place or room for repentance to those that were willing to turn to him.

*Εἰς μετανοίαν αἰεῖν*, To lead, move, incite, to repentance. Rom. ii. 4, where *Wetstein* cites the same expression from *Iularch* and *Appian*, and *Kypke* from *Josephus*.

Εἰς

Εἰς μελαινίαν χωρῆσαι, *To come to repentance*. occ. 2 Pet. iii. 9. So *Plutarch*, cited by *Wetstein*, Εἰς METANOIAN —ΧΩΡΗΑΣ. Comp. *Kypke*.

*Μεταξυ*, An Adv. governing a genitive, from *μετα* with, or after.

I. *Between*. Mat. xviii. 15. xxiii. 35. Rom. ii. 15, *Μεταξυ αλλήλων*, *Between, or among* one another, inter se invicem, “between themselves.” Eng. Marg.

2. With the article prefixed it denotes *time*. John iv. 31, *Εν δε τῷ μετὰ (χρονῷ)* namely, *In the mean or intermediate time*. So *Scapula* cites from *Demosthenes* Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, *The mean time*.

3. *After, following, succeeding*. Acts xiii. 42, *Εἰς τὸ μετὰ σαββατον*, *On the following sabbath*. This expression is plainly equivalent to *ερχομενον σαββατον*, *the next sabbath*, ver. 44. So *Josephus* speaks *Δαΐδης τε καὶ Σολομῶντος εἰς δε των ΜΕΤΑΞΥ τετων βασιλευν*, of David and Solomon, and of the kings *after* (i. e. who succeeded, subsequentum, *Hudson*) these.” De Bel. lib. v. cap. 4. § 2. And lib. ii. cap. 11. § 4, *μετὰ* is used for *afterwards*, as it is also by *Clement* twice in 1 Cor. § 44. To which from *Kypke* we may add *Plutarch* using ΜΕΤΑΞΥ for *afterwards*, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλευσιν for *the succeeding kings*.” Institut. Lacon. p. 240.

*Μεταμικτω*, and —μαί, Mid. from *μετα* denoting *change of place*, and *μικτω* to send.

*To send for one from another place*, arcesso. Acts x. 5, 22, 29, & al.

*Μετασπερω*, from *μετα* denoting *change of place or condition*, and *σπερω* to turn.

I. Properly, *To turn from one side to the other*, converto.

II. *To turn, change*. occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. *שׁוּב*. See inter al. Joel ii. 31. Amos viii. 10.

III. *To pervert, or to subvert, overthrow*. occ. Gal. i. 7.

*Μετασχηματίζω*, from *μετα* denoting *change of condition*, and *σχηματίζω* to fashion, which from *σχημα* a fashion, form, or a rhetorical figure, which see.

I. *To transfigure, transform*. occ. 2 Cor. xi. 13, 14, 15. Phil. iii. 21.

II. *To transfer figuratively*, i. e. by a rhetorical figure, or figurative manner of ex-

pression. occ. 1 Cor. iv. 6, *Ταυτα—μετασχηματιστα εἰς εμαυτον καὶ Ἀπολλω*—*These things* (namely what he says concerning the authority of their Teachers, ch. iii. 5, 6, 7, 8.) *I have* by a figure transferred to myself and to *Apollo*, by that figure namely, “\* in which, to use the words of *Quintilian*, lib. ix. cap. 2, we want the hearers to understand by a kind of suspicion what we do not express; not indeed the contrary of what we say, as in the irony, but something latent however, and to be discovered by our audience, which, adds he, is now almost the only thing called *schema* among us, and whence debates are called *figurative*.” See more in *Wetstein*.

*Μετατιθεμι*, from *μετα* denoting *change of place or condition*, and *τιθεμι* to place.

I. *To transfer, translate from place to place*. occ. Acts vii. 16. Heb. xi. 5.

II. *To remove*. Pass. *To be removed, changed, or perverted, spiritually or mentally*. occ. Gal. i. 6, where see *Wetstein* and *Kypke*.

III. *To change, or turn*. occ. Heb. vii. 12. Jude ver. 4.

*Μεταπειρα*, Adv. of time, from *μετα* after, and *πειρα* then.

*Afterwards*. occ. Heb. xii. 17.

*Μετέχω*, from *μετα* denoting *relation*, and *εχω* to have.

*To partake, take part, be a partaker*. It governs a genitive. occ. 1 Cor. ix. 10, (where see *Bowyer*.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13, *Φυλης ἑτερας μετεσχηνην*, *partook of*, i. e. belonged to, another tribe.

On this V. and its derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit: or p. 72 of the 2d.

*Μετσωρίζω*, from *μεσωρος* high, which from *μετα* denoting *change of place*, and *αιρω* to lift up, whence *αιρος*, and changing α into ε, add ο into ω, *εωρος*. See *Scapula*.

I. In the Greek writers, *To lift up on high*.

II. *To put a ship out to sea*. Thus *Philostratus*, cited by *Scapula* and *Wetstein*, ΜΕΤΕΩΡΙΣΑΙ τὴν ναὺν εἰς τὸ πλελογος; and *Thucydides* VII. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πλελαγει, *Being out at sea*.”

\* “In quo, per quamdam suspicionem quod non dicimus, accipi volumus: non utique contrarium ut in ἡμεῖς, sed aliud latens, & auditori quasi inveniendum, quod —jam ferè solum schemà à nostris vocatur, & unde controversiè figuratæ dicuntur.” So

So the adjective *μεταωπος* is often in the best Greek writers applied to ships or persons in them when *out at sea* (the reason of which see under *Καλαγω* II.) And because these are in perpetual agitation by the winds and waves, hence

III. The adjective *μεταωπος* often denotes being agitated with hopes and fears, being anxious, in anxious suspense, or the like. So *Lucian* Jap. Traj. tom. ii. p. 191, *Και νυν ΜΕΤΕΩΡΟΙ πάντες προς την ακροασιν*—And now they are all anxiously solicitous to hear—” And thus it is frequently used in *Josephus*, as *De Bel. lib. i. cap. 27. § 3*, speaking of the condemnation of *Herod's* sons, *Alexander* and *Aristobulus*: *Ενθα δε ΜΕΤΕΩΡΟΣ ην Συρια πασα, και το Ιουδαϊον ΗΝ, εκδεχομενων* (or rather *συνδεχομενων*) *το τελος τε δεσφαλος*. Then was all Syria and Judea agitated with anxious thoughts, expecting the end of this tragedy.” So *lib. iv. cap. 9. § 2*, *Και η μιν ΜΕΤΕΩΡΟΙ περι των δλων ΟΝΤΕΣ, ως αν σαλυσματης της Ρωμαιων ηγεμονιας*—And they being anxious for the whole, since the Roman empire was now tossed in a storm—” *Comp. lib. ii. cap. 21. § 1*, and *Ant. lib. viii. cap. 8. § 2*. And in this view *μεταωπος* in *St. Luke* seems to signify to be agitated with hopes and fears, with anxious, uneasy, restless thoughts, or the like, curarum fluctuare mento. occ. *Luke xii. 29*. See *Doddridge*, *Alberti*, *Hofius* and *Wetstein* on the place.

*Μετομασια*, ας, η, from *μελοισω* to remove from one habitation to another, which from *μετα* denoting change of place, and *οικω* to inhabit.

A removing from one habitation or country to another, a transportation, or transplantation. occ. *Mat. i. 11, 12, 17*.

*Μετοιχιζω*, from *μετα* denoting change of place, and *οικω* to cause to dwell, which from *οικος* a house.

To cause to change his habitation, to remove from one habitation to another. occ. *Acts vii. 4, 43*, or 44, where *μετοιχιω* is the 1st fut. Attic for *μετοιχισω*.

*Μετοχη*, ης, η, from *μετεχω* to partake. A partaking, participation, agreement. occ. *2 Cor. vi. 14*.

*Μετοχος*, ο, δ, from *μετεχω* to partake.

I. A partaker. occ. *Heb. iii. 1, 14. vi. 4. xii. 8*.

II. An associate. occ. *Heb. i. 9*. The correspondent *Heb.* word in *Ps. xlv. 8*, to *παρετας μετεχουσα* of the LXX and of the Apostle is *חֲבֵרָה* above thy associates, and by these are meant all men who believe on Christ. *Comp. Heb. ii. 11, &c. Rom. viii. 17*.

III. A partner. occ. *Luke v. 7*.

*Μετρεω*, ω, from *μετρον*.

To measure, metc. See *Mat. vii. 2. 2*

*Cor. x. 12. Rev. xi. 1*.

*Μετρητης*, ο, δ, from *μετρον*.

A measure of capacity. occ. *John ii. 6*.

It is very difficult to determine the exact quantity of the *μετρητης* here mentioned. In the LXX the word is used once, 1 K. xviii. 32, for the *Heb.* *בַּמָּא* a *seah*, equal to about two gallons and a half English: But as the *seah* is mentioned in scripture only as a measure of things dry, it is more probable that *μετρητης* in *St. John* means the Jewish *בַּת* bath, for which also it is once used by the LXX, 2 Chron. iv. 5, and which is generally reckoned equal to seven gallons and a half English, though *Ealmet* reduces to less than six gallons, *Lami* to less than four, and *Le Clerc* to less than three gallons. But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about a hundred and fourteen gallons, this very quantity itself will prove to any ingenuous mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (*Comp. John ii. 8, 10*.) So large a quantity was probably designed not only to supply the new-married couple with wine during the seven days that the nuptial feast lasted (*Jud. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19*), and to provide for their future occasions, but what was of infinitely greater consequence, to ascer ain the reality of our Lord's miracle. Had he exerted his miraculous power over a small quantity only, those who can be now so unreasonable as to charge our Blessed Saviour with encouraging drunkenness, would, no doubt, have been ready to impute, that there was some sleight of hand in the case, or a juggle

*juggle between Jesus and the servants; and would have asked, Why he did not turn all the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about forty-five gallons, shews, that there was no room for legerdemain or deception. See Bp. Pearce's Miracles, of Jesus vindicated, part iii.*

**Μετριοπαθῶ**, *ω*, from *μετριοπαθής* moderate in his passions, which from *μετρίως* moderate (see *μετρίως*), and *παθος* passion Hesychius explains *μετριοπαθής* by *μικρά πασχων*, suffering or bearing small things, *συγγνωσκων επιεικως*, mildly pardoning; and in Plutarch in Colot. *μετριοπαθεία* is the same as *πραότης* meekness.

With a dative following, *To moderate one's anger towards, to pardon, or treat with mildness or gentleness.* occ. Heb. *v. 2.* So Josephus, Ant. lib. xii. cap. 3. § 2, speaks of *l'espasian* and *Titus*, **ΜΕΤΡΙΟΠΑΘΗΣΑΝΤΩΝ**, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them." See more in Wetstein and Kypke.

**Μετρίως**, Adv. from *μετρίως* moderate, which from *μετρον*.

*Moderately, a little.* occ. Acts xx. 12. So in Josephus, Ant. lib. xv. cap. 8. § 1, **ΟΤ ΜΕΤΡΙΩΣ ἔδυσχεραίνον**, They were not a little provoked."

**METPON**, *ς, το*, from the Heb. *מֶדֶד* or *מֶדֶר* a measure, to which this word often answers in the LXX.—*Τρον* is a Greek termination denoting an instrument (see under *Δελρον*), and the *τ* is sunk in the other dental *τ*.

*A measure of capacity or length.* See Mat. vii. 2. Luke. vi. 38. 2 Cor. x. 13. Eph. iv. 13. Rev. xxi. 17. But in the N. T. it is generally used figuratively. On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Thess. ii. 16.

**Μετωρον**, *ς, το*, from *μετα* after, i. e. above, and *ωψ, ωρος*, the eye, which see. *The forehead, that part of the face which is above the eyes*, "frons, q. d. pars faciei quæ est post oculos." Scapula. Rev. vii. 3. & al.

**MEXPI**, before a consonant; **MEXPIΣ**, before a vowel. An Adv. from the Heb. *מִקֵּץ* to meet, with the formative *כ* prefixed, q. d. *מִקֵּץ* meeting.

I. Of place, with a genitive following, *Unto, even unto.* occ. Rom. xv. 19.

II. Of time.

1. With a genitive following, *Until.* It sometimes denotes the mere interval of time, so as to exclude what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the intermediate time, so as not to exclude what is beyond. Mat. xi. 23. Rom. v. 14.

*Μεχρις* *ς*, *Until*, for *μεχρις τῆς ἡμέρας ἐν ᾗ*, until the time in which. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein Var. Lect. on the place. Comp. *Εως* *ς* under 'Εως 1.

2. With a V. in the Subjunctive mood following, *Until, till.* occ. Eph. iv. 13.

III. Of condition, *Unto.* Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4.

**MH**, An Adv. from the Heb. *מֵ*, when used as a negative or prohibitive particle, and signifying *lest, that not*.

1. Of denying. *Not.* Mat. i. 19. iii. 10, & al. freq.

2. After verbs of contradicting or denying it is pleonastic, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and Wetstein and Kypke on this last cited text, and Kypke on the former.

3. Of forbidding or the like, *Not, ne.* In this sense it is often joined with an Imperative, as Mat. vi. 19, 25; sometimes with a Subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19; but when detestation or abhorrence is intimated, with an Optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

4. *Not only, μόνον*, being understood. Phil. ii. 4, where see Wolfius. Comp. 1 Cor. x. 24, 33, and under *Ου* 1.

5. After the verbs *Ὅραω* and *Βλέπω*, *That not, ne;* joined with an Indicative, Mat. xxiv. 6; but generally with a Subjunctive, Mat. xviii. 10. xxiv. 4.

6. *Lest.* Mark xiii. 36.

7. Of interrogation, and answering to the Latin *an? num? q. d. what?* or (according to the Scottish idiom) *whether?* Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So *μη ex;* to the Latin *an non?* q. d. *what—not?* occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5. In this sense *Μη* seems a plain derivative from the Heb. *מִה* *what?*

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8. In-



8. Interrogative, *Μη γαρ*—For, what—? 1 Cor. xi. 22, where see *Wetstein*.

*Μηγε*, An adv. from *μη* not, and *γε* truly. Not truly: In the N. T. it is constructed only with *ει δε* but if, *ει δε μηγε*, literally, but if not truly, or but if truly not, i. e. if otherwise, otherwise. Mat. vi. 1. ix. 17. Luke xiii. 9. xiv. 32, & al.

*Μηδαμως*, An Adv. from *μηδαμος* not even one, which from *μηδε* not even, and *αμος* one, some one, a word which *Eustathius* says belongs to the Ionic and Doric dialects\*, and which seems a derivative either from *αμα* together with, unā, i. e. being, as it were, one with, or immediately from *ου* with.

By no means. occ. Acts x. 14. xi. 8.

*Μηδε*, A Conjunction, from *μη* not, and *δε* but, and.

Nor, neither, not even, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15.

*Μηδεις*, *μηδεμια*, *μηδεν*, ὁ, ἡ, το, from *μη* not, or *μηδε* not even, and *εις* one.

Not one, no one, none. Mat. viii. 4. xxvii. 19. *Μηδεν*, το, Neut. Nothing, or adverbially (*κατα* being understood), Not at all. Mark v. 26. Luke iii. 13. iv. 35.

*Μηδεποτε*, An Adv. from *μηδε* not even, and *ποτε* at any time, ever.

Never, at no time. occ. 2 Tim. iii. 7.

*Μηδεπω*, An Adv. from *μεδε* not even, and *πω* (a word rarely used but in composition) yet, which from Heb. *עַד* or *עַד* here. Not yet. occ. Heb. xi. 7.

*Μηκετι*, An Adv. from *μη* not, and *ετι* any more, yet, the *κ* being inserted for the sake of sound.

No more, no longer. Mat. xxi. 19. Mark i. 45. Acts xxv. 24. 2 Cor. v. 15, & al. freq.

*Μηκος*, *εος*, *ες*, το, q. from *μεγας* great. Length. occ. Eph. iii. 18. Rev. xxi. 16.

*Μηκυνω*, from *μηκος*.

To lengthen, stretch out in length. *Μηκυνομαι*, pass. To be lengthened, grow up, as a blade of corn, assurgō. occ. Mark iv. 27.

In the LXX of Isa. xlv. 14, *μηκυνω* signifies to cause to grow, as the rain doth a tree, and answers to the Heb. *גָּדַל* in Hiph. to make great.

*Μηλωτη*, ἡς, η, (i. e. *δρα* a skin or hide) from *μηλον*, Doric *μαλον*, a sheep, which may be either from *μαλει* it is a cure or concern, on account of the care which these animals require in tending, or from *μαλος* soft, tender, (which from Heb. *גִּלְיוֹן* to sooth) a term very applicable to sheep, either from the gentleness of their disposition, the † tenderness of their bodies, or the softness of their wool, which last is in Greek sometimes called *μαλλος*.

A sheep's skin or hide with the wool on.

occ. Heb. xi. 37, They wandered about in

*μηλωταις*, in sheep-skins, in goat-skins.

So *Clement* in his 1st Epistle to the Corin-

thians, § 17. *Μιωται γενωμεθα κρειωνων*,

*διντες εν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ*, και

*ΜΗΛΩΤΑΙΣ* περιπατησαν. *κρυσσοντες*

*την ελευσιν τε Χριστου* λεγουεν δε *Ηλιαν*,

και *Ελισσαιον*. *ετι δε και Ιεζκιελ*, *τους*

*προφητας*. Let us be imitators of those

who went about in goat-skins and sheep-

skins, preaching the coming of Christ:

We mean Elias, and Elisæus, and Eze-

kiel, the prophets." That Elias or Elijah

had a hairy garment appears from 2 K.

i. 6, and that this was the usual dress of

the Prophets seems evident from *Zech.*

xiii. 4, where it is styled *ρουσ οντα*, a

garment of rough hair. The garment or

mantle of Elijah is in Heb. called *רוּחַ*.

1 K. xix. 13, 19. 2 K. ii. 8, 13, 14; in

all which passages the LXX very remark-

ably render the Heb. word by *μηλωη* a

sheep-skin.

MHN, ηνος, ὁ.

A month. Luke i. 24, 26, & al. freq.

This word may be derived either from

*μηνη* the moon, by the phases of which the

month is reckoned (so the Eng. month

from moon), or else it may be deduced

immediately from the Heb. *סָפַר* to num-

ber, compute, as being a certain period of

days, or space of time numbered or com-

puted by the lunar phases; and *μηνη*

may be considered as a derivative from

*μην*. It is obvious to remark, that not

only these two Greek words, but also

the Latin *mensis*, a month, and the

Eng. moon, month, are ultimately de-

derived from the same Heb. *סָפַר*.

MHN. A conjunction subjoined to many

† So *Virgil* calls them *molle pecus*, tender cattle, *Georgic* III. lin. 296—321. Comp. Heb. and Eng. Lexicon in *מִן* II.

\* See *Dummi Lexic.* col. 13.

other particles. It may be derived either from *μεν truly*, or immediately from the Heb. *אמת truth*.

Η *μην* (אמת, *αμην*), *Truly, verily, surely*. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn oaths. So *Eustathius* in *Odyss.* 11. Εἰς ἡ καὶ ὁρκιον μετὰ τὸ ΜΗΝ, ὅτι, ἡ ΜΗΝ ποιήσω τοῦδε. H joined with *μην* is also used in swearing, as *η μην verily* I will do this." See *Raphelius* and *Wetstein*, and comp. Gen. xxii. 16, 17. in the LXX, and H II. 2. above.

*Μηνυμ*. May not this V. be derived from *μηνη the moon*, which was originally formed *מנא* for *signs*, Gen. i. 14; or, as the Son of Sirach expresses it, *αναδειξιν χρόνων, a signification, or declaration of times*, Ecclus. xliii. 6, and by it's different phases so eminently serves this purpose? Comp. *Μην*.

To indicate, shew, signify, declare. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28.

*Μηποτε*, An Adv. from *μη* denoting *negation or interrogation*, and *ποτε at any time*.

1. *Lest at any time, lest*. Mat. iv. 6. v. 25. vii. 6. *xxv. 9*. "Lest there be not enough for us and you, go rather to them who sell, and buy for yourselves." So *Campbell*, who thinks there is no ellipsis, and observes that *δε* after *ωραιοῦς* is wanting in some MSS of principal note. But see the learned Translator himself, also *Wetstein* and *Griesbach* (Var. Lect.) the latter of whom rejects *δε* from the text. In Acts v. 39, either *βλεπετε, Sec, beware*, which is expressed Heb. iii. 12, may be understood before *μηποτε*, or else this word be connected with *σαοῦς αὐτοῦ*, ver. 38, and the intermediate words may be read in a parenthesis. See *Bowyer*.
2. *Whether*. Luke iii. 15, where it signifies a doubt.
3. *If so be, if perhaps*. 2 Tim. ii. 25. Or, *Perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 K. xviii. 27, for the Heb. particle *אולי*. Ecclus. xix. 13, 14. So *Arrian*, *Epictet.* lib. iii. cap. 22. p. 313. edit. *Cantab.* Τι ἂν, εἴεν εἴχες εὐλευθερον; ΜΗΠΟΤΕ εἴεν. What then, have you nothing free? *Perhaps nothing*." And in this sense of *Perhaps*, *Kypke* (after *Alberti*) under-

stands it in *Mut. xxv. 9*, and produces several other instances of it's being thus applied by the Greek writers.

*Μηπω*, An Adv. from *μη not*, and *πω yet*, which from Heb. *כִּי* or *כִּי* here.

*Not yet*. occ. Rom. ix. 11. Heb. ix. 8.

*Μηπως*, A Conjunction, from *μη lest*, and *πως by any means*.

*Lest by any means, lest peradventure*. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

*Μηρος*, *α, δ*, either from *μεριω to divide*, because the body is there *divided* or *split*, as it were, or perhaps from the Heb. *עקר nakedness*, which from the V. *ערו to make naked*.

*The thigh*. occ. Rev. xix. 16.

*Μητε*, A Conjunction, from *μη not*, and *τε and*. *Neither, nor*. Mat. v. 34, 35, 36, & al. freq.

*ΜΗΤΗΡ*, *μητηρ*, by syncope *μητηρ*, *μη*. The Greek Grammarians deduce it from *μαω to desire*, on account of the intense *σφοδρη* or *natural affection* which *mothers* bear to their offspring. But when it is considered that this word is found not only in the *Greek* and *Latin*, but, with little variation, in the \* *Northern* languages, and even in the † *Persic*, it will appear more proper to derive it, as some learned men have done, from the Heb. *אם a mother*, by transposition, and adding the termination *τηρ*. (Comp. under *Πατηρ*.) In the *Doric* dialect it is written *μητηρ*, whence *Latin mater*. And in *Æschylus Eumen.* lin. 896, the Scholiast explains *Μα* itself (which is merely *אם* inverted) by *Μητηρ* †.

- I. *A mother*. Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50, we may observe, that *Andromache* in *Homer*, Il. vi. lin. 429, after having related the deaths of her father, mother, and brothers, uses similar expressions with regard to her surviving husband, *Hector*,

Ἦκτορ, ὅτε σὺ μοι ἴσσι πατὴρ καὶ στήνη μητὴρ, ἦδὲ κασιγνήτος

Yet while my *Hector* still survives, I see  
My father, mother, brethren, all, in thee.

POPE.

\* MOTHER. *mater*; Anglo-Saxon *moder*, *modur*, *modur*; *Alaman. muoter*, *muoter*, *muoter*; *Dan. moder*; *Suer. moder*, *Belg. moeder*.  
† *Junius Etymolog. Anglican.*

† See *Heb.* and *Eng. Lexicon* in *ματρ*, and comp. above under *θυγατηρ*.

‡ See *Maittaire's Dialects*, p. 242. A.

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II. It

II. It is applied to the *Jerusalem which is above*, i. e. to the *celestial society* to which all true Believers, as *spiritual sons*, belong. occ. Gal. iv. 26.

III. —To mystical Babylon, the mother of *whores or whoredoms* (for come copies read *πορνείων*), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned *Daubuz* on the place.

Μῆτι, An Adv. from *μη* denoting a question, and *τι* any thing.

1. It denotes a question asked, and answers to the Latin *Numquid?* num? an? What?—? Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a negative interrogation, *Campbell* (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For

2. *Μῆτι γὰρ* seems to denote, literally, *What not truly, or—at least*, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See *Wetstein* and *Kypke*.

Μῆτις, —τινος, from *μη* denoting a question, and *τις* any one.

Any one? occ. John iv. 38. Comp. John vii. 48.

Μῆτρα, ας, ἡ, from *μητηρ* a mother.

The womb, matrix. occ. Luke ii. 23. Rom. iv. 19.

Μητραλῶς \*, σ, ὁ, Attic for *μητραλοῖας*, which from *μητηρ* a mother, and *αλοῖα* to strike, smite, beat, and this from *αλοαω* to thresh.

A murderer, or rather, A smiter or striker of his mother. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. *Ammonius De Vocum Differentiis*, *Αριστοφάνης*, Η ΜΗΤΕΡ ΗΛΟΙΗΣΕΝ, ἡ πατρός γνάθον ἐκάλειξεν. Ἀρ σ και ΜΗΤΡΑΛΟΙΑΝ φασιν και ΠΑΤΡΑΛΟΙΑΝ *Aristophanes*, "he hath either beaten his mother, or struck his father on the face, whence the terms *μητραλοῖας* and *πατραλοῖας*." See *Wetstein*.

Μια, ας, ἡ. The feminine of *his one*, which see. But it seems properly derived from *ια* fem. of *is one, alone*, (from

Heb. *וְיָא* a being) with *μ* prefixed after the Hebrew manner.

ΜΙΑΙΝΩ, perhaps from the Heb. *יָמַד* to refuse, reject.

To pollute, defile, ceremonially. occ. John xviii. 28; morally and spiritually. occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. *Wetstein* on Tit. i. 15, cites from *Dionysius Halicarn.* ΜΙΑΙΝΕΙΝ ΤΗΝ ΑΤΤΟΤ ΣΥΝΕΙΔΗΞΙΝ, to defile his own conscience."

It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *מָדַד* to pollute, defile.

Μιασμα, ατος, το, from *μειασμαι*, 1 pers. perf. pass. Attic of *μιανω*.

A pollution, defilement. occ. 2 Pet. ii. 20.

Μιασμός, σ, ὁ, from *μειασμας*, 1 pers. perf. pass. Attic of *μιανω*.

A pollution, defiling. occ. 2 Pet. ii. 10. *Επιθυμία μiasmos*, lust of pollution, i. e. polluting lust, an hebraism. Comp. under *Διαλογισμός* l.

Μίγμα, ατος, το, from *μειγμαι* 1 pers. perf. pass. of *μιγνμι* to mix.

A mixture. occ. John xix. 39.

Μίγνμι, either from *μισγω* to mix (from the Heb. *יָמַד* or *יָמַד* the same), or from *μργω* to mix, which may be from Heb. *יָמַד* to melt, dissolve.

To mix, mingle. occ. Mat. xxvii. 34.

Luke xiii. 1. Rev. viii. 7. xv. 2. I cannot forbear observing how remarkably the prophecy of our Blessed Lord, Luke xiii. 3, was fulfilled on the Jewish people, even before Jerusalem was formally besieged by *Titus*. The account *Josephus* gives of this matter, *De Bel. lib. v. cap. 1. § 3.* is enough to make one's blood run cold; for, after telling us that the Zealots were divided into two factions, one under *Elcazar*, who had made themselves masters of the inner court of the Temple and of the building itself, the other under *John*, who continued in possession of the outer courts; and that *John* was continually annoying *Elcazar's* party with his military engines; he adds, that although *John's* faction were like mad dogs in wickedness, yet they admitted into the Temple such as were inclined to sacrifice, and that these, though at their entrance they had solemnly deprecated the cruelty of the Zealots, yet were destroyed by them, as it were

\* So *Eustathius* on *Hom.* Il. iv. p. 385, cited by *Wetstein* on 1 Tim. i. 9, spells it with an α, and not *μητραλῶς* with an υ.

were by the bye: Τα γὰρ ἀπὸ τῶν ὀργανῶν βάλῃ, μέχρι τῆ βωμῆς καὶ τῆ γῆς διὰ τὴν βίαν ὑπερφαινομένα, τοῖς τῆ Ἱερουσι καὶ τοῖς ἱερουργοῦσιν ἐνεπίεσι καὶ πολλοὶ σπενσαντες ἀπὸ γῆς περᾶτων, περὶ τὸν δισυνομον καὶ πασὶν ἀνθρώποις χῶρον ἅγιον, πρὸ τῶν θυμάτων ἐπέσον αὐτοὶ καὶ τὸν Ἑλλῆσι πᾶσι καὶ Βαρβάροις σέβασμον βωμον κατασπείσαν ἰδίῳ φονῇ. Νεκροὶ δὲ ἐπιχωριοὶς ἀλλοφυλοὶ, καὶ Ἱερουσι βεβηλοὶ συναφουρόντο, καὶ παντοδαπὴν αἷμα πλωμάτων ἐν τοῖς θείοις περιβολοῖς ἐλμυναζέτο. For the darts were shot from the engines with such force that they reached the Altar, and even the Temple itself, and struck both the Priests and Sacrificers; so that many of those who had come thither from the extremities of the earth, out of regard to a place celebrated and esteemed holy among all mankind, did themselves fall before their sacrifices, and sprinkled with their own blood that altar which was revered by all, both Greeks and Barbarians. Then were the bodies of aliens mixed with those of Jews, and the bodies of the Priests with those of the profane, and the blood flowing from all kinds of carcasses stood in pools within the sacred precincts of the Temple."

**MIKPOΣ**, α, ov, Doric **MIKKOΣ**, from the Heb. **יָד** to decay, grow poor or weak; whence also the Latin *macies* leanness, and Eng. *emaciate*.

**I.** Little, small, in size or quantity. Luke xix. 3. 1 Cor. v. 6. Jam. iii. 5. Comp. Mat. xviii. 6, 10, 14.

**II.** Little, short, of time. Rev. vi. 11. *Mixpor* (χρονος time namely, which is expressed John vii. 33. xii. 45.), *A little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. Ὅσος IV.—of distance, *Mixpor*, το, *A little, a little way*. Mat. xxvi. 39. Mark xiv. 35. Διαστημα distance or space is understood.

**III.** Little, small, in number. Luke xii. 32.

**IV.** Little, in dignity, mean, i. e. in appearance. Mat. x. 42. Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11.

**V.** Little, in age, young. Mark xv. 40. See *Vitringa* Observ. Sacr. lib. iii. cap. 3. § 17.

**Mixporos**, α, ov. Comparative of *μικρος*. Less, in size, dignity, or spiritual advantages, occ. Mat. xiii. 32, Mark iv. 31.

Luke ix. 48. Mat. xi. 11. Luke vii. 28. But observe, that in all these passages *μικροτερος* is used for the superlative *μικροτατος* the least. Comp. Μαίρων I. and Ελασιος. On Mat. xi. 11, comp. Luke vii. 28, and see *Whitby*, *Wolfius*, and *Wetstein*.

**MIAION**, ε, το.

*A mile*. occ. Mat. v. 41. It is a word formed from the Latin *mille a thousand*; for a Roman *mile* consisted *mille passuum* (see under *Opyvia*), of a thousand paces, each of which was nearly equal to five feet English. *Mille* may be probably derived from the Heb. **מָלֵא** to fill. *Polybius*, as cited by *Strabo*, uses the same word *Μίλιον*. See *Raphelius* and *Wolfius*.

**Μιμεομαι**, εμαι, from *μιμος* an imitator, properly of the scurrilous kind, a buffoon, a mimic, so called perhaps from the Heb. **מַעֵל** a blamish, a fault; because the abilities of such persons are exerted chiefly in mimicking and exposing the faults, foibles, and oddities of men.

To imitate, follow, whether a person or thing. occ. 2 Thess. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11.

**Μιμητης**, ε, ε, from *μιμητης*, 3 pers. perf. of *μιμεομαι*.

*An imitator, a follower*. 1 Cor. iv. 16. Eph. v. 1, & al. In 1 Pet. iii. 13, ten MSS. two of which ancient, for *μιμηται* have *ζηλωται*, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and *Griesbach* marks it as perhaps the preferable reading.

**Μιμησκω**, from *μιμω* to remind, by prefixing the reduplicate syllable *μι*, and adding the termination *σκω*, as in *διδρασκω* from *δραω*, *γινωσκω* from *γινωω*. To cause to remember, to remind. *Μιμησκομαι*, pass. To be mindful, to remember. occ. Heb. ii. 6. xiii. 2.

**ΜΙΣΕΩ**, ω, from the Heb. **שָׂנֵא** to reject, with disgust, "ex odio reprobavit," *Mintert*, for which the LXX use this word. Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

**I.** To hate. Mat. v. 43, 44. Rom. vii. 15. Heb. i. 9, & al. But in Rev. ii. 15, observe that for *μισω* the *Alexandrian* and another ancient MS, with many later ones, several ancient versions, and several printed editions, read *μισως*, which reading

ing is approved by *Grotius, Wetstein* and *Griesbach*, the last of whom has received it into the text.

- II. *To hute, comparatively, to postpone in love or esteem.* Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xix. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17.

*Μισθαποδοσία, ας, ἡ*, from *μισθος* a recompense, and *ἀποδίδωμι* to render.

*A recompense, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.*

*Μισθαποδοτής, ε, δ*, from *μισθος* a reward, and *ἀποδίδωμι* to render.

*A recompenser, a rewarder.* occ. Heb. xi. 6.

*Μισθός, ε, δ*, from *μισθος* a reward, hire.

*A hired servant, a hireling, whose condition was perhaps, in many respects, worse than that of a household slave \*.* occ. Luke xv. 17, 19.

*Μισθόωμαι, υμαι*, Mid. from *μισθος* hire.

*To hire, to engage to labour for wages.* occ. Mat. xx. 1, 7.

*ΜΙΣΘΟΣ, ε, δ*, either from the Heb. *סב* to incite, or from *סב* to set, settle, appoint, with the formative *ב* prefixed, as denoting either what incites to labour, or what is an appointed price of it.

- I. Properly, *Hire, wages due for work done,* Luke x. 7. 1 Tim. v. 18. Jam. v. 4.

II. *A reward, recompense, in a good sense, though far exceeding the merit of the receiver.* Mat. v. 12. x. 41. "It signifieth a reward of mere grace, as well as an hire or wages; and so the Apostle useth it plainly." Rom. iv. 4." Dr. *Falk* in *Leigh's Crit. Sacr.* In Jude ver. 11. construe *μισθος* with *πλάνη*—in the deception of *Balaam's* reward. Comp. 2 Pet. ii. 15, and see *Wolfius*.

III. *A recompense of punishment.* 2 Pet. ii. 13. Comp. Rev. xxii. 12. See *Blackwall's Sacred Classics*, vol. i. p. 170.

*Μισθωμα, αλος, το*, from *μισθωμαι*, pers. perf. pass. of *μισθω* to let out to hire.

*A hired house.* occ. Acts xxviii. 30. So *Phil.*, cited by *Wetstein*, EN ΜΙΣΘΩΜΑΤΙ οἰκεῖν.

*Μισθωτός, ε, δ*, from *μισθωμαι*, 3 pers. perf. pass. of *μισθω* to let for hire.

*A hired servant, a hireling.* occ. Mark i. 20. John x. 12, 13.

\* See Dr. *Powell's* Disc. xiv. p. 331.

MNAA, *μνα*, Gen. *μναας, μνας, ἡ*.

The LXX use this word several times for the Heb. *מנח* *manah*, whence it is evidently derived, and which, from Ezek. xlv. 12, seems in money to have been equal to sixty *shekels*, of which see under *Αργύριον* II. Luke xix. 18, 16, & al.

*Μνασμαι, μνᾶμαι*, from the active *μναω, ω*, to remind, cause to remember, bring into another's memory, as the V. is used in *Homer*, II. xv. lin. 31. *Odyss.* iii. lin. 101, & al. which may not improbably be derived from the V. *μνω* to remain, which see; or from the Heb. *מנח* to withhold, retain, keep, keep still, as our Translators render it, Job xx. 13; whence also the old Latin *meno* to remember, whence *memini, memor, memoria*, &c. and Eng. *memory, remember*, and their derivatives.

- I. *To remember, retain or keep in mind or memory.* Luke i. 54. 1 Cor. xi. 2. 2 Tim. i. 4. Also in a passive sense, *To be remembered.* Acts x. 31.

II. *To recollect, call to mind.* Mat. v. 23. xxvi. 75. John ii. 22. xii. 16, & al. In a passive sense, *To be recollected, to be brought or come into remembrance.* Rev. xvi. 19.

*Μνηα, ας, ἡ*, from *μνασμαι*.

I. *Remembrance.* occ. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. *Phil.* i. 3. On the first text *Wetstein* cites from *Isocrates* the same phrase MNEIAN EXEIN.

II. *Mention.* occ. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. *Philem.* ver. 4. In all which texts it is joined with the V. *μνησθαι* to make, as it often is in the same sense by the Greek writers. See *Wetstein* on Rom. i. 9.

*Μνημα, αλος, το*, from *μνημαι*, 1 pers. perf. of *μνασμαι*.

*A monument in memory of the dead, a tomb, a sepulchre.* Luke xxiii. 53. On Mark v. 5. Luke viii. 27, see the following word.

*Μνημεῖον, ο, το*, from *μνημα* the same.

*A monument, tomb, sepulchre.* See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. The History of the *Demoniacs* in Mat. viii. 28, &c. is well illustrated by what we are told of the philosopher *Democritus* by *Diogenes Laert.* ἐρημίζων ἐνίοτε καὶ τοῖς ταφῶν ἐνδιὰβλῶν, that he frequented solitary places, and even lived some-

sometimes in *tombs*; and by *Lucian*, that *παθεῖν εἰς MNHMA*, shutting himself up in a *tomb* without the gates (of the city) he there continued writing and composing both night and day." Philopseud. tom. ii. p. 495. See also *Wetstein* on *Mat.* viii. 28.

*Μνημη*, ης, ἡ, from *μνημαι*, perf. of *μνησμαι*.

I. *Remembrance, memory*. Thus used in the Greek writers. See *Scapula*.

II. *Mention*. occ. 2 Pet. i. 15, *Την τῶν μνημῶν ποιεῖσθαι*, to make mention of these things; for thus the phrase *τινὸς μνημῶν ποιεῖσθαι* is used in the Greek writers, particularly *Herodotus*; nor can I find that it is ever applied in any other sense. See *Raphelius* and *Wetstein*. To these passages they have produced I add from *Herodotus*, lib. i. cap. 15. *ΑΡΔΥΟΣ — ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ*, I will make mention of *Arduy*; lib. ii. cap. 102. *ΤΟΤΤΟΥ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ*; and from *Lucian*, *Pseudomant.* tom. i. p. 859. *Ἡμεῖς μὲν πολὺ ὠρῶμεν λέγει ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ*. We will make mention or speak of a much more horrid robber."

*Μνημονεύω*, from *μνημων* *mindful*, which from *μνημη*.

It is construed sometimes with a genitive, and sometimes with an accusative following.

I. *To remember*. John xiv. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Tim. ii. 8. On this last text *Wetstein* remarks, that both in *Demosthenes* and *Isocrates* the V. governs an accusative.

II. *To be mindful of*. Heb. xi. 15.

III. *To recollect*. John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. *To make mention*. Heb. xi. 22. It is used in this sense also by the profane writers. See *Scapula's* *Lexicon*.

*Μνημοσυρον*, ο, τό, from *μνημων* *mindful*, which from *μνημη*.

A *memorial*, " \* somewhat to preserve memory." occ. *Mat.* xxvi. 13. Mark xiv. 9. Acts x. 4. In which last passage there is a plain allusion to the Levitical service. See *Lev.* ii. 2, 9, 16, where the LXX use the word *μνημοσυρον* for the Heb. *מוֹזָכָה* a *memorial*, which denotes a

part of the bread-offering, including all the *frankincense*, which was ordered to be burnt on the altar, to be an offering made by fire for a sweet savour unto the Lord.

*Μνησσω*, from *μνασμαι* to court for a wife, as the V. is frequently used by *Homer* (see *Odyss.* i. lin. 248, and *Odyss.* vi. lin. 34, 264.), which from *μνασμαι* to remember, have in mind.

*To court for a wife*, *nuptias ambio*, *sua procus*. Pass. *Μνησσομαι*, *To be courted*, as the woman. Also, *To be betrothed*, or contracted, in consequence of being courted. occ. *Mat.* i. 18. *Luke* i. 27. ii. 5. From *Deut.* xx. 7. *Jud.* xiv. 7, 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. *וָרָא* to betroth, which see in *Kircher's* *Concordance*.

*Μογιλαλος*, α, δ, ἡ, from *μογίς* scarcely, hardly, with difficulty, and *λαλος* speaking. *Speaking with difficulty*, having an impediment in his speech, a stammerer. occ. *Mark* vii. 32, where see *Wolfius* and *Wetstein*.

*Μογίς*, Adv. from *μεγος* labour, toil, which may be derived either from the Heb. *נָחַ* to grieve, or rather from *נָחַ* to labour, the formative *נ* being prefixed, and the *י* being changed into *ו*, as usual, q.d. *נִחַו* or *נִחַו*.

Scarcely, hardly. occ. *Luke* ix. 39.

*ΜΟΔΙΟΣ*, α, δ, from the Heb. *מֶדָה* to measure, and as *Ns.* *מֶדָה* and *מֶדָה* a measure; whence also Eng. *mete*, Latin *modus*, *moderor*, &c. and Eng. *mode*, *moderate*, &c. A measure of capacity, a bushel, or rather a peck; for the Roman *modius* did not much exceed this latter quantity. Some have supposed that this word is formed from the Latin *modius*; but *Grotius* observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for *Dinarchus*, says he, uses it. So *Scapula* and *Wetstein* in *Mat.* v. 15, cite *χίλιοι μῶδιοι*, from *Dinarchus* in *Demosthenes*. Comp. also *Kypke*, who observes that the word came from the Greeks to the Latins. For proof that the ancients used sometimes to hide their burning lamps under bushels, or the like, see *Wolfius* and *Wetstein*.

Μοιχαλῖς, ἰδος, ἦ, from μοιχαομαι.

- I. An adulteress, a woman who commits adultery or whoredom, occ. Rom. vii. 3. 2 Pet. ii. 14, *Having eyes μεσες μοιχαλιδος*, full of adultery, say our Translators, but literally full of an adulteress. So *Pluto*, *Αυγης* EXONTA TA OMMATA MEETA, *Having his eyes full of light*;" and *Σκοτας* ΑΝΑΠΑΕΩΣ ΣΚΟΙΗι τας οφθαλμους, *should have his eyes full of darkness*;" and *Moschus*, coming still nearer to the expression of the Apostle, *Idyll. ii. lin. 18*, where he is speaking of *Europa*, who had seen two women so plainly in her sleep, that when awake.

— Αμφοτερας δι  
 Ξιστοι πισταμενοι εν ομμασιν ουχι γυναικας.  
 Still had she both the women in her eyes.

Thus *Elsner*, whom see. *Doddridge* remarks, that "there is a prodigious strength in the expression of St. Peter: it properly signifies, says he, their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus *Æcumenius*, *Ουτοι γαρ οφθαλμους εχοντες εδεν αλλο βλεψασιν η μοιχαλιδας*, For though these men have eyes yet they see nothing but adulteresses. Comp. *Kypke*.

- II. An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world. occ. Jani. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called *γενεα μοιχαλῖς* an adulterous generation. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. *Doddridge* interprets *γενεα μοιχαλῖς* "a spurious race degenerated from the piety of their ancestors;" but I find no proof that *μοιχαλῖς* ever signifies spurious. See *Suicer Thesaur.* under *Γενεα* IV.

Μοιχαομαι, ωμαι, from μοιχος.

- I. To commit adultery, strictly and properly so called. occ. Mat. v. 32, twice, (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.
- II. To be guilty of adultery, by causing another to commit it. Mat. xix. 9, (former part.) Mark x. 11. The former text runs thus, *But I say unto you, that whosoever*

*shall put away his wife, unless for whoredom, and marry αλλην another woman, μοιχαται* is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for polygamy was, without doubt, permitted to the Israelites, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of King Josiah, 2 Chron. xxiv. 1—3. Comp. 2 K. xii. 2. Yea, the Mosaic Law actually provides for cases of a supposed polygamy, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and according to a case which must have often happened, even enjoins it. Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9, guilty of adultery? I answer, by causing his former wife to commit it; as our Saviour had explained himself, Mat. v. 32. So *Clemens Alexandrinus*, Strom. xi. interprets the former *μοιχαται* in Mat. xix. 9, by *αναγκαζει μοιχευθηναι* forces to commit adultery; and indeed two Greek MSS, referred to by *Wetstein*, for this *μοιχαται* read *ωσει αυτην μοιχευθηναι*, makes her commit adultery; but this I take to be a gloss from Mat. v. 32. Mark x. 11, *And he saith unto them, Whosoever shall put away his wife, and marry another woman, μοιχαται* is guilty of adultery εν αυτην. This text is to be interpreted in the same manner as Mat. xix. 9; though it must be owned, that the concluding words εν αυτην render it more difficult and embarrassing. But since we meet with no such words either in Mat. xix. 9, or Luke xvi. 18, there is some cause to suspect their genuineness in Mark, and accordingly they are omitted in three of the later Greek MSS cited by *Wetstein*: and what is more material, the ancient Syriac version, whose authority is at least equal to that of any one Greek MS. now extant, has entirely dropt them. If however it be thought proper to retain them, they must, I think, be rendered, in respect of her, i.e. of the former wife; namely, as in Mat. by causing her to commit adultery. And to confirm

confirm this interpretation, it may be observed, that in the *Alexandrian MS*, edit. *Woide*, there is a *point* or *stop* between *μοιχατας* and *αυτην*; as if the sense were indeed complete with the former word, but the latter were added by way of explanation, or limitation.

*Μοιχεια*, ας, ἡ, from *μοιχος*.

*Adultery*. occ. *Mat.* xv. 19. *Mark* vii. 21. *John* viii. 3. *Gal.* v. 19.

The whole story of the woman taken in adultery, *εν μοιχεια*, from *John* vii. 53, to viii. 11, inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS, or not in this part of *St. John's Gospel*, or it is noted as dubious. *Weststein* accordingly marks it as what ought to be expunged, and *Griesbach*, as probably to be omitted. On the other hand, much the greater number of MSS retain the passage. *Mill* thought it authentic, and *Bp. Pearce* in his *Notes* defends it against the objections of *Weststein*. And to the authors here mentioned, together with *Wolfius* and *Campbell* in his *Note* on *John* viii. 1—11, I refer the reader for further satisfaction.

*Μοιχευω*, from *μοιχος*.

I. To commit adultery. *Mat.* v. 27. xix. 18, & al.

II. Transitive with an accusative, To commit adultery with, to debauch, a woman. occ. *Mat.* v. 28. So *Lynias*, p. 4. edit. *Taylor*, 4to. ΕΜΟΙΧΕΤΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ ΕΜΗΝ; and *Lucian De Merc.* Cond. tom. i. p. 506. ΜΟΙΧΕΤΩΝ τὸ ἀδελφὸς ΤΗΝ ΓΥΝΑΙΚΑ, *Committing adultery with his brother's wife.* *Μοιχευομαι*, Pass. To be debauched, commit adultery, as a woman, *μαεchari*. occ. *John* viii. 4; where *Weststein* cites from *Plutarch*, Τὴν μητέρα ΜΟΙΧΕΤΟΜΕΝΗΝ ΕΠ' ΑΥΤΟΦΩΡΩ, ΚΑΤΑΛΑΒΩΝ; and from *Ælium*, ΜΟΙΧΕΤΟΜΕΝΗΝ ΓΥΝΑΙΚΑ ΕΠ' ΑΥΤΟΦΩΡΩ, λαβών.

III. To be guilty of adultery, by causing another to commit it. *Luke* xvi. 18, former part. Comp. under *Μοιχασμαι* II. To commit spiritual adultery, i. e. be guilty of idolatry, occ. *Rev.* ii. 22.

ΜΟΙΧΟΣ, ο, δ, from the Heb. *מזן* to press, compress. See *Ezek.* xxiii. 3, in the Heb.

I. An adulterer. occ. *Luke* xviii. 11. 1 *Cor.* vi. 9. *Heb.* xiii. 4.

II. An adulterer, in a spiritual sense. occ. *Jam.* iv. 4. Comp. *Μοιχαλις* II.

*Μολις*, Adv. from *μολος labour*, which may be by transposition from the Heb. *לעמל* to labour, toil.

Scarcely, hardly, with difficulty. *Acts* xiv. 18. xxvii. 16. 1 *Pet.* iv. 18, & al.

ΜΟΛΟΧ, δ, Heb.

*Moloch*, Heb. *מלך* THE King; for which the LXX use *Μολοχ*, 2 *K.* xxiii. 10. *Amos* v. 26; *Μολιχ Βασιλει*, *Moloch the King*, *Jer.* xxxii. 35; and *Αρχοντι*, the Ruler, *Lev.* xviii. 21. xx. 2, 3, 4. occ. *Acts* vii. 43. It is the name of an idol worshipped by the *Ammonites*, 1 *K.* xi. 7, and by the apostate *Israelites*, *Lev.* xviii. 21. xx. 2. 2 *K.* xxiii. 10, who dedicated and even burnt their own children to him. See *Ezek.* xvi. 20, 21. xxiii. 37. 39. *Jer.* xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf (or steer), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet*. "It appears from the substance of this idol, which was \* brass or copper, fronted having the head of a calf or steer, the animal emblem of fire, from it's being divided into seven partitions (or according to others † having seven chapels before it) answering to the

\* Comp. *Ezek.* i. 7. *Dan.* x. 6. *Rev.* i. 15.

† See *Hyde's Religio Veterum Persarum*, cap. v. p. 134. edit. 1700.

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seven planetary spheres or orbits, and from the horrid rites performed to it, that it was intended as a representative of the *Solar Fire*. This is further confirmed by its name *Ἰν King*; for as a *King*, in his political capacity, acteth where he is not, by means of others, so the *Solar Fire* in this system doth, in some sense, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of physical action is in the *Fire*.\*

With regard to that horrid, but *general* custom among the Heathen, of offering *humansacrifice*, and particularly *children*, to *Moloch*, *Κρόνος* or *Saturn*, the reader may, among some curious particulars, find enough to make his blood run cold in the † authors cited in the note. He would also do well to consult at first hand, *Porphyry De Abstinentiâ*, lib. ii. cap. 53, & seq. and *Eusebius's Præparat. Evangel.* lib. iv. cap. 16, 17. The last mentioned author quotes from *Diodorus Siculus*, lib. xx. a passage so remarkable to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily: They imputed this calamity, says *Diodorus*, to *Cronus* or *Saturn's* fighting against them; for whereas they used in former times to *sacrifice the best of their own children* to this God, they had lately offered such children as they had privately purchased and

brought up; and an enquiry being made, some of those who had been sacrificed were found to have been supposititious. Reflecting, therefore, on these things; and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the God: In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (ἐκσίσως ἑαυτοὺς εἰδοῦσαν), to the number of no less than three hundred. Ἦν δὲ παρ' αὐτοῖς ἀνδρίας Κρόνου χαλκῆς, ἐκτετακῆς τὰς χεῖρας ὑπὲρ [ἐκτετακῆς] ἐπὶ τῆς γῆς, ὥστε τὸν συνιθὲντα (read ἐπὶ ἰθὺντα) τῶν παιδῶν ἀποκωλυεσθαι (read ἀποκωλυεσθαι) καὶ πιπτειν εἰς τὴν χάσμα πλάτης πυρός. For they had a brazen statue of Saturn stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it may be remarked, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that, at different places and times, there should be some variations in both those respects?

ΜΟΛΥΝΩ, perhaps from the Heb. מלנח polluted, defiled. (Ezek. xxxvi. 23.) which from the V. מלנח to pollute, &c.

To pollute, defile. occ. 1 Cor. viii. 7. Rev. iii. 4. xiv. 4.

Μολυσμος, ο, ὁ, from μολυσμαί, 1 pers. perf. pass. Attic of μολυνω.

Pollution, defilement. occ. 2 Cor. vii. 1.

Μομφη, ης, ἡ, from μωμοφα, perf. mid. of μωμομαι, to blame, complain.

Complaint, cause of complaint, quarrel. occ. Col. iii. 13. The phrase μομφη ἔχων is used by *Euripides* and other Greek writers in the same sense. See *Welstein*.

Μορη, ης, ἡ, from μωμορα, perf. mid. of μωνω to remain, dwell, or immediately from the Heb. מונוה or מונוה a dwelling, habitation.

A mansion, habitation, abode. occ. John xiv. 2, 23; where *Kypke* cites the phrase ΜΟΝΗΝ ΠΟΙΕΙΣΘΑΙ for remaining, dwelling, from *Thucydides* and *Josephus*.

Μονο-

\* Heb. and Eng. Lexicon in מלנח.

† *Plutarch De Superstit.* towards the end. *Parker's Bibliotheca Biblica* on *Lexicis*, p. 286, & seq. *Jenkins's Reasonableness of Christianity*, vol. i. p. 339 3d edit. *Dr. H. More's Explanation of Grand Mystery*, book iii. cap. 14, &c. *Cæsar's Comment.* lib. vi. § 15. and *Cluverius's* and *Montanus's Notes: Rollin's Account of the Carthaginian Religion* in his *Ancient History*, vol. ii. *Universal History*, vol. xvii. p. 257, 262, 266, 268, 292. *Picart's Ceremonies and Religious Customs*, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. *Leland's Advantage and Necessity of Christian Revelation*, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo. edit. *Millar's Hist. of Propagation of Christianity*, vol. i. p. 181, &c. 257, 262: vol. ii. p. 211, 214, 217, 220. *Mallet's Northern Antiquities*, vol. i. p. 132, &c. *Capt. Cook's Voyage to Pacific Ocean*, 1. introd. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

**Μονογενής**, εὖς, εἰς, δ, γ, from **μόνος** only, and **γενῶ** or **γενίω** to beget.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage Isaac is called *Abraham's only-begotten* son, in respect of his issue by Sarah. Comp. Gen. xxii. 2.

II. It is applied to Jesus Christ, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously \* some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, (יְהוָה בֶּרֶךְ Son of the ALM, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten* Son of God †. And, according to John i. 18, though *no one* (οὐδεὶς) had seen God at any time, yet this *only-begotten* Son, who *is* in the bosom of the Father, i. e. "not only the special object of the Father's love, but who is admitted to his most secret counsels ‡," he hath declared him.

**Μονοῦ**, Nent. of **μόνος**, applied adverbially. *Only*. Mat. v. 47. viii. 8. It is used in elliptical expressions, Gal. ii. 10. v. 13, as *Raphelius* shews it is likewise by *Polybius* and *Arrian*. Comp. *Wolfius*.

**Οὐ μόνον** δε, *And not only*, followed by **ἀλλὰ καὶ** but also, implies an amplification of what precedes, and may frequently be rendered as in our Translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So *Hoogerveen* on *Vigerus*, De Idiotism. cap. viii. sect. 8. reg. 23. cites from *Cebes's Picture*, "That fortune is wont *δεναι* πολλὰ *πλάσσει*, *αὐθις* καὶ *ἀφελᾶσθαι* αὐτῷ *δίδωκεν* ΟΥ ΜΟΝΟΝ ΔΕ, ΑΛΛΑ ΚΑΙ τὰ *πρὸς* *παραχροντα*, to give men many things, and again to take

them away, and not only these, but also what they before had." *Kypke* on Rom. v. 3, renders the whole phrase **Οὐ μόνον** δε, *ἀλλὰ καὶ*—by *Quin imo, quod maius est—Yea, what is more—and produces Philo and Lucian thus applying it.*

**Μονός**, η, ον, from **μεινω**, perf. mid. of **μεινω** to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. Luke xxiv. 18, **Σὺ μόνος** (not **μόνον**) *παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἐγγὺς*—; *Art thou alone a stranger, or, Art thou the only stranger in Jerusalem, and knowest not, &c.?* So *Wetstein* (whom see) cites from *Dio*, **Σὺ ἀπα, εἶπα, ΜΟΝΟΣ ἀρχιεὺς ἐστῶν, α πάντες ἰσασιν**; *Are you, pray tell me, the only person who never heard of what all the world knows?"*

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. *So of things*, Luke xxiv. 12, **κειμένα μόνᾳ**, *lying by themselves.*

**Μονοφθαλμος**, ε, δ, from **μόνος** single, and **οφθαλμος** an eye.

*Having but one eye*. occ. Mat. xviii. 9. Mark ix. 47.

**Μονῶν**, ω, from **μόνος**.

*To leave alone*. **Μονοῦμαι**, εμαι, pass. *To be left alone, to be destitute*. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See *Wetstein* and *Kypke*.

**ΜΟΡΦΗ**, ης, ἡ, perhaps from the Heb. מוֹרָא appearance, and מַצַּח aspect.

*Outward appearance, form*, which last word is from the Latin *forma*, and this, by transposition, from the Doric **μορφα** for **μορφη**. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to Christ's being *real* and *essential* God, or **JEHOVAH** (though that **HE IS SO is the Foundation of Christianity**), but to *His glorious appearances, as God*, before, and under, the Mosaic dispensation. See *Whitby* and *Doddridge*, and comp. under **Ισος** III.

The **LXX** use it Isa. xlv. 13, for the Heb. תְּבִיטָה *fashion, form*, and Job iv. 16, for תְּמוּנָה *a delineation, similitude*.

**Μορφῶν**, ω, from **μορφη**.

*To form*. occ. Gal. iv. 19.

**Μορφῶσις**, ιος, att. εως, ἡ, from **μορφῶν**.

I. *A form, delineation, sketch, draught, summary*. occ. Rom. ii. 20, where see *Whitby* and *Doddridge*.

II. A

\* Bp. Bull, Jud. Eccles. Cathol. cap. v. p. 313 —317. edit. Grabe. Dr. Waterland, Importance of Doctrine of the Trinitie, p. 241, &c. 2d edit.

† Bp. Pewee on John i. 14, explains the *only-begotten of the Father*, by "the *only-begotten* Son of the Father, ch. iii. 18." Adding, "No man was ever born into the world as *Jesus* was, according to Mat. i. 20, and Luke i. 35.

‡ Campbell, in Note on John iii. 13.

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the word in Sense I. See *Wolfius* on both texts, and *Swicer Thesaur.* in *Μορφωσις*.

*Μοσχοποιεω*, ω, from *μοσχος* a calf, and *ποιεω* to make.

To make a calf. occ. Acts vii. 41.

*ΜΟΣΧΟΣ*, σ, δ. *Homer* uses this word as an adjective, Il. xi. lin. 105, *ΜΟΣΧΟΙΣΙ* λυγροῖσι with tender flexible twigs; and this seems its primary meaning; whence it afterwards came to denote young, tender animals of the beeeve kind. *Μοσχος*, as applied to a twig or shoot, seems very naturally deducible from the Heb. *צמר* to draw out in length, protract.

A calf, a steer, a young bullock. Luke xv. 23; Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)

*Μουσικος*, σ, δ.

A musician, a player on a musical instrument. occ. Rev. xviii. 22. This word is, no doubt, derived from *Μουσα* a Muse. Of these, according to the Greek mythology, there were nine, the tutelar Goddesses of all polite and useful arts; hence some deduce their name from the Heb. *מוסר* discipline, instruction: But \* *Abbe Pluchet* with more probability brings these fabulous deities from *Egypt*, and observes, that the nine emblematic figures which were exhibited among the Egyptians to denote the nine months during which that country was freed from the inundation, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, or &c.; that all these images were designed to point out to the people what they were to do; and to ascertain their use they were called *Muses*, *Μουσαι*, i. e. drawn out or delivered from the waters or inundation, from the Heb. *צמר* to draw out, which word is in this view applied to *Moses*, who received his name from it, Exod. ii. 10; that the Greeks, who adopted this group of emblems as so many Goddesses, either thought they were already furnished with the peculiar marks of each of the fine arts, or took care to furnish them therewith, and then gave them Greek names agreeable to

their own idle fancies about them, and thus threw a new disguise over the truth.

*Μοχθος*, σ, δ, from *μογος* labour, toil. See under *Μογος*.

Toil, travel, afflictive or wearisome labour. It is more than *κωπος*, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8.

*ΜΤΕΛΟΣ*, σ, δ.

The marrow. occ. Heb. iv. 12, where, as the learned † *Dr. Smith* has justly remarked, "we are to understand not medulla ossium, the marrow of the bones, but medulla spinalis, the marrow of the back, or spinal marrow; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those nervous fibres whereof the muscles and tendons, which direct the motions of the joints, are † principally composed. *Scapula* observes, that *Sophocles* and the tragic poets use *μυελον λευκον* for the brain (of which the spinal marrow is the continuation), that the medical writers call the brain *μυελος εγκεφαλιτης*, and the spinal marrow *μυελος ραχιτης*. The Etymologist derives *μυελος* from *μυω* to hide; but it may perhaps be from the Heb. *מלא* filling, because it fills the bony cavities wherein it is contained; so the Latin medulla is so called *quod in ossibus media sit*, because it is in the middle of the bones.

*Μυσω*, ω. *Eustathius* deduces it from *μυω* to shut, namely, the mouth, because the initiated were *μυσιν το σωμα, και μη εκφαιρειν α μυστηρια*, to shut their mouths, and not discover what they were taught in the mysteries. Comp. *Καμμυω*.

To initiate into secret mysteries. occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term *μυστα* peculiarly relates. See the passages cited by *Wetstein* on the place.

*Μυθος*, σ, δ, from *μυω* to instruct.

I. A word, a speech. Thus used in the profane writers.

† King Solomon's Portraiture of Old Age, p. 29, 3d edit.

† See *Boerhaave's Institut. Medic.* § 392—399, edit. 3<sup>tie</sup>.

\* See *Hist. du Ciel*, tom. i. p. 312, &c. and *Boyer's Pantheon*, p. 67, 2d edit.

II. In the N. T. *A tale, a fable, a fiction.* 1 Tim. iv. 7. 2 Pet. i. 16, & al. *Wetstein* on 2 Pet. i. 16, cites from *Galen παθαις* — ΗΚΟΛΟΤΘΗΣΑΝ ΛΟΓΟΙΣ they have followed plausible accounts; and from *Josephus*, *Procem.* in Ant. § 4. the very phrase τοῖς ΜΥΘΟΙΣ ΕΖΑΚΟΛΟΤΘΗΣΑΝΤΕΣ.

MTKAOMAI, *ωμαι.*

Properly, *To low, or bellow, as a beeve.* It is plainly formed from the sound, like the Latin *mugio*, and the Eng. to *moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeves*; whence *Quintilian* calls it *mugientem literam*, the *mooing* or *bellowing* letter. But *μυκαομαι* is the only passage of the N. T. wherein it occurs, namely, Rev. x. 3, is used for the *roaring of a lion*; and *Plutarch*, *De Solert. Animal.* tom. ii. p. 972. D. speaking of *young lions* hunting for prey, says, *Καν λαβωσιν θηριον, ανακαλαιναι, ΜΟΞΟΤ ΜΥΧΗΜΑΤΙ το βρυχημα ποιειν της θυμιοι.* If they catch any thing they call (the old lions) by making a roar like the *bleating* of a calf." *Theocritus*, *Idyll.* xxvi. lin. 21, has ΜΥΚΗΜΑ ΛΕΑΙΝΗΣ for the *roar of a lioness*. And *Oppian*, *Cyneget.* lib. iv. seems to confound *μυχασθαι* with *βρυχασθαι*, which latter properly denotes a *lion's roaring*, when he says,

ΜΥΚΑΤΑΙ ΒΡΥΧΗΜΑ *ωλωριον* —

A horrid roar he bellows.

See more in *Bochart*, vol. ii. 287, and 732.

*Μυκηριζω*, from *μυκτηρ* the *nose, nostril*; which from *μυσσω* to *blow, clear from mucus* by *blowing*, *mungo*, *emungo*, and this from the Heb. *צמד* to *press, squeeze*, (see *Prov.* xxx. 33, in Heb.), whence also the French *moucher*. Or else perhaps *μυκτηρ* may be from the Heb. *מקח* a *mocking*, Ps. xxxv. 16, where the LXX render *מקח* *מקח* mockers, or makers of mock, by *εξεμυκηρισαν μυκηρισμον*. From Heb. *מקח* may also be derived the Greek *μωκος*, *μωκαω*, &c. which signify *derision*, *MOCK*.

*To mock*, properly, *to sneer, to shew contempt by looks*, and particularly by *contracting the nose or nostrils*; for, as it is observed by *Quintilian*, lib. xi. cap. 3, § 4,

*edit. Rollin*, "*Naribus derisus, contemptus, fastidium significari solet.* By the *nostrils* we are apt to shew *scorn, contempt, disgust.*" Hence *Horace* drolly expresses *sneering* by *naso suspendere adunco*, lib. i. sat. 6. lin. 5. (Comp. lib. i. sat. 3. lin. 29, 30.) So *Persius*, sat. i. lin. 40. — *Rides — et nimis uncis Naribus indulges.* (Comp. sat. v. lin. 91.) So we speak of *turning up the nose* at a thing, in the same sense. *Μυκηριζομαι*, pass. *To be mocked, eluded.* occ. *Gal.* vi. 7.

*Μυλινος*, η, ον, from *μυλος*.

*Belonging to a mill.* occ. *Mark* ix. 42.

ΜΥΛΟΣ, α, ο, from *μωλη* a *mill*, or immediately from the Heb. *מל* or *מל* to *cut off* or *to pieces*; whence also the Latin *molu*, and Eng. *mill, meal*.

*A mill-stone.* occ. *Mat.* xviii. 6. *Luke* xvii. 2. *Rev.* xviii. 21, 22, where comp. *Jer.* xxv. 10, and observe that "in the East they [usually] grind their corn at *break of day*; and that when one goes out in a morning, one hears everywhere the noise of the mill." See more in *Harmer's* *Observations*, vol. i. p. 250, &c.

*Μυλων*, ωνος, ο, from *μυλη*. See under *Μυλος*.

*A place where corn is ground with a hand-mill.* occ. *Mat.* xxiv. 41.

*Μυριας*, αδος, η, from *μυριοι*.

I. *A myriad*, i. e. *ten thousand*. *Acts* xix. 19. *Comp.* ch. xxi. 20.

II. *A vast or indefinitely great multitude.* *Luke* xii. 1. *Comp.* *Heb.* xii. 22. *Jude* ver. 14, with his holy myriads, of angels namely, as in the preceding text.

*Μυριζω*, from *μυρον*.

*To anoint with aromatic or odorous ointment.* occ. *Mark* xiv. 8. This V. is used both by *Aristophanes* and *Athenæus*. See *Wetstein*.

*Μυριοι*, αι, α. It is derived from *μυριος*, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable*, and may be deduced from *μειρω* to *divide*, since such a multitude may be divided into numerous parts. *Ten thousand.* occ. *Mat.* xviii. 24. 1 *Cor.* iv. 15. xiv. 19. On 1 *Cor.* iv. 15, *Wetstein* and *Kypke* shew that the word is, by the Greek writers, used, like the Latin *sexcenti*, *six hundred*, for an indefinitely large number. *Wetstein* cites from *Philo*, ΜΥΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ.

ΜΥΡΟΝ,

ΜΥΡΟΝ, ο, το,

*An aromatic, odoriferous ointment.* Galen, cited by Wetstein on Luke vii. 45, says *μυρον* is properly oil, in which any aromatic is mixed. The name seems to be from the Heb. מֵר מֵרֶה myrrh, which was a principal ingredient in such compositions. Mat. xxvi 7, & al. Comp. under Αλαβαστρον, and see Campbell on Mat.

Μυστήριον, ο, το, either from μυστης a person initiated in sacred mysteries, which from μυνω to initiate, or immediately from the Heb. סֵתֶר hidden, from the V. סִתַּר to hide.

*A mystery.*

I. It denotes in general somewhat hidden, or not fully manifest. Thus 2 Thess. ii. 7, we read of το μυστήριον της ανομίας, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. Josephus has a similar phrase. ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, a mystery of wickedness, which he applies to Antipater's crafty conduct to ensnare and ruin his brother Alexander. De Bel. lib. i. cap. 24. § 1. Menander, p. 274. lin. 671, edit. Cleric. uses μυστήριον for a secret. ΜΥΣΤΗΡΙΟΝ σε μη κατεπιγης τω φίλω, Tell not your secret to a friend."

II. \* "Some sacred thing hidden or secret, which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, Great is the mystery of godliness; God was manifest in the flesh, justified by the spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle—Particulars indeed, which it would never have entered into the heart of man to conceive (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the Apostle styles this mystery of godliness *μεγα* great, he seems plainly to allude to the famous Eleusinian mysteries †, which were dis-

\* "Rem occultam seu arcanum sacram, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." Suicer Thesaur. in Μυστήριον II. 2.

† For a good account of the heathen mysteries, and particularly of the Eleusinian, see Leland's Ad-

tinguished into μικρα και μεγαλα, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See Wolfius on the place, and comp. Eph. v. 32. and Suicer Thesaur. in Μυστήριον II. 2. a. b. In like manner the term μυστήριον, Rom. xi. 25. 1 Cor. xv. 51, denotes what was hidden or unknown 'till revealed; and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2, it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6, we read of the wisdom of God in a mystery, even the hidden wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, we speak or declare this wisdom; and (ver. 10.) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the Apostles are called Stewards of the Mysteries of God, 1 Cor. iv. 1, these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God, Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that as faithful Stewards, they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St. Paul mentions his praying for his converts that their hearts might be comforted, εις επιγνωσιν το μυστηριου το Θεου, και Πατρος και το Χριστου, to the knowledge of the mystery of God, even of the Father and of Christ; for thus I think the passage should be translated (comp. Επιγνωσις): But if with our Translators we render επιγνωσιν acknowledgment, still the word μυστηριου can by no means exclude knowledge; for this is life eter-

vantage and Necessity of the Christian Revelation, part i. ch. 8 and 9, and Macknight's Pref. to Ephesians, sect. 7.

nal,

saith our Lord, John xviii. 3, *that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7, yet it was something he had declared *εὐηγγελίσας*, to his servants the Prophets. Comp. Amos iii. 7.

III. The word *μυστήριον* is sometimes in the writings of St. Paul applied in a peculiar sense to the *calling of the Gentiles*, which, Eph. iii. 3—9, he styles *the mystery*, and *the mystery of Christ*, which in other generations was not made known to the sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body (with the Jews namely), and partakers of his promise in Christ, by the gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a *spiritual truth couched under an external representation or similitude*, and concealed or hidden thereby, unless some explanation be given. Thus Rev. i. 20, *the mystery*, i. e. the spiritual meaning, of the seven stars—*The seven stars are the Angels of the seven churches.* So Rev. xvii. 5, *And upon her forehead a name written, Mystery, Babylon the Great*, i. e. *Babylon in a spiritual sense, the mother of idolatry and abominations; and ver. 7. I will tell thee the mystery or spiritual signification of the woman.* Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32, and their respective contexts. I think proper to observe, that I have above carefully taken notice of all the passages of the N. T. in which the term *μυστήριον* *mystery* occurs; and this I have the rather done, because a most *unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant somewhat absolutely unintelligible and incomprehensible. A strange mistake! since in almost every text wherein *μυστήριον* is used, it is mentioned as something which is *revealed*, *declared*, *shewn*, *spoken*, or which *may be known or understood.* Theodotus uses this word, Dan. ii. 18, 19, 27, 28, 29, 30, 47. iv. 9, for the Chald. *ṣēṭ*, which denotes not a thing unintelligible, but a *secret*. In the same sense it is applied in the Apocryphal Books. See Tobit xii. 7. Judith ii. 2.

Eccclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for *sacred or divine mysteries*, Wisd. ii. 22. vi. 22; and for the *mysterious rites or ceremonies* of false religion, Wisd. xiv. 15, 23.

The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha\*.

Μυωπαζω, from *μυειν* *τας* *ωπας*, *shutting the eyes.* See *Μυω* and *Καμμυω*.

*To shut, wink, or close the eyes against the light.* Thus the word is explained by the learned Bochart, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μωλωψ, *ωπος*, *δ*, from *μωλος* a *battle, fighting*, and *ωψ* an *appearance*. *Μωλος* is from *μολος* *labour*, particularly of a military kind, *fighting*, which see under *Μολος*.

*A wound made in war, also a wale, weal, or whelk, i. e. the mark left on the body by the stripe of a scourge.* So the Etymologist. *Μωλωψ*—*ῆ* *ἐκ* *πολεμῶ* *γενομένη* *πληγῇ*—*κυρίως* *γὰρ* *μωλωπες* *λεσιναί* *αἱ* *ἐκ* *βορῶν* *λαρῶν* *πληγῆαι*. In the latter sense it is plainly used Eccclus. xxviii. 17, *Πληγὴ* *μαστίδος* *ποιεῖ* *μωλωπας*, “*The stroke of the whip maketh marks in the flesh.*” Eng. Trans. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24.

Μωμεσμαι, *εμαι*, from *μωμος*.

*To blame, find fault with.* occ. 2 Cor. vi. 3. viii. 20.

ΜΩΜΟΣ, *ς*, *δ*, from the Heb. *מום* a *spot*, for which the LXX have frequently used this Greek word.

*A spot, blemish, disgrace.* occ. 2 Pet. ii. 13.

Μωραινω, from *μωρος* *insipid, foolish*, which see.

I. *Μωραίνομαι*, Pass. spoken of *salt. To lose it's savour, to become insipid.* occ. Mat. v. 13. (whence see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. “*Our Lord's supposition of the salt's losing it's savour, is well illustrated by Mr. Maundrell†, who*

\* Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Discertat. ix. part i, which the reader may do well to consult.

† Journey to the Euphrates.

tells

tells us, that in the *Valley of Salt* near *Gebul*, and about four hours journey from *Aleppo*, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour, as in *Mat. v.* The innermost, which had been connected with the rock, retained its savour, as I found by proof." *Macknight's Note* on *Mat. vi. 13.* *Dr. Shaw, Travels*, p. 148, takes notice of a similar circumstance in *Barbary*. "*Jibbel Had-deffa*, says he, is an entire mountain of salt, situated near the eastern extremity of the *Lake of Marks*. The salt of it is of a quite different quality and appearance from that of the *Salina*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of its original savour."

II. To make foolish, insatiate. occ. *Rom. i. 22.* 1 *Cor. i. 20.*

*Μωρία*, ας, ῆ, from *μωρος*.

*Foolishness, folly.* occ. 1 *Cor. i. 18, 21, 23. ii. 14. iii. 19.*

*Μωρολογία*, ας, ῆ, from *μωρος* foolish, and *λογος* a word, speech.

*Foolish talking.* occ. *Eph. v. 4.*

*Μωρος*, ε, ὁ, ῆ, from *μω* not, and *oros* to excite, which from *Heb. נט* the same.

I. Not exciting the sensation of taste, tasteless, insipid. Thus it is used by *Hippocrates*, lib. ii. *De Diet. cap. 27.* "Ομοσα ὕδρον φουσιν εχει, και ψυχρον, και ΜΩΡΗΝ,—Such as are of a moist, cold, and insipid nature."—So *Dioscorides*, lib. iv. "Ῥιζας γευσάμενη ΜΩΡΑΙ, Roots insipid to the taste."

II. By an obvious and easy transition from the bodily taste to the mind, foolish, silly, stupid, insulid. See *Mat. vii. 26. xxv. 2, 3, 8.* 1 *Cor. i. 27. iii. 18.* *Tit. iii. 9.* *Μωρον*, το, Foolishness, folly. 1 *Cor. i. 25.*

III. It denotes *A wicked, graceless, abandoned wretch*. This is agreeable to the style of the Old Testament, where fools frequently mean wicked, profligate persons. See 2 *Sam. iii. 33. xiii. 13.* *Ps. xiv. 1.* occ. *Mat. v. 22.* *Comp. Mat. xxiii. 17, 19.* And observe, that in these latter passages our Blessed Saviour spake in his prophetic character (*comp. ver. 14, 15.*); and therefore, in whatever sense we take the word *μωροι*, he was guilty of no violation of the former precept, which was levelled against bitter expressions of causeless anger in our ordinary conversation.

## N.

### N

**N**, *ν*, *Nu*. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, *ν* is used for the fifth decand, or fifty. In the old Cadmean alphabet it answered to the Hebrew and Phenician *Num* in name, order, and

power; but in both its forms, *N* and *ν*, it rather resembles the Phenician than the Hebrew letter, though indeed not very like either.

*Ναζωραιος*, ε, ὁ.

I. *A Nazarene*, i. e. a native or inhabitant of the town of *Nazareth*, and also, *A Nazarite*.

*Nazarite*. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ch. ii. 23, *And he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He (Christ) shall be called* i. e. \* he shall not only be esteemed and called, but he shall really be *Ναζωραῖος*. Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant of Nazareth*, and it was expressly predicted that he should be born at *Bethlehem*: But as *Nathanael* objected, John i. 47, *Can any good thing come out of Nazareth?* (comp. John viii. 41, 42, 52.), so we find the Jews calling our Saviour *Ναζωραῖος* or *Nazarene* in contempt, John xviii. 5. Acts vi. 14. Comp. John. xix. 19. And their taking occasion, from our Lord's abode at *Nazareth*, to apply the epithet of *Ναζωραῖος* to him in this opprobrious sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a contemptuous and reproachful manner †: But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with contempt and reproach. And accordingly in the greater number of passages wherein the title *Ναζωραῖος* or *Ναζαρενός* is ascribed to Christ, it is plain that nothing opprobrious was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders *Ναζωραῖος* in Mat. ii. 23, by *Nazareus*, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7, of that version; and the Greek word answering to the Heb. נזיר, and to the Eng. *Nazarites*, is spelt with an *ω*. *Ναζωραῖος*, in *Theodotion's* version of Amos ii. 12. as in Mat.

The *Nazarite*, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and ‡ many of the qualifications ascribed

\* Comp. Καλαῖ IV.

† See *Whitby* on Mat.

‡ See an ingenious Treatise entitled, *The Creation, the Ground-work of Revelation*, &c. printed at Edinburgh, 1750, p. 60, & seqt.

to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by one, but by the Prophets in general (*δια τῶν Προφητῶν*, as St. Matthew says), that Christ should not only be despised and rejected of men, but also that, notwithstanding this contempt and ill-treatment, he should be the § real *Nazarite*, the great *Anti-type* of that emblematic character. "¶ So that whilst the Jews and Romans were calling him in contempt *Ναζωραῖος* and *Ναζαρενός*, the *Nazarean* and *Nazarene*, the providence of God was at the same time pointing him out as the true *Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the city of THE *Nazarite*: Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ *Ναζωραῖος*, the expected King of the Jews, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20."

Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23. "And there (i. e. in Galilee) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should be, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson*, as a Type of Christ: *He shall be a Nazarite from the womb*." On which text of Judges the Doctor subjoins this Note: "This place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist than those where only the word נזיר or נזר is used in different senses." Thus Dr. Clarke. *Diodati*, however, not to mention others, had, in his Italian Translation, taken very particular notice of Judg. xiii. 5; and on the expression, by the Prophets, Mat. ii. 23, has the following Annotation, which I submit to the reader's considera-

§ See *Wetstein* on Mat. ii. 23, and the learned *Spearman's Letters* on the LXX, &c. Let. III. p. 257, & seqt.

¶ See Heb. and Eng. Lexicon under נזר II. G g tion



tion and judgment: "These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson*; who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear it's name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. *Ναζωραῖοι, ὅι, Nazarenes* or *Nazaræans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenes* to this day. occ. Acts xxiv. 5.

NAI. An Adverb.

1. Of affirming, *Verily, indeed, yea*, Mat. v. 37. xi. 26. Luke xi. 51. xii. 5. 2 Cor. i. 18, 19, 20. & al.  
2. Of assenting, *Yea, yea*. Mat. ix. 28. xiii. 51. Comp. John xi. 27. Rev. xxii. 20. In both the above senses *ya* may be deduced from the Heb. נָא *it is, or is become or done*, which is the Niph. of נָא *to be*, from which verb, by the way, the Eng. *yes* appears to be derived, as *yes* from *ya* *it is*.

3. Of beseeching, *I pray, or beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20. In this last sense *ya* seems a plain derivative from the Heb. נָא of the same import; and thus it is used in the purest Greek writers: "*Ναὶ ὑπὲρ τῶν Θεῶν*, I entreat you *by our Gods*, is both in *Euripides* and *Aristophanes*," says *Blackwall*, Sacred Classics, vol. i. p. 143.

*Ναός, s, ὁ*, from *ναύω* *to dwell, inhabit*, which from Heb. נָא the same. The Heb. N. נָא is used for God's *habitation*, 2 Sam. xv. 25.

I. *A temple*, properly the building where God *dwell*, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9, and *Campbell* there. Comp. 1 K. viii. 13. Ps. xxvi. 8. cxxxii. 14, and *Karoxew* III. and *Kyphs* on Mat. xxvii. 5.

II. The silver *Naos* of Diana, mentioned Acts xix. 24, seem to have been a kind of models made in silver of her famous temple at Ephesus. See *Raphelius, Wolfius, Wetstein* and *Doddridge* on the place.

III. *The body of Christ* is called a *Temple*, not only because in it *dwell* all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and it's blessed effects in reference to man, were *typified* by the furniture of the Jewish tabernacle and temple. See this latter point particularly proved in *Catcott's Sermons*, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxvii. 40. Mark xiv. 58. xv. 29.

IV. *The Church of Christ* is termed a *Temple*, because an *habitation of God* through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Thess. ii. 4, where see *Blacknight*. So *Christians* are called the *Temple of God*, because the Spirit of God *dwell*eth in them, or because their *body* is the *Temple of the Holy Ghost*, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

NΑΡΔΟΣ, s, ἡ, from the Heb. \* נָרד the same for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.

"*Spikenard*, or *nard*, a plant that grows in the *Indies*, whose root is very small and slender: It puts forth a long small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard*." Thus *Calmet*. And † *Brookes*, describing this aromatic as it comes to us, says, "*Indian Spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable‡." occ. Mark xiv. 3, (where see *Wetstein*.) John xii. 3.

*Ναυαλω, w*, from *ναύς* a ship, and *αλω* to break.

*To suffer shipwreck*. occ. 2 Cor. xi. 25.

\* Comp. under *Κινναμωμος*.

† Nat. Hist. vol. vi. p. 16.

‡ For a further account of the *Nardus Indica*, or *Spike-nard*, which is a kind of aromatic grass, see Dr. *Blane* in *Philosophical Transactions*, vol. lxxx. part 2.

- 1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus *Cebes* in his *Picture*, p. 83, edit. *Simpson*, says of foolish and wicked men, ΝΑΤΑΓΟΤΕΙΝ ἢ τῷ βίῳ, *They suffer shipwreck in life.* See other instances in *Wetstein* and *Kypke*.

Ναυκληρος, *s, ὁ*, from ναύς *a ship*, and κληρος *a lot*.

• An owner of a ship. occ. Acts xxvii. 11. This word is common in the Greek writers. See *Wetstein*.

NATE, αὐς, ῥ, accus. ναύς, either from the Heb. נָחַל or נָחַל *a ship* (to one or other of which words ναύς when used in the LXX constantly answers), or from Greek ναῖν *to move, swim*, which from Heb. נָח *to move, agitate*.

• A ship. occ. Acts xxvii. 41.

Ναυτης, *s, ὁ*, from ναύς *a ship*.

• A sailor, *q. d. a ship-man*. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, *s, ὁ*, from νεῶν the same, which from νεός *new, young*.

• A young man. occ. Acts vii. 58. xx. 9. xxiii. 17, 18, 22.

Νεανισκος, *s, ὁ*. See Νεανίας.

• A young man, a youth. Mat. xix. 20, & al. Comp. Mark xvi. 5. In Mark xiv. 51, ὁ νεανισκος probably means the soldiers, as *Campbell* renders it, and as the Greek word often signifies in *Polybius* and the correspondent *N. Juvenes* in the Latin writers. See *Raphelius* and *Leigh's Critica Sacra*. The LXX use ὁ νεανισκος for the Heb. נָחַל in the sense of soldiers, Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS, with the Syriac, Vulg. and other ancient versions, omit ὁ νεανισκος. *Mill* was inclined to think them a Scholion, and *Griesbach* has marked them as what ought probably to be omitted. *Michælis*, however, *Introduct. to N.T.* vol. i. p. 311, edit. *Marsh*, defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

• Νεκρός, *a, ον*, from νεκρός the same, which from the Heb. נָחַל particip. Paoul, if used, of the V. נָחַל *to smite, kill*: or else νεκρός may be deduced immediately from Heb. נָחַל; whence also the Latin *neco* *to kill*, *noceo* *to hurt*, and Eng. *nocent*, *noxious*, *innocent*, &c.

• I. Dead, naturally. Mat. x. 5, & al. freq. But observe, that in Mat. x. 8,

νεκρός *supers* are wanting in very many MSS, so that *Wetstein* marks them as words that ought to be expunged, and *Griesbach* omits them in his text. "This part of Jesus's instructions to his twelve Apostles, says Bp. *Pearce*, is omitted in a multitude of Greek MSS, and probably it never came from *Matthew's* pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 15, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20." On Luke xv. 24, see *Kypke*.

II. Dead, spiritually, dead in sin, separated from the vivifying grace of God, or more distinctly, having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal. Mat. viii. 22. Eph. ii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view sinful practices are called dead words, i. e. such as are performed by those who are dead in sin. Heb. vi. 1. ix. 14.

III. Νεκρός τῇ ἀναγρίᾳ, Dead unto, or by, sin. Rom. vi. 11. Comp. under Ἀποθνήσκω II.

IV. A dead faith, Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been dead without the law, i. e. apparently dead and inoperative.

Νεκρῶν, *ω*, from νεκρός.

• To make, as it were, dead, to mortify, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεκρωσις, *ιος*, att. αὐς, ῥ, from νεκρῶν.

I. A putting to death, occ. 2 Cor. iv. 10, Always carrying about in the body τὴν νεκρωσιν the putting to death of the Lord Jesus, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings. Comp. ver. 11, and 1 Cor. xv. 31, and see *Suicer Thesaur.* under Νεκρωσις II. 4.

II. Deadness. occ. Rom. iv. 19.

G g 2

NEMΩ.

## NEMO.

To distribute, assign, administer, regulate, govern. It may be deduced either from the Heb. נָעַם to be pleasant, agreeable, which is the consequence of regularity and order, or rather by transposition from נָתַן to distribute, &c. This V. however, occurs not in the N. T. but is inserted on account of its derivatives and compounds.

Νεός, α, ον. The learned Damm, Lexic. col. 1577, derives it from the V. νῆω to more, agitate, which from Heb. נָעַם the same. Comp. Νεῦν. So the Heb. נָעַר a youth, a young man, is from the V. נָעַר to more, move briskly, agitate, on account either of the activity and vigour, or of the unsettledness, of that age of life.

I. Young, in age. Tit. iii. 4. Homer often uses the word in this sense.

II. New, as wine. Mat. ix. 17. Mark ii. 22, & al.

III. The New Man, as opposed to the Old, Col. iii. 10, denotes that Christian temper and disposition which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St. Peter a divine nature, 2 Eph. i. 4. So a new mass, 1 Cor. v. 7, signifies a mass, i. e. a society of men, different from, and more excellent than, a former; and the new dispensation, Heb. xii. 24, means the Christian, in contradistinction from the old, Mosaic or Sinaitical one.

Νεοσσός, ο, ὅ, from νεός young.

A young bird, a chicken. occ. Luke ii. 24. Comp. LXX in Lev. xii. 8, where δύο νεοσσός περιστερῶν answers to the Heb. שְׁנֵי בְנֵי יוֹנָה, literally two sons of a pigeon.

Νεότης, ητος, η, from νεός young.

Youth, age or time of youth. So Hesychius, η των νεων ηλικια. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see Wetstein.

Νεοφυτός, ο, ὅ, from νεός new and φυτός planted, from φυω, which see.

Properly, Newly planted; hence in the N. T. it denotes one who is but lately converted from judaism or heathenism to christianity, and newly implanted in the church. Chrysostom explains it by νεοκατηχητός newly instructed, i. e. in the Christian religion. occ. 1 Tim. iii. 6.

ΝΕΤΩ, from the Heb. נָעַם to move, shake.

To beckon, nod, to make a sign by moving the head or eyes. occ. John xiii. 24, (where see Doddridge.) Acts xxiv. 10.

Νεφέλη, ης, η, either from νεφός the same, or from the Heb. נָפַל to fall, because clouds fall down or descend in showers. A cloud. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see Hammer's Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS, three of which ancient, for νεφῆλαι read καὶ ομίχλαι and mists, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1, see below Σχημα III. and Heb. and Eng. Lexic. in נָפַל.

ΝΕΦΟΣ, ος, ος, το. The Greek Lexicon-writers derive it from νῆσος, and φως or φως light; which derivation, Scalpula observes, is confirmed by Plutarch: But may it not be better deduced from the Heb. נָפַל to shake out, spread abroad, as rain? See Ps. lxxviii. 9, or 10, in Heb. and Eng. Marg.

I. A cloud, properly so called.

II. A vast or infinite multitude or number. occ. Heb. xii. 1. Comp. Isa. lx. 8. So in Homer, Il. iv. lin. 274, (comp. Il. xvi. lin. 66, and Il. xxiii. lin. 133.) we have

—'Ἄμα δὲ ΝΕΦΟΣ ἱκίνοτο ΠΕΖΩΝ.

A cloud of heroes blacken'd all the ground.

Pope.

Which Virgil imitates, as usual, Æn. vii. lin. 793,

Insequitur nimbus peditum.——

But Homer in the passage above cited pursues the comparison in a beautiful simile, which the reader may see in the original, or in lin. 314, &c. of Pope's Translation. So Herodotus, lib. viii. cap. 109, cited by Raphaelius, ΝΕΦΟΣ ὡς ἄνθρωπων, so great a cloud, i. e. multitude of men." See more in Wetstein, Kypke and Saicer Thesaur. in Νεφός.

ΝΕΦΟΣ, ο, ὅ.

A rein or kidney. The learned Damm, Lexic. col. 2556, derives it from νεός new, fresh, and φέρω to bring; because the kidneys are perpetually secreting fresh urine, and so bring it to the bladder. But perhaps it may be better deduced

duced from the Heb. *הַשְׁקִיף* to shake out, applied to rain, Ps. lxxiii. 9, or 10; because the kidneys, and particularly the *papillæ renales*\*, by a wonderful apparatus shake out or distil (exstillant, Boerhaave) into the renal pelvis, the urine to be thence conveyed through the ureters to the bladder. And as experience shews that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the reins or kidneys, (see Ps. lxxiii. 21. Prov. xxiii. 16), so from their retired situation in the body, and their being hidden in fat, *ναφθοι* is used in the N. T. for the most secret thoughts and affections of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9, or 10. xxvi. 2. Jer. xi. 20. xvii. 10.

*Ναυκοπος*, *ν*, *δ*, *η*, from *ναυς* Attic for *ναος*, a temple, and *καρπω* to sweep clean, which perhaps from the Heb. *כָּרַח* to cut off, or *כָּרַח* to smooth.

Properly, A person dedicated to the service of some God or Goddess, and whose peculiar business it was to sweep the temple and keep it clean. *Æditus*, a kind of sexton; so that when the chancellor of Ephesus calls the whole city *Ναυκοπον* of the great goddess *Diana*, he strongly expresses how devoted they were to her service, and how gladly they performed even the meanest offices that had relation to her worship. Comp. Ps. lxxxiv. 10. *Raphelius* further observes, that not only the city of Ephesus, but other cities also, were by the Heathen actually entitled *ναυκοποι* of their gods or goddesses. *Josephus* in like manner tells his countrymen, that God delivered their fathers *ἐαυτω*, *ΝΕΚΟΠΟΤΕ*, to take care of his temple."

De Bel. lib. v. cap. 9, § 4. occ. Acts xix. 35. See also *Doddridge* and *Wetstein* on the text.

I add from *An Essay on Medals*, printed for *Dodsley*, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title *ΝΕΚΟΠΟΣ* to the names of certain cities. The word is

\* See *Boerhaave* Institut. Med. § 351—356, edit. 3tim.

equivalent to the Latin *Æditus*, and will, in spite of my reader's smile, bear the English interpretation of churchwarden. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power."

*Ναυτοποιος*, *η*, *ο*, from *ναυτοπος*.

Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulg. *juvenilia* youthful, and Syriac version *אֲרֻמִּיּוֹת* of youth. And though the Adj. *ναυτοποιος* be a word of rare occurrence in the Greek writers, yet *Wetstein* on the text cites *Josephus* applying it in the sense here assigned, Ant. lib. xvi. cap. 11, § 7, where he speaks of the *αὐθαδειας* *ΝΕΩΤΕΡΙΚΗΣ*, και *βασιλικης* *οὐκείας* of the youthful insolence (*juvenili arrogantia*, *Hudson*) and royal pride" of Herod's sons, which occasioned his putting them to death. Comp. *Suicer* Thesaur. in *ἐγθύμια*, and *Wulfius* on 2 Tim. ii. 22, where "the Apostle, says *Macknight*, does not mean sensual lusts only, but ambition, pride, love of power, rashness and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid."

*Ναυτοπος*, *α*, *ο*, Comparative of *νεος* young.

I. Younger. 1 Tim. v. 1, 2, 11. "Comp. Luke xxii. 26.

II. Young, i. e. in comparison of the age of man. occ. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7. Job. xxiv. 5. Jer. i. 6, 7, & al. for the Heb. *נָעַר* a young man, a youth; and so *Cebes* in his Picture.

NH. An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, *By*, per. occ. 1 Cor. xv. 31, where see *Wetstein* and *Kypke*, who remarks that in the Greek writers *Νη* is generally followed by *Δια* *Jupiter*, or the name of some other of their Gods. In this sense it may be derived from the Heb. *נָתַן* it is, or is done. Comp. *Nai*.

2. Of denying, *Not*. It is thus used only in composition, and seems a corruption of the Heb. *לֹא* *not*.

*Νηθω*, either from *νη*, the same, which from

from *νῆ* to move, agitate, or immediately from the Heb. *נָחַל* to stretch out, extend. To spin. occ. Mat. vi. 28. Luke xii. 27.

*Νηπιαῖον*, from *νηπιος*.

To be a child or infant. occ. 1 Cor. xiv. 20.

*Νηπιος*, *υ*, *δ*, from *νη* not, and *πῶ* to speak, just as the Latin *infans*, from *in* not, and *fans* speaking. It is used by Homer as an adjective in the expressions *νηπιος υἱος*, *νηπιος παῖς*, an infant son; *νηπιος παῖς* occurs also in the prose writers.

I. Properly, An infant, a child not yet able to speak plain. occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see Macknight on Heb. ii. 6.

II. A child, a young person under age, whom our law likewise calls an infant. occ. Gal. iv. 1. Comp. ver. 3.

III. A child, a babe, in ignorance and simplicity. occ. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Pa. xix. 7, or 8. cxvi. 6. cxix. 130, for the Heb. *יָרֵב* simple. So Didymus's Scholion in Homer, Il. ii. lin. 31, explains *Νηπιος* by *ἀφρων*, *ἀνοητος*, *αἰετις*, foolish. Comp. Kypke on Mat.

IV. A babe in Christ, a person weak in faith, and but a beginner in the divine life. occ. 1 Cor. iii. 1. Eph. iv. 14. Heb. v. 13.

*Νησιον*, *ς*, *ρο*. A diminutive from *νησος*. A small island, an islet. occ. Acts xxvii. 16.

*Νηρος*, *ς*, *η*, from *νῆω* to swim, which from *νῆ* to move, agitate. To this etymology of *νηρος* from *νῆω* Dionysius seems to allude in his *Pieriegesis*, lin. 7, 8, edit. Wells.

Ἐν δὲ τῷδε τῷδε περιφαινεῖται ἐνὶ θαλάσσῃ,

ὅπου ΝΗΚΟΜΕΝΟΝ πηλὸν καὶ οὐκ ἔστι ΝΗΣΟΣ.

But if a small country appears swimming, as it were, in the sea, it is called *νηος*."

So the Latin name *insula* is derived from being in *salo*, in the sea.

An island. Acts xiii. 6. xxvii. 26, & al.

*Νηστια*, *ας*, *η*, from *νηστειν*.

I. A fasting, an abstaining from food. Mat. xvii. 21. 2 Cor. vi. 5. xi. 27. In 1 Cor. xii. 5, twelve MSS, six of which ancient, together with the Vulg. and several old versions, omit the words *νη νηστειαν*—which omission is approved by Mill, Bengelius, and, Bp. Pearce, and these words are by Griesbach rejected from the text.

II. A solemn fast, a time of solemn fasting.

occ. Acts xxvii. 9, where it seems to mean the fast of the great day of atonement, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see Wolfius, Doddridge, Wetstein and Kypke on Acts.

*Νηστευα*, from *νηστis*.

To fast, abstain from food. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

*Νηστis*, *ιος*, att. *αυς*, *δ*, *η*, from *νη* not, and *εσθω* to eat.

Fasting. occ. Mat. xv. 32. Mark viii. 3.

*Νηφαλις*, or *Νεφαλις*, *ς*, *δ*, *η*; for in the several texts where the word occurs the MSS vary. See Wetstein and Griesbach, who prefers the former spelling. It is derived from *Νηφω*, which see.

Sober both in body and mind, vigilant. occ. 1 Tim. iii. 2, 11. Tit. ii. 2. Hengrichius explains *νηφαλις* by *νερπλις*, *μη απεινωτος*, sober, not having drunk.

*Νηφω*, from *νη* not, and *πιω* or *πω* to drink.

I. To be sober, as opposed to drunkenness. occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding text it is joined with *γρηγορεω* to watch, so it sometimes signifies

II. To be watchful, vigilant, attentive; because as sleep is the usual companion of drunkenness, so is vigilance of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7.

NIKAΩ, *ω*, from Heb. *נָכַח* to smite, which in the O. T. often implies victory in war.

I. To conquer, overcome, properly in an outward and temporal sense. See Luke xi. 22.

II. To overcome, spiritually. See John xvi. 33. Rom. xii. 21, where see Kypke. 1 John ii. 13. v. 5. Rev. ii. 7, 17. In Rev. ii. 26. iii. 12, 21, the nominative *δ νικων* is put absolutely, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See Raphaelius and Wolfius. I add from Plato's *Apol. Socrat.* § 6, edit. Forster, *Και ΔΙΑΛΕΓΟΜΕΝΟΣ αυτω, εδοξα ΜΟΙ ερος εσθι—And talking with him, this man seemed to me—*" Phædon, § 29, speaking of the soul, *Οι ΑΦΙΚΟΜΕΝΗ, υπαρχυ ΑΤΤΗ*, Whither coming, it happens to her." See Forster's Index, under NOMINATIVUS.

III. To

III. *To overcome*, in a judicial sense, *to gain or carry one's cause*. occ. Rom. iii. 4. This application of the word is usual in the purest Greek writers. See *Wetstein*.

IV. *To prevail*. Rev. v. 5, where see *Vitringa*.

Nixḡ, νῆς, ῆ, from νῖνω.

*Victory*. occ. 1 John v. 4, where it signifies *the means or instrument of victory*.

Nixos, νος, vs, το, from νῖνω.

*Victory*. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57.

Nixḡs, νπος, δ, from νῖλω *to wash*.

*A large ewer or cistern for washing the feet*. occ. John xiii. 5.

Nixḡw, and Mid. Nixḡmai, from νῖψω or νεψω *to wet*, which perhaps from Heb. נָפַץ *to shake out, spread abroad*, as rain, Ps. lxxviii. 9 or 10. Comp. Νεψος.

*To wash*. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 8.—the feet, John xiii. 5, 6, 10, & al.—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see *Campbell*.) 11, 15. Homer applies this word to the hands, Odyss. ii. lin. 261, & al.—to the feet, Odyss. xix. lin. 356, 376, Τῷ σε ΠΟΔΑΣ ΝΙΨΩ.

Nosw, ω, from νοός *the mind*.

I. *To agitate, revolve, or turn about in the mind*, mente agito, *to consider, ponder*. 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14.

II. *To understand*. Mat. xv. 17. John xiii. 40. Rom. i. 20.

III. *To think, conceive*. Eph. iii. 20.

Nexma, αμος, το, from νοεω.

I. *A thought, conception of the mind*. occ. 2 Cor. x. 5; where Kypke, however, understands it, according to sense II, of the counsels or contrivances of the enemies of the Gospel.

II. *A device, contrivance*. occ. 2 Cor. ii. 11.

III. *The understanding, the mind*. occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Nodos, ν, δ, ῆ, perhaps from νῆ or νω *not*, and εδος *custom*; for though it was not any matter of reproach among the Greeks to have υἱες νοδας by their concubines, besides their children by the principal wife, yet this was *not very usual* among them, a *bastard, spurious, illegitimate birth*. occ. Heb. xii. 8.

Nemḡ, ης, ῆ, from νεμεω, perf. mid. of νεμω *to distribute, feed*, as a shepherd his flock.

I. *Pasture*, properly of cattle. occ. John x. 9, where it is spoken figuratively of the *sustenance of God's holy word and spirit*, by which the soul is *nourished* to everlasting life and happiness.

II. Νομῆν εἶναι, *To eat*, as a gangrene or mortification, literally *to have pasture or food*. occ. 2 Tim. ii. 17. *Raphaelius* shews, that *Polybius* applies NOMHN νομισθαι to ulcers in the same sense; and *Galen*, cited by *Wetstein*, says, that the Greek Physicians usually called σπυγδερνὴ ἄλκα gangrenous ulcers, NOMAE. I add from *Josephus*, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθὰπερ σπυγδερνὴ σωματος, ἀσπυκτοῦν τὰ προσλημμένα μὲλῃ φθάνοντες τὴν αἵαν τοῦ προσω NOMHN. They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the eating or spreading of the mortification."

Νομίζω, from νομος *law*.

I. *To establish by law*.

II. Because what the legislator thinks right and fit is *established by law*, hence it signifies *To think, be of opinion*. Mat. v. 17. xx. 10, & al. On 1 Tim. vi. 5, we may observe, that *Josephus* has a similar expression, De Bel. lib. ii. cap. 21, § 1. Ἀρετὴν ἡλαμνος τὴν ἀρετὴν, *Thinking deceit virtue*." Νομίζομαι, *To be thought, supposed*. occ. Luke iii. 23, where see *Campbell*.

III. Since what is *established by law* soon becomes *customary*, hence Νομίζομαι, pass. *To be customary, or agreeable to custom*. occ. Acts xvi. 13, 'Οὐ νομιζέτο προσωχη εἶναι, where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews. The profane writers frequently use the V. in this sense of *being accustomed or usual*. See *Whitby*, *Blamer*, and *Wolfius*. But Bp. *Pearce* on Acts xvi. 13, says, "The word νομιζεσθαι often signifies, as it seems to do here, what the laws or magistrates of a country allow," and he accordingly renders the Greek words, "where an oratory was by law allowed"

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lowed to be." For an instance of such allowance, see under Προσφυχη II.

Νομικος, η, ον, from νομος.

I. Of, or concerning the law, legal. occ. Tit. iii. 9.

II. Νομικος, υ, δ. A lawyer, a person who professed to be skilled in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) Luke x. 25, & al. "Whether there be any difference between Lawyers and Scribes, or whether they are words perfectly synonymous, I cannot say: Perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, Campbell Prelim. Dissertat. p. 697, whom see, appears very justly to infer from Luke xi. 45, 46.

III. In Fit. iii. 13, Macknight observes that Νομικος may mean a Roman Lawyer.

Νομιμως, Adv. from νομιμος lawful, which from νομος.

Lawfully, according to law. occ. 1 Tim. i. 8. 2 Tim. ii. 5. On this latter text see Raphelius and Wetstein, who cite the same phrase ΝΟΜΙΜΩΣ ΑΘΛΕΙΝ from Arrian, Epictet. lib. iii. cap. 10.

Νομισμα, ατος, το, from νομιζω to establish by law.

Money, coin, whose value is settled by law, q. d. lawful money. occ. Mat. xxii. 19.

Νομοδιδασκαλος, υ, δ, from νομος the law, and διδασκαλος a teacher.

A doctor or teacher of the law of Moses. occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7.

Νομοθεσια, ας, η, from νομος a law, and θεσις an appointing, establishing.

An appointment or ordaining of a law. occ. Rom. ix. 4; where Kypke remarks, that "all the prerogatives of the Jews, here enumerated by the Apostles, are universal, and extend to the Jews of all times, especially to those then living; and that therefore by Νομοθεσια is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shews that this is not an unusual sense of Νομοθεσια, which is so applied by Dionysius Haticarn. and Diodorus Sic. as we add it likewise is in 2 Mac. vi. 23.

Νομοθερω, ω, from νομος a law, and θεωω to establish, ordain.

I. To make, establish, or ordain a law, to ordain by law. Thus Josephus applies the V. active, Cout. Apion. lib. i. § 81, Νομοθερωμαι, ημαι, pass. To be established, as it were, by law. occ. Heb. viii. 6. So Lucian, Timon. tom. i. p. 85. Ταυτα—ΝΕΝΟΜΟΘΗΤΗΣΘΩ, Let these things be fixed, as it were, by law."

II. Νομοθερωμαι, ημαι, pass. To receive, or be instructed in, a law. occ. Heb. vii. 11.

Νομοθετης, υ, δ, from νομοθεω.

A legislator, lawgiver. occ. Jam. iv. 12.

Νομος, υ, δ, from νομοα perf. mid. of ναιω, either in the sense of distributing, assigning, because the law assigns to every one his own; or in that of administering, because it administers all things either by commanding or forbidding.

I. A law in general. Rom. iv. 15. v. 13.

II. And most frequently, The divine law given by Moses, and that whether moral, ceremonial, or judicial. See inter. al. Mat. v. 17, 18. vii. 12. xxiii. 23. Luke ii. 22. John vii. 51. viii. 5. Hence it sometimes signifies the Book of Moses, or the Pentateuch containing that law, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes the Old Testament in general, as John x. 34. (comp. Ps. lxxxii. 6.) John xii. 34. (comp. Ps. cx. 4.) John xv. 25. (comp. Ps. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19.

III. The gospel, or gospel method of justification, is called the law of faith, as opposed to the law of works, Rom. iii. 27; and the law of the spirit of life, in opposition to the law, i. e. power, dominion (comp. Sense IV) of sin and death, Rom. viii. 2. The gospel is also styled by St. James, ch. i. 25, the perfect law of liberty (comp. ch. ii. 12.), as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9.); and as freeing Believers from the yoke of ceremonial observances, and from the slavery of sin. The same Apostle, ch. ii. 8, calls that divine command, thou shalt love thy neighbour as thyself, the royal law; "Not so much, says Whitby, because it is a law of Christ, our King, it being a law of the O. T. as because it is the law which, of all laws that concern our neighbour,

neighbour, is *most excellent*, and which *governs* and *moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity and mercy*." See *Kypke*, and comp. Gal. vi. 2. v. 14.

IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. *Theophylact* explains νόμος της ἀμαρτίας, Rom. vii. 23, 25, by τὴν δύναμιν, τὴν τυραννίδα της ἀμαρτίας, *the power or tyranny of sin*. See *Locke* on the above passages.

Νοός, ο, ὁ. See Νῦς.

Νοσῶ, ω, from νοσός.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, to *dece*. occ. 1 Tim. vi. 4, where Vulg. *languens, sick*. *Wetstein* cites from Plato ΝΟΣΕΙΝ ΠΕΡΙ λόγων ἀσθεν; and from *Plutarch* ΠΕΡΙ σφραλδία—and ΠΕΡΙ δεξάν ΝΟΣΕΙΝ.

Νοσημα, ατος, το, from νοσῶ.

A disease, sickness. occ. John v. 4.

ΝΟΣΟΣ, ο, ἡ. *Mistert* deduces it from νο for *is not*, and σοός *sound, well*. But it may perhaps be better derived from the Heb. נָסַח *to be very sick*, either by transposition or dropping the initial נ.

A disease, distemper, properly of a more grievous kind, hence joined with μαλακία, which denotes a *slighter infirmity*. *Theophylact* on Mat. iv. explains νοσόν by τὴν χρονίαν κακοπαθειαν, *a chronic disease*; and Μαλακίαν by τὴν προσωκαίρον ἀνωμαλίαν τοῦ σώματος, *a temporary disorder of the body*. So *Markland*, Append. to *Buwyer's Conject*. 'Νόσος is a disease of *some standing*, Μαλακία an indisposition or *temporary disorder* of the body, [Mat.] x. 1;—our version is not distinct enough." Mat. iv. 23, 24, & al.

Νοσσία, ας, ἡ, from νοσός; by syncope νοσός; a chicken, which from νῆος young. A brood of young birds. occ. Luke xiii. 34.

Νοστιον, ο, το. See Νοσσία.

A chicken. Νοσσία τα, Chickens. occ. Mat. xxiii. 37.

Νοσφίζω, from νοσφί apart, separated, seorsum, which perhaps from the Heb. הָרַם *taken away*, particip. Niph. of הָרַם *to take away*, which V. is applied in this sense, Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1.

I. *To separate*. Thus used in the profane writers.

II. Νοσφίζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in commodum nostrum converto, *to embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see *Wetstein*, who shews that the word is thus applied by the Greek writers, particularly to *peculation, or robbery of the public treasure*. To the passages he has produced to this purpose *Kypke* on Acts v. 2, adds several others.

The LXX use the word in this latter sense, Josh. vii. 1, (comp. ver. 11.) and thus it is also applied, 2 Mac. iv. 32.

ΝΟΤΟΣ, ο, ὁ, not improbably from the Heb. נָסַח *to decline*, because the sun declines from us towards the southern hemisphere.

I. *The south, or south side*. occ. Rev. xxi. 13.

II. *A southern country, or the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29.

III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see *Harmer's Observations*, vol. i. p. 60, &c. I add from *Vulney*, "In March appear [in Syria] the pernicious southerly winds with the same circumstances as in Egypt," that is to say, their heat "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297. comp. p. 55.

Νουθεσία, ας, ἡ, from νῶς the mind, and θεοίς a putting, regulating.

I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4.

II. *An admonition, as implying reproof*. occ. Tit. iij. 10.

Νουθεσῶ, ω, from νῶς the mind, and ριθμίζω to put, regulate.

I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Thess. v. 12.

II. *To admonish, importing reproof*, as it frequently, if not generally, does in the profane writers. See *Wetstein* on Rom. xv. 14.



xy. 14, and *Kypke* on 1 Thess. v. 14. occ. 1 Thess. v. 14. 2 Thess. iii. 15. *Νουμηνία*, ας, ῃ, q. *νεομηνία*, which is several times used in the LXX, from *neos*, new, and *μηνή* the moon, which see under *Μην*.

*The new moon*. occ. Col. ii. 16.

*Νουμηνία* is frequently used in the LXX for the Heb. *חַדָּשׁ* the first day of the Jewish artificial month, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Ps. lxxxi. 4, and *Heb.* and *Eng.* Lexicon under *חַדָּשׁ* II.

*Νουνοχως*, Adv. from *νουνος* wise, discreet, which from *νυν* a mind, and *εχω* to have. *Wisely, discreetly, sensibly*. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by *Polybius*. See *Wetstein* and *Kypke*.

*Νους*, Gen. *νοος*, Dat. *νοί*, Acc. *νυν*, ὃ, from *νόος*, *νυς*, ε, ὃ, the same, which may be from the Heb. *נָוָה* to view, or observe attentively.

I. *The mind, understanding*. Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that *νυν* *εσθι* is a common phrase in the Greek writers for *having understanding*. Comp. Rev. xvii. 9, and see *Vitranga* on this text.

II. *The mind, as including the affections and will*, Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15.

III. *The mind, intention, design, sentiments*, 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where *ὃς νυν* seems to denote the meaning of what I say or pray, which not being understood is with respect to others unfruitful. See Bp. *Pearce* and *Macknight*.

IV. *Judgement, sentiment, opinion*. Rom. xiv. 5. Comp. 1 Cor. i. 10.

NTMΦH, ης, ῃ. *Eustathius* derives it from *νεον* newly, and *φαιν* or *φαινεσθαι* to appear, because τα πρην θαλαμαιομένη νον φαινεται, ὅτι το της ἡλικίας εαρ αυτη σταθει, she who was before confined to her chamber newly appears, being now in the flower of her age." So *νυμφη* is, as it were, *νεομυη*.

I. *A bride, a woman lately married*. occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the Church of Christ. occ. Rev. xxi. 2, 3, xxii. 17. On Rev.

xxi. 2. the learned *Daubuz* writes thus: "*Νυμφη* signifies properly a woman betrothed to a husband till such time as the marriage is consummated; and this is the title of the Church whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his* (the Lamb's) wife, *γυνή*; so that the Holy Ghost speaks cautiously here 'Ὁς νυμφην AS a bride.—Among the Greeks the title of *νυμφη* was given to the newly-married woman for some time, as appears by *Hesychius*, *νυμφη*, ἡ νεωστὶ γαμνηθεῖσα —But where it is set in contradistinction to *γυνή* wife, it shews a state antecedent to the full marriage; and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is just perfected, that is, the wedding-day."

II. *A son's wife, a daughter-in-law*. occ. Mat. x. 35. Luke xii. 53. This seems an *hellenistical* sense taken from the similar use of the Heb. *כלה*, which signifies both a bride and a daughter-in-law. Thus the LXX use *νυμφη* answering to *כלה* for a daughter-in-law, 1 Sam. iv. 19. 1 Chron. ii. 4.

*Νυμφιος*, ε, ὃ, from *νυμφη*.

I. *A bridegroom*. occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29.

II. It denotes Christ, the spiritual Bridegroom of his Church. occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

*Νυμφων*, ωνος, ὃ, from *νυμφη*.

*A bridal chamber, thalamus*. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. 'Οι υἱοὶ το νυμφωνες, *The sons of the bride-chamber*, is an *hebraism*, and seems to denote the friends (comp. John iii. 29.) and companions of the bridegroom, who attended him during the nuptials, and had free access to the bridal chamber; such the *חַבְרָיו* companions of Samson, mentioned Jud. xiv. 11, appear to have been. But in the above cited passages of the N. T. the expression figuratively denotes the disciples, who were the friends and companions of Christ. Comp. *Νυμφιος*, and John iii. 29. *Νυμφων* is used in the same sense in Tobit vi. 13, 16.

NTN. A particle, from the Heb. *נָּן* now, to which *νυν* answers in the LXX, Gen. xviii. 27. Isa. v. 5.

I. An

I. An Adv. of time.

1. *Now, at this present time.* Mat. xxvii. 42, 43. Mark x. 30, & al. freq. *Raphael* observes, that in Luke xi. 39, *vvv* implies somewhat of *admiration*, or rather of *indignation*, and that *Arrian* Epictet. applies it in the same manner. With the article prefixed it is used as an adjective. Thus, 'Οι *vvv* *σπαροι*, *The heavens that now are*, 2 Pet. iii. 7; *Ζωης τῆς vvv*, *The present life, or the life that now is*, 1 Tim. iv. 8; *Εν τῷ vvv καιρῷ*, *In or at the present time*, 2 Cor. viii. 14; so, 'Εως *τῆς vvv*, *καίς* being understood, *'Till the present time, or 'till now*, as we say, Mat. xxiv. 21; *Απὸ τῆς vvv*, *καίς* namely, *From the present time*, Luke xxii. 69. Acts xviii. 6; with the neut. article plur. *Ta vvv* for *κατὰ τὰ vvv*, *ὑποστάτα*, *Things, circumstances*, or the like being understood, *Now, according to, or in, the present circumstances.* Acts iv. 29. v. 38, & al. *Ta vvv* is often applied in the same manner by the Greek writers, as may be seen in *Elsner* and *Wetstein* on Acts iv. 29.

2. *But now, just now, lately.* John xi. 8, where *Kypke* shews that *vvv* is used in this sense not only by *Josephus*, but by *Aristophanes*. To the passages produced by him may be added from *Josephus*, Cont. *Apion*, lib. ii. § 37, *NTN μὲν γὰρ τῶν ἱσταν ἀναιρέων*, *For they (the Athenians) have now lately put to death a certain priestess."*

II. A conjunction used in the assumption of an argument, or in the second proposition of a syllogism, as the Eng. *now*, and French *or*.

*Nuv de*, *But now.* John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40.

*Nuvi*, Attic for *vvv*.

*Now.* See Rom. vi. 22. vii. 6. xv. 28. Heb. xi. 16.

*NTZ*, *νυκτός*, *γ*, from the Heb. *מָן* *to rest*, to which the *night* is plainly \* destined by God for the benefit of man. From the same Heb. word are also derived

\* So *Socrates* in *Xenophon* Memor. lib. iv. cap. 3. § 3, *ἀλλὰ μὲν οὐκ ἀναπαύεσθαι γὰρ δεῖται, ἀλλὰ νυκτὶ παύεσθαι καλλίον ἀναπαύεσθαι*. But when we want rest, they (the Gods) bestow on us the night excellently suited for this purpose." See some good observations on this subject in *Nature Displayed*, vol. iv. Dialog. ii. p. 11, &c. small edit.

the Latin *nox*, *noctis*, old French *nuet*, now *suit*, Eng. *night*, &c.

I. *A, or The, night*, properly so called, wherein man and most kinds of animals take their rest. Mat. ii. 14. iv. 2. xxiv. 31, & al. freq.

II. It figuratively denotes *A time of ignorance and dissoluteness*. 1 Thess. v. 5: comp. ver. 7. See *Exorc*; II.

III. It signifies *The time of this present life*, as being a state of *darkness* and *ignorance* in comparison of the *clear light* and *knowledge* of which the saints shall be partakers in the eternal day of a better state. Rom. xiii. 12; where see *Wolfius* and *Dodderidge*, and comp. Rev. xxi. 25. xxii. 5, and *Huaga* III.

IV. It denotes *death*. John ix. 4. So *Horace*, Carm. Lib. I. Ode iv. lin. 16,

———— Jam te premet Nox.

Soon will the night o'ertake my friend.

And Ode xxviii. lin. 15.

———— Omnes una manet Nox.

One night remains for All.

Comp. under *Kοιμᾶω* III.

*Nvsaλω*, from *νευσαλω*, which in *Homer*, Il. xx. lin. 162. *Odysse*. xviii. lin. 153; 239, signifies *to nod*, as *the head*, from *vvv* *to nod*.

I. *To slumber*, properly *to nod* with the head, as persons falling asleep. occ. Mat. xxv. 5. *Wetstein* shews, that the Greek writers use it in this sense. To the instances produced by him I add from *Plato*, *Apol. Socrat.* § xviii. p. 94, edit. *Forster*—*Ἀχθόμενοι, ὡς ἂν ὁ ΝΥΣΤΑΖΟΝΤΕΣ ἀσιπομενοι*—Being displeased, like persons who when nodding are roused."

II. *To slumber, delay, linger.* occ. 2 Pet. ii. 8, where *Wetstein* cites from *Plato* *ΝΥΣΤΑΖΟΝΤΟΕ ὀμας*, while the judge delays.

*NTTTΩ*, from the Heb. *נָטַח* *to plant, fix, infuse*. See Eccles. xii. 11, in Heb.

*To stab, pierce*, as with a spear. occ. John xix. 34. *Homer* by this word often expresses the most grievous wounds; and our Eng. Poets apply the verb *plant* to weapons. Thus *Addison*, though in a figurative sense.

Passions unpitied and unsuccessful love  
Plant daggers in my heart. —————

Cato.

*Nvxyθy*.

**Νυκthemeron**, *ν, το*, from *νυξ, νυκτος*, a night, and *ημερα* a day, the *τ* in *νυκτος* being changed into *θ* on account of the aspirate *η* following, and *κ* into *χ* because it precedes *θ*. See Grammar, sect. i. 17, 10. *A day and a night*, a *nuchthemeron*. occ. 2 Cor. xi. 25.

**Νωτος**, *α, ον*, from *νωθης* the same, which from *νω* for *νι* not, and *θω* to run. *Νωθης* is used by *Homer*, II. xi. lin 559, *Ορος νωθης*, a sluggish ass.

I. *Slothful, sluggish*. occ. Heb. vi. 12. Comp. Eccus iv. 29.

II. *Slow or dull of hearing*. occ. Heb. v. 11, where *Wetstein* (whom see) cites from *Heliodorus* ΝΩΘΠΟΤΕΡΟΣ τω THN AKOHN.

**ΝΩΤΟΣ**, *ν, ὀ*.

*The back of a man*. occ. Rom. xi. 10. It seems derived from the Heb. נוטל *to incline, bend, bow* (see Jud. xvi. 30.), as the back is eminently formed for doing by means of the vertebral joints.



Ξ

Ξ Ε Ν

**Ξ, Xi**. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient, among which it answered in order to the Hebrew *Samech* כּ: But whether in power or sound it approached nearer to that letter or to *Shin* שׁ may be doubted. In truth, *Cadmus*, or whoever it was that furnished the old Greeks with their alphabet, seems to have strangely confounded the names, forms, and powers of the four oriental sibilant letters, *Zain*, *Samech*, *Jaddi*, and *Shin*, with each other. Thus *Zeta*, as above observed under that letter, corresponds to the Hebrew or Phenician *Zain* in form, order, and power, but it's Greek name is more like *Jaddi* or *Zaddi*; so *ξ* answers in order to *Samech*, but it's name *Xi* by dropping the final *α* (as in the Greek *Nu* from Hebrew *Nun*) seems to be fairly deducible from the Heb. שׁ, to which letter the small *ξ*, if laid down on it's side, is very similar in form; whilst, on the other hand, the Greek *Sigma*, which in the order of the alphabet corresponds to *Shin*, is in name, and in some of it's forms, more like the Heb. *Samech*. Comp. under *Σ*.

**Ξενια**, *ας, ῆς*, from *ξενος*.

*A lodging*. occ. Acts xxviii. 23. *Philem.* ver. 22.

**Ξενίζω**, from *Ξενια* or *ξενος*.

I. *To receive a stranger into one's house, to lodge and entertain him*. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. *Ξενίζουμαι*, pass. or mid. *To be lodged, or lodge* in a neuter sense. occ. Acts x. 6, 18, 32. xxi. 16.

II. *Ξενίζω*, *To be strange*. occ. Acts xvii. 20. So *Diodorus Siculus*, τῷ ΞΕΝΙΖΟΝΤΙ τῆς ἀξενίας ἐκέρχης τῆς ἀθενείας. (*Gorgias*) by the strangeness of his speech astonished the Athenians." See more in *Wetstein*.

III. *Ξενίζουμαι*, mid. *To think strange, be amazed as at a strange thing*. "*Raphael* (Annot. ex *Polyb.* in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." *Doddridge*. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in *Polybius*, lib. i. p. 32. ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν οπλων ΚΑΤΑΣΚΕΤΑΙΣ, *Astonished at the apparatus of engines*." See *Kypke* on 1 Pet. iv. 4, and *Wetstein* on ver. 12.

*Ξενο-*

**Ξενοδοχεω**, ω, from **ξενος** a stranger, and **δοχη** a reception, entertainment, which from **δεχομαι** to receive, entertain.

To receive and entertain strangers. occ. 1 Tim. v. 10. So *Herodotus* uses the Ionic **ξενοδοχεω**, lib. vi. cap. 127. **ΞΕΙ-ΝΟΔΟΚΕΩΝ** παντας ανθρωπους, Receiving all men hospitably." See *Raphelius*, *Wetstein*, and *Kypke*.

**ΞΕΝΟΣ**, s. δ, Æolic **ΣΚΕΝΟΣ**, from **ἔχω** to dwell.

I. Properly, A person who belonging to one country dwells or sojourns in another, a stranger, foreigner. occ. Acts xvii. 21. Comp. Heb. xi. 13.

II. In a more general sense, A stranger, a person of another nation or religion. occ. Mat. xxv. 35, 38, 43, 44. Comp. Mat. xxvii. 7. 3 John ver. 5.

III. It is applied to the Gentiles, who before their conversion to Christianity were strangers from the covenants of promise. occ. Eph. ii. 12. Comp. ver. 19.

IV. A host, one who lodges and entertains a stranger. *Eustathius* says it is plain from the ancients, that δ *παιων την ξενιαν και δ πασχων αυτην*, **ΞΕΝΟΣ** αλληλοις ελεσφο, both he who entertained and he who was entertained were called **ξενος**, in respect of each other." *Wetstein* on Rom. xvi. 23, produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both the stranger and the person entertaining him. Thus *Ovid*, *Metam.* lib. i. lin. 144,

— non hospes ab hospite tutus.

occ. Rom. xvi. 23.

V. As an adjective **ξενος**, η, ον, Strange, foreign. occ. Acts xvii. 18, where comp. under *Δαίμωνιον* II. and see *Wetstein* and *Kypke*, and *Josephus* *Cont. Apion*, lib. ii. cap. 37.

VI. Strange, wonderful. occ. 1 Pet. iv. 12. Thus applied also in the profane authors. See *Wetstein* on Acts xvii. 20.

**Ξεσης**, s. δ, Lat.

A kind of pot. occ; Mark vii. 4, 8; in which texts **ξεσων** is from the singular **ξεσης**, which *Wetstein* on Mark vii. 4, clearly proves from *Galen* and others to be a word formed from the Latin *Sextarius*, a measure of liquide equal to about one pint and a half.

**ΞΕΩ**.

To scrape, particularly as a carpenter does with a plane, to plane. **Ξεω** may be considered either as a word formed from the sound, or as a derivative from the Heb. **חָצַק** to cut off the extremity, abrade, or **חָצַק** to scrape off. This V. occurs not in the N. T. but is here inserted on account of it's derivatives.

**Ξηραίνω**, from **ξηρος**.

I. **Ξηραίνομαι**, Pass. To be dried up, as water. occ. Rev. xvi. 12.

II. To dry up, wither, as the grass. *Jam.* i. 11.

**Ξηραίνομαι**, Pass. To be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19. & al.

III. **Ξηραίνομαι**, Pass. To be dry, or ripe, as the corn-harvest. occ. Rev. xiv. 15.

IV. **Ξηραίνομαι**, Pass. To be withered, wasted away, as the hand. occ. Mark iii. 1, 3.— as a person. occ. Mark ix. 18. So Syriac version **ܕܚܝܬܐ**. Comp. **Ξηρος** III.

**ΞΗΡΟΣ**, α, ον, perhaps from the Heb. **זָרָה** to be clear, bright; whence as a N. diasc. plur. **זָהָרִים** the noon-day, or meridian light.

I. Dry. occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people destitute of God's Holy Spirit, and of the fruits of righteousness (comp. Ezek. xx. 37. Mat. xxi. 19, 20), and by consequence are proper fuel for the divine vengeance, as dry wood is for the fire.

II. **Ξηρα**, ῖ, The dry land. It is properly an adjective agreeing with γῆ understood, and is sometimes used in this sense by the profane writers (see *Casaubon*, *Wetstein*, and *Kypke* on Mat. xxiii. 15.) as it often is by the LXX answering to the Heb. **חֲרֵבָה** or **יִבְשָׁה**, which are in like manner fem. adjectives, signifying dry, and agreeing with **עַרְבָּא** the earth, or **אֲרָצָא** the ground, understood. occ. Mat. xxiii. 15. Heb. xi. 29.

III. Withered, having some part of the body withered. occ. John. v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.

**Ξυλινος**, η, ον, from **ξύλον** wood.

Wooden, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20.

**Ξυλον**, s. το. *Eustathius* and the *Etymologist* derive it from **ξύω** to scrape (which from **ξύω**

ξῶν the same), because wood is a kind of substance very fit for being scraped, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble*, seems to denote such weak or worthless persons, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under ΠΥΡ.

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see *Elmer, Wolfius*, and *Doddridge*, to whom add *Valesius's* Notes on *ξύλον*, &c. in *Eusebius's* Eccles. Hist. p. 174, 203, edit. *Reading*. *Aristophanes* uses *ξύλον* in the same sense. See *Wetstein*, who also cites from *Plutarch* ΤΟΤΕ ΠΟΔΑΣ ΕΝ ΤΩ ΣΤΑΛΩ δεδάσμενα.

III. *Σύλα, τα, Staves*, or rather *clubs*, for *Campbell* on Luke observes, that *ῥαβδος* signifies a *staff* for walking with, *ξύλον* a *club* for offense or defense, and that these words are never in the Gospels used promiscuously. Mat. xvi. 47, 55. Luke xxii. 52. *ξύλον* is thus applied by the Greek writers produced by *Wetstein*.

IV. *The cross of Christ*. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX.

V. *A tree*. Though *ξύλον* often answers in the LXX to the Heb. עץ when denoting a *tree*, yet this is not a merely *hellenistical* or *hebraical* application of the word; for *Aristotle* uses it in the same sense. See *Wolfius* on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14. *ἡ ξύλη*, *The green tree*, in St. Luke means Christ, considered as watered with

the continual influence of God's Holy Spirit, and bringing forth the blessed fruit of perfect holiness and righteousness. The Redeemer is described at large under the same image in the 1st Psalm. Comp. Ezek. xx. 47. xxi. 3, and see *Suicer's* Thesaur. in *ξύλον* I. 2.

In Rev. *ξύλον τῆς ζωῆς*, *The Tree of Life*, denotes Christ as being the Author of *Eternal Life* to all that obey him. For the general promise of our Lord, Rev. ii. 7, *To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in Paradise*, Luke xxiii. 43. Comp. *Vitranga* on Rev. ii. 7. The phrase *ξύλον τῆς ζωῆς* is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עֵץ חַיָּה. And when Adam and his wife, after their transgression, were removed from the Edenic Paradise, and thus from the outward emblematic tree, the *Cherubim* were set up, Gen. iii. 24, to preserve the way to the true *Tree of Life*, i. e. Christ, who not only in Rev. ii. 7, but also in Rev. xxii. 2, is described under this character by St. John, in his delineation of the heavenly Jerusalem: *In the midst of the street of it, and of either side of the river, was there the Tree of Life, which bore twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14.

*Ξυράν, w*, from *ξύρος* a razor, which from *ξύω* to *scrape*, and this from *ξύω* the same, which sees; or else *ξύρος* may be derived immediately from the Heb. חָרַץ to cut off. *To shave*, as with a razor. occ. Acts xxi. 24. (where see *Doddridge*) 1 Cor. xi. 5, 6.

## O.

O

O

**O**, *o*, Omicron, Ο μικρον, i. e. *O* small, or short, in sound namely, so called to distinguish it from *Omega*. *O* is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician *Oin*: whence also its name *O* or *Ou* was probably taken, by dropping the *u*, as in the Greek names *Nu* and *Xi* from *Nun* and *Shin*. It is certain, that the old Greeks had but one character for their *O*, whether pronounced long or short. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter *H*. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their *Oin*, yet that it sometimes had the sound of the Greek *O* appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting *o* or *ω*, for the Heb. *ו* in proper names, as in *Οδωλαμ* for *עדלם*, 2 Chron. xi. 7; *Ολα* for *עלם*, 1 Chron. vii. 39; *Οζα* for *עזר*, 2 K. xxi. 26; *Ωδης* for *עוד*, 2 Chron. xv. 8; *Ογ* for *עג*, Num. xxi. 3. As for the form *O* it is not so like to the Hebrew as to the Phenician *Oin*, which latter is a kind of irregular triangle, and is sometimes written almost circular.

**O**, *H*, *TO*. The prepositive article of the Greeks\*. *O* and *H* seem plain derivatives from the Heb. *ה* *he*, and *ה* *she*, or their abbreviations *ה* and *ה*, and *TO* may be deduced from *ה* *it*, dropping the *u*.

I. Definite, *The*, *that*, *this*. Mat. ii. 10, 11. xxi. 7. *THN* *ορν* και *TON* *πωλον*, the *ass* and the *foal*. John vi. 10, *Εν* *ΤΩ*

\* See an ingenious and learned account of this prepositive article in *The Origin and Progress of Language*, part ii. book i. ch. 6.

*τοῦτο*, in the, or that, place. John vii. 40, *ΤΟΝ* *λεγον*, this saying. Gal. v. 8, *Η* *πεισμοχη*, this persuasion. Col. iv. 16, *Η* *επιστολη*, this letter. Rom. xvi. 22. 1 Thess. v. 27. 2 Thess. iii. 14. Comp. 1 Cor. v. 9. 1 Thess. iv. 6. *ΤΗΣ* *δου*, *Of* this or that way, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article *TO* is often applied in a similar sense. Luke xxii. 2, *And the High Priests sought TO*, *πως* *απαλωσιν αυτον*, this, how (q. d. the how) they might destroy him. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 48. *Εισηλθς δε διαλογισμος εν αυτοις, TO*, *τις αν ειη μωζων αυτων*, A reasoning arose among them, (namely) this, who should be the greatest of them; where see *Kypke*, and comp. Luke i. 62. xxii. 24. Mark ix. 23, *Ο δε Ιησους απαν αυτω* *ΕΓΩ*, *α δυνασαι πισυσαι κ. τ. λ.* And Jesus said unto him this, or thus, if thou canst believe, &c. *Majus* quoted by *Wolffius* observes, that the neuter article is elegantly prefixed to answers, and produces an instance from *Polygænus*: *Ιφικρατης υπολαβων εφη TO*, *τις αν ηλπισεν τοσο εσσεθαι*; *Iphicrates answered thus*, Who could have hoped that this would happen? Comp. Mat. xix. 18, and *Wetstein* on Luke i. 62.

II. Emphatic, *H* *παρθενος*, *THE* *Virgin*, Mat. i. 23. *Ο υιος* *με*, *Ο ασηπτος*. *My son*, (even) *THE* *beloved*. Mat. iii. 17.

III. It is (like the Heb. *ה* *emphatic*) prefixed to the nominative, when used for the vocative case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, *υποθεσιαν*—*ΤΗΝ* *απολοτρωσιν*, κ. τ. λ. *the adoption*, that is to say, or even, *the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as *Ο Ιησους* *Jesus*, *Ο Ιωαννης*, *John*, *ΤΗΣ* *Γαλιλαειας* *Galilee*.

See

See Mat. iii. 13, 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as *Ὁ σῶν*, The inner; *Ὁ εἴω*, The outer; *Ὁ πλησίον*, The or a neighbour; *ΤΑ ἄνω*, The things above. Comp. below XII. 1.

VII. Indefinite, *A* or *an*, i.e. *any one, some*. Mat. xiii. 2, *ΤΟ ὡλοῖον*, *A ship*. But Qu?

VIII. Before verbs it is frequently used in the nominative for *αὐτός* *he*, as Mat. xiii. 28, 29, *Ὁ δὲ εἶπεν*, *But he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, *ΤΟΤ (for αὐτοῦ) γὰρ καὶ γυνὴς σέμεν*, *For we His offspring are*.

IX. Repeated with the particles *μὲν* and *δὲ* subjoined, *ὁ μὲν—ὁ δὲ* denote *the one—and the other*, and in the plur. *οἱ μὲν—οἱ δὲ*, *some or the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.

*Ὁ δὲ*, in the latter part of a distributive sentence, answers to *ὁ μὲν* in the former part. Rom. xiv. 2. So *Polybius*, cited by *Wolffius*, *ἌΣ ΜΕΝ προσήλθοι, ΤΑΣ ΔΕ κατέσφαγον τῶν πολλῶν*. Of the cities he conciliated *some*, and destroyed *others*.

X. *Ὁ δὲ* is used absolutely for *some*, without *ὁ μὲν* preceding. Mat. xxviii. 17, *Ὁι δὲ εἰσάσαν*, *But some doubted*. *Raphaelus* on the places shews, that *Λεονόφον* applies *ὁ δὲ* in the same manner. See *Hutchinson's* Note 3, in *Cyri Exped.* lib. i. p. 82, 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of *ὁ δὲ* for *τινὲς δὲ* in *Strabo*, *Plutarch*, *Diogenes Laert.* and *Arrian*, see *Kypke* on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who*, *that*, *which*, and the participle as a V. Thus 1 John ii. 4. *Ὁ λέγων*, *he who saith*, i. e. *the (person) saying*. John i. 18, *Ὁ ὢν*, *who is or was*.

XII. It is used elliptically,

1. It often implies the participle *ων*, especially before a preposition or adverb, as Mat. vi. 9, *Ὁ ἐν τοῖς ὕπνοις*, *who art in sleep*; Mat. v. 12, *ΤΟΤΕ προ ὑμῶν (οἰκίας)* *namely* *who were before you*; Col. iii. 2, *ΤΑ ἄνω (οἰκίας)* *the things which are above*; Acts xiii. 9, *Σαυλός, Ὁ καὶ Παυλός* (i. e. *ων* or *λελειμένος*)

*Saul who (is or is called) also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Thess. iv. 12.

2. With a proper name in the genitive following it often denotes consanguinity or affinity. Mat. x. 3, *Ἰακώβος ὁ υἱὸς Ἀλφαιῶ* (*ὕιος* namely) *James the son of Alphaeus*; Mark xvi. 1, *Μαρία ἡ τοῦ Ἰακώβου (μητρὸς)* *Mary the mother of James*; (comp. Mark xv. 40.) Acts vii. 16, *Εμμορ τοῦ (πατρὸς) Συχέμ*, *Emmor the father of Sychem*; John xix. 25, *Μαρία ἡ τοῦ Κλωπᾶ (γυνή)* *Mary the wife of Cleopas*; Mat. i. 6. *ΘΗΣ τοῦ Οὐρίᾶ*, *the wife of Uriah*. *Τίος, πατὴρ, μητὴρ, γυνή*, are in like manner dropt in the best Greek writers, the article implying them, as may be seen in *Bos Ellips.* under these nouns.

3. The neuter article with a N. in the genitive implies possession, property, or relation, as Mat. xxii. 21, *ΤΑ Καίσαρος (χρημάτων)* *namely* *the things of Caesar*; Rom. viii. 5, *ΤΑ τῆς σαρκὸς* (i. e. *ἐφ' αὐτῇ*) *the works of the flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers. Luke ii. 49, *Εν τοῖς τοῦ πατρὸς*, *At my Father's*, house namely, as the Syriac version *בית אבִי*. So the LXX (*Alexand.*) Esth. vii. 9, have *Εν τοῖς Ἀμάρ* for Heb. *בבית חם*. The Greek writers use the same elliptical expression. See more in *Doddridge*, *Wetstein*, *Bp. Pearce* and *Campbell*.

4. The neuter articles singular *ΤΟ* is used in several adverbial phrases, the preposition *κατά*, and the N. *πρᾶγμα*, or the like, being understood, as Acts iv. 18, *ΤΟ καθόλου*, *At all*, for *κατά το πρᾶγμα* or *χρημα καθόλου*. So Luke xi. 3. *ΤΟ καθ' ἡμέραν* for *κατά το καθ' ἡμέραν χρημα*, *According to our daily need*. Rom. ix. 5. *ΤΟ κατά σαρκά* for *κατά το κατά σαρκα χρημα*, *In respect of the flesh*.

*Ογδομηνία*, *οἱ, αἱ, τα*, Undeclined, from *ογδοὺς* *the eighth*, and *ἡνία* *the decimal termination*. See under *Ἐξδομηνία*. *Eighty*. occ. Luke ii. 37. xvi. 7.

*Ογδοὺς*, *γ, ον*, from *οκτώ* *eight*, the tenues *x* and *r* being changed into their mediae *γ* and *δ*. Comp. *Ἐξδομος*.

*The eighth*. occ. Luke i. 59. Acts vii. 8. Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5. where

where the expression *οὐδὲν Νῶα*—*ἐφυλάξε*, he preserved Noah the eighth (person,) meaning with seven others, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not always, subjoin *αὐτός* he or himself to the numeral noun. See *Raphelius*, *Wetstein* and *Kypke* on 2 Pet. ii. 5, and *Hoogveen's* last Note on *Vigerus*, De Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in *Martin's* French Translation, *Mais a gardé Noé, lui huitième*. Comp. 1 Pet. iii. 20.

ΟΓΚΟΣ, ο, ό. It may be deduced either from the Heb. *פָּנָה* to encompass, or from *πν* to compress.

I. A tumour, swelling.

II. In the N. T. A weight, an incumbering weight. occ. Heb. xii. 1, where this seems the true sense of the word, because the Apostle is there speaking of our Christian course under the similitude of a race. So *Suidas* and others explain *ὄκος* by *βάρος* a weight, in which sense the word is also used in the profane writers. See *Scapula* Lexicon, and *Suicer* Thesaur. in *ὄκος*, and *Wolfius* on Heb.

\*Ὁδε, ἡδε, τοδε, from the prepositive article ό, and conjunction δε.

This, this here, he, she, it. See Luke x. 39. xvi. 25. Jam. iv. 13.

\*Ὁδῶν, from ὁδός a way.

To journey, travel. occ. Luke x. 33.

\*Ὁδησῶ, ω, from ὁδηγός.

I. To lead or guide in a way. occ. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. To lead, or guide, in a spiritual sense, to instruct. occ. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39. The LXX frequently use it, both in it's proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in it's figurative one, Ps. v. 9. xxiii. 3. xxv. 5, 9. lxxvii. 20, & al.

\*Ὁδηγός, ο, ό, from ὁδός a way, and ἡγεύμαι or αἰσῶ to lead.

I. A guide in a way, or to a place. occ. Acts i. 16.

II. A guide, an instructor. occ. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19.

\*Ὁδοιπορεῖν, ω, from ὁδός a way, and περιπαῖν to pass through.

To pass through a way, to journey, travel. occ. Acts x. 9.

\*Ὁδοιπορία, ας, ἡ, from ὁδοιπορεῖν.

A journey, journeying or travelling. occ. John iv. 6. 2 Cor. xi. 26.

\*ὉΔΟΣ, ο, ἡ, either from the Heb. *דֶּרֶךְ* or Chald. *מִדְּרָגָה* to pass, pass away.

I. A way, properly so called, a road in which one travels. Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 13. x. 5.

II. A journey. See Mark ii. 23. 1 Thess. iii. 11. Acts i. 12. Luke ii. 44. So *Herodotus*, cited by *Raphelius*, 'HMEPHΣ 'ΟΔΟΝ; and *Lucian*, where he is imitating the style of that author, 'ΟΔΟΝ 'HMEPHΣ, De Syr. Deā, tom. ii. p. 880. *Josephus* in like manner has 'ΟΔΟΝ τριῶν 'HMEPΩΝ, a journey of three days." Ant. lib. xii. cap. 8, § 3, and lib. xv. cap. 8, § 5. *Μας* 'ΟΔΟΝ 'HMEPAΣ, One day's journey." And it is well known, that in the eastern countries, they still reckon distances by hours and day's journies.

III. A way, manner of life or acting, custom. See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11.

IV. Particularly with a genitive following, A way leading to, a method or manner of obtaining. Rom. iii. 17. Acts xvi. 17. ii. 23. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called the way of righteousness and truth, not so much because it leads to righteousness and truth, as because it is itself a discipline of righteousness and truth.

V. A way or manner of religion. Acts xxiv. 14. See under 'O I. Comp. Acts ix. 2, (where see *Wolfius*.) xix. 9, 23. xxiv. 2.

VI. The way of the Lord, or of God, sometimes denotes the revealed will of God, as beingshewn by God, and leading to him. See Mat. xxiii. 16. Acts xiii. 10. xviii. 25, 26. But Rom. xi. 33, The ways of the Lord signify the directions of his providence (comp. Rev. xv. 3); and preparing the ways of the Lord, imports the removing of the impediments to his reception, Mat. iii. 3. Mark i. 2, 3. Luke i. 76.

VII. Christ calls himself The way, John xiv. 6; because no one cometh to the Father, or can approach the Divine Essence in a

H h

future



future state of happiness, *but by him*. Comp. Heb. x. 19, 20, and see *Suicer Thesaur.* in *Οδοῦ* II. 1.

*Οδοῦς*, *οῖλος*, *ὀ*, *q. sδus*, from *σδω* to eat, which perhaps from the Chald. ערד to spoil, prey, and as *Ns. ער* and *ערא* a prey (see *Castell. Lexic.*); so the Latin dens a tooth, *q. edens eating*: Or else the Greek *οδοῦς* may be derived from the Heb. שר or שרש to beat to pieces, tear, rend \*. *A tooth.* Mat. v. 38. & al.

*Οδυραμας*, *ωμας*, from *οδυρῃ*, which see.

I. *To be grieved, to grieve, sorrow.* occ. Luke ii. 48. Acts xx. 38.

II. *To be tormented.* occ. Luke xvi. 24, 25, where observe, that *οδυραμας* is the 2 pers. indic. according to the Doric and Attic dialect for *οδυρῃ* or *οδυρῃς*. Comp. under *Καυχῶμαι*.

*Οδυρῃ*, *ῃς*, *ῃ*.

*Grief, sorrow.* occ. Rom. ix. 2. 1 Tim. vi. 10. The Greek Etymologists deduce it from *σδω* to eat, consume, (which see under *Οδοῦς*) because it consumes both body and mind. So in *Homer*, II. xxiv. lin. 128, 9, *Thetis* says to *Achilles*, when overwhelmed with sorrow and concern,

Τίκατος ἡμῶν, τίς τοῦ μέγους οδυρματος καὶ ἀχέωντος,  
Σὺν ΕΔΕΑΙ κρατερῇ;

How long unhappy shall thy sorrows flow,  
And thy heart waste with life-consuming woe?  
POPE.

On the latter line *Pope* remarks from *Eustathius*, that "the expression in the original is very particular: Were it to be translated literally, it must be rendered, How long wilt thou eat, or prey upon, thy own heart by those sorrows? And it seems it was a common way of expressing a deep sorrow; and *Pythagoras* uses it in this sense, Μη σθεσειν καρδιαν, that is, Grieve not excessively, let not sorrow make too great an impression upon thy heart." Comp. *Ecclus.* xxx. 21—24. In like manner, *Odyss.* ix. lin. 75, *Homer* describes persons in great anxiety and distress, as *Συμῶν* ΕΔΟΝΤΕΣ; and II. vi. lin. 202, of a melancholy man he says, 'Ον Συμῶν ΚΑΤΕΔΩΝ, He preys upon his own mind." So *Horace*, lib. i. epist. 2. lin. 38, 39, speaking of corroding pas-

\* So the Turkish *düch* a tooth in *Martini Lexic. Philol.* under *Dens*.

sions, "Si quid eat animum, literally, If any thing eats (your) mind."

*Οδυρμος*, *υ*, *ὀ*, from *οδυρῶμαι* to lament, bewail, perhaps from *οδυρῃ* grief, and *ῖω* to speak, utter.

*A lamentation, wailing.* occ. Mat. ii. 18. 2 Cor. vii. 7.

*ΟΖΩ*.

*To smell, emit an odour, good or bad*; for though in *John xi.* 39, the only passage of the N. T. wherein it occurs, it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to *sweet*, as well as to *disagreeable*, odours: So that the most probable derivation of it seems to be from Heb. עץ a tree, on account of the many odoriferous kinds of them (see *Cant.* iv. 13—16. *Ecclus.* xxiv. 13—17.), which furnish the generality of *perfumes*.

*Ὀθεν*, from the relative pronoun *ὅς*; and the syllabic adjection *θεν* denoting *from* or *at* a place.

I. As an Adverb.

1. *Whence, from which place.* Mat. xii. 44. Acts xiv. 26. Comp. Mat. xxv. 24, 26, where it signifies *from the place in which*.

2. *Whence, from which fact or circumstance.* 1 John ii. 18.

3. *Where.* Mat. xxv. 24. *Kypke* observes that *Homer* and *Theocritus* in like manner use *συσθεν* with the termination, usually denoting *from* a place, for *near to*; so that *ὅθεν* in Mat. is for *ὅρα*, as indeed the *Cambridge* and another MS. cited by *Mill* and *Wetstein* read.

II. As a conjunction, *Where, wherefore, for which reason.* Mat. xiv. 7. Acts xxv. 19. Heb. ii. 17, & al.

*ΟΘΟΝΗ*, *ῃς*, *ῃ*, from Heb. מָטָן *fine linen*, or *fine linen thread*, which from מָטָה to spin. See Heb. and *Eag. Lexic.* in מָטָה. *A piece of linen*, linteum, a sheet, wrapper, or the like. occ. Acts x. 11. xi. 5.

*Οθοιον*, *υ*, *ο*, from *οδοῖν*.

*A linen swathe or roller*, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. *John* xix. 40. xx. 5, 6, 7.

*Οἶδα*, Perf. Mid. of *Εἶδω* to know, which see.

*Οἰκειοις*, *εἰα*, *εἰον*, from *οἶκος* a house, or household.

I. *A person of, or belonging to, a certain household.* occ. 1 Tim. v. 8.

II. A

II. *A Believer, one belonging to the Church, which is the household of God.* occ. Gal. vi. 10. Eph. ii. 19.

Οικετός, *ε, δ*, from *οικω* to dwell in a house. Domestic, belonging to a house, also, *A domestic or household slave.* occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18, where see *Macknight*.

Οικω, *ω*, from *οικος*.

I. *To dwell, inhabit.* See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16.

II. Followed by *μετα* with, *To dwell with, cohabit*, as man and wife. occ. 1 Cor. vii. 12, 13.

The above are all the passages in the N. T. wherein the verb occurs.

III. Οικμενῃ. See below.

Οικημα, *ατος, το*, from *οικω* to dwell.

I. Properly, *A house, a dwelling.*

II. *A prison*, so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names. See under *Απισεπος*. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see *Wetstein*, Bp. *Fearce*, and *Kypke*.

Οικητηριον, *ε, το*, from *οικω*.

*A habitation, dwelling, house.* occ. 2 Cor. v. 2. Jude ver. 6.

Οικια, *ας, η*, from *οικος*.

I. *A house.* Mat. ii. 11. vii. 24, 26, & al. freq.

II. *A household, family.* John iv. 53. 1 Cor. xvi. 15.

III. *Goods, means, faculties.* Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under *Κατεσθιω*.

IV. St. Paul applies the term to our mortal body, and to the glorious state of saints after death. 2 Cor. v. 1. Comp. John xiv. 2. *Josephus*, De Bel. lib. iii. cap. 7, § 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy *κλεος μεν αιωνιον, ΟΙΚΟΙ δε και γενειαι βεδαιοι*, eternal glory, houses, and ages of security—."

Οικιακος, *ε, δ*, from *οικια*.

*A person belonging to a household, a domestic.* occ. Mat. x. 25, 36.

Οικοδεσποτω, *ω*, from *οικοδεσποτης*.

*To govern or manage a household, or the*

*domestic affairs of a family.* occ. 1 Tim. v. 14.

Οικοδεσποτης, *ε, δ*, from *οικος* a house, and *δεσποτης* a lord, master.

*The master of a house.* See Mat. x. 25. xx. 1, 11. Mark xiv. 14.

Οικοδομω, *ω*, from *οικος* a house, and *δομω* to build, which from *δεδομα* perf. mid. of *δεμω* the same.

I. *To build*, as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. Bp. *Pearce* and *Campbell*; and on Mat. xxiii. 29, see *Harmer's Observations*, vol. iii. p. 424, &c.

II. *To build*, in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term *οικοδομους* builders is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be *Teachers*, and ought to have *built up* the Jewish Church in the true faith of a glorious but suffering Redeemer.

III. *To profit spiritually, conduce to spiritual advantage, to edify.* 1 Cor. viii. 1. xiv. 4, 17.

IV. Οικοδομεομαι, *εμαι*, Pass. in a bad sense, *To be built up, emboldened, encouraged*, in an evil notion or practice. 1 Cor. viii. 10. See *Blackwall's Sacred Classics*, vol. ii. p. 104, 5, who remarks, that "*Mons. Le Clerc* has paralleled this passage with Mal. iii. 14, 15, where the Heb. *וּבְנוּ* are *built up*, is well rendered by the Greek interpreters *αυοικοδομενται*, namely, *ποιεuvτες ανομα, in doing iniquity*." So *Plautus* in *Trinum*. I. ii. 95. *Qui ædificaret, or exædificaret, suam inchoatam ignaviam, Who would build up his beginning worthlessness.*" See *Wolffus* and *Wetstein*.

Οικοδομη, *ης, η*, from the same as *οικοδομω*.

I. Properly, *The act of building.* It is not, however, used in this sense in the N. T. but see LXX in 1 Chron xxvi. 27.

II. *A building, edifice.* Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9. 2 Cor. v. 1. Eph. ii. 21.

III. *Edification, spiritual profit or advancement.* Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. xiii. 10, & al. And so in 1 Tim. i. 4, *Beza's* or the *Cambridge MS* reads *οικοδομην*, which reading is partly

H h 2

partly adopted by Griesbach. See also *Mill* and *Wetstein*.

Οικοδομία, ας, ἡ, from the same as οἰκοδομῶ.

*Edification, spiritual advancement.* occ. according to some printed editions, 1 Tim. i. 4, where οἰκονομῶν, the reading of almost all the MSS, three of which ancient, seems the true one. See *Mill*, *Wolfius*, *Wetstein* and *Griesbach*. Comp.

Οικοδομη III.

Οικοδομῶ, ω, from οἰκονομος.

To be a steward. occ. Luke xvi. 2.

Οικονομία, ας, ἡ, from οἰκονομος.

I. Properly, *A dispensation, administration, or management of family affairs, a stewardship.* occ. Luke xvi. 2, 3, 4.

II. *A spiritual dispensation, management, or economy.* occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2 Col. i. 25. 1 Tim. i. 4, Οικονομῶν Θεοῦ, *The dispensation of God, i. e. of divine grace or favour to man through Christ.* On Eph. iii. 9, see under Κοινωνία II.

Οικονομος, ο, ὁ, from οἶκος a house, and νενομα perf. mid. of νεμω to administer.

I. *A person who manages the domestic affairs of a family, a steward.* occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes those who manage the affairs of a minor.

II. Οικονομος της πολεως, *A steward, treasurer, cofferer, or chamberlain, of a city.* So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage *Elmer* produces an ancient inscription, where mention is in like manner made of the Οικονομος of the city of Smyrna.

III. It is applied in a spiritual sense, not only to the Apostles and Ministers of the Gospel, occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private Believers, who had received any miraculous gift of the Spirit, occ. 1 Pet. iv. 10.

ΟΙΚΟΣ, ο, ὁ, perhaps from the Heb. קרנ to confine.

I. *A house, properly so called.* Mat. ix. 6, 7. xi. 8, & al. freq.

II. *A household, family dwelling in a house.* Luke xix. 9. Acts x. 2. 1 Cor. i. 16, & al. On Tit. i. 11, *Kypke* cites the phrase ΟΙΚΟΣ—ΑΝΑΤΡΕΠΕΣΘΑΙ from Josephus.

III. *A family, lineage.* Luke i. 27. ii. 4, where *Doddridge*, after *Grotius*, justly I

think, refers οἶκος to the family, and ἀντρίκ to the household or descendants of David, according to the division of the Tribes into families and households. Comp. Num. i. 18, &c. Josh. vii. 17, 18, and see *Doddridge* on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24, & al.

IV. *The house of God* denotes either the material temple at Jerusalem, Mat. xxii. 13. Luke xi. 51. John ii. 17. (Comp. Mat. xxiii. 38.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21.—or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17, which is the Temple or Habitation of God through the Spirit. Comp. Ναός IV.

Οικομενη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οἰκew to inhabit.

I. If the earth being understood, *The inhabited or habitable earth or world.* Mat. xxiv. 14, (where see *Doddridge's* excellent Note) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the inhabitants of the world.

II. *The Roman Empire.* Luke ii. 1. Acts xi. 28. xxiv. 5. Rev. iii. 10. *The Roman Empire* might well be called by the Evangelists Παρά, or ὅλη, ἡ οἰκουμένη; since near two hundred years before their time *Polybius* had observed, lib. vi. c. 48. Ῥωμαῖοι ἐν ὀλίῳ χρόνῳ ΠΑΣΑΝ ὑφ' ἑαυτῶν ἐποίησαν ΤΗΝ ΟΙΚΟΤΜΕΝΗΝ. *The Romans in a short time subdued the whole inhabited world;* and *Plutarch*, *Pompeii* p. 631, F. mentions Πολλὰ χωρία της ὑπο Ῥωμαίων ΟΙΚΟΤΜΕΝΗΣ, *Many countries of the Roman world.* See more in *Wetstein* on Mat. xxiv. 14, and Luke ii. 1; and on this latter text see Dr. *Campbell's* excellent Note, and on Rev. iii. 10, *Vitranga*; and observe, that the LXX in like manner use ἡ οἰκουμένη ὅλη for the *Babylonish Empire*, Isu. xiii. 11. xiv. 17; and ἡ οἰκουμένη, for the *Syrian*, Isa. xxiv. 4.

III. Οἰκουμένη ἡ μελλουσα, *The world to come.* Heb. ii. 5, seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at his first advent, and shall be completed at

at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* *המלכות* *the world to come*, probably from that prophecy of Isaiah, ch. lxx. 17, where it is represented by *new heavens and a new earth*. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the *Hebrews* or *converted Jews*, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the Gentile Converts. See *Whitby* and *Doddridge* on the place; and comp. Heb. vi. 5.

*Οικουρος*, *ο, δ, η*, from *οικος* a house, and *ερος* a keeper, which see under *Κηρυπος*. A keeper at home, to look after domestic affairs with prudence and care. “\* *Elser* has shewn in a learned note on this place, that the word *οικουρος* is used by several of the best authors to express both these ideas.” *Hesychius* explains *οικουρος* by *ὁ φρονιζων τα τε οικια και φυλαττων*, one who takes care of the things belonging to the house, and keeps them. It is a pretty observation of *Leigh*, that our Eng. word *housewife* answers the Greek *οικουρος*. See also *Wetstein*. occ. Tit. ii. 5, where observe from *Wetstein* and *Griesbach*, that six ancient MSS read *οικουρος* workers at home.

*Οικλειρω* and *Οικλειρω*, from *οικλος* compassion, and this perhaps from the Heb. *הרץ* oppression, affliction. Comp. under *Ελεος*.

To compassionate, have compassion upon, tenderly pity. It is more than *ελεω* to pity. occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. *רחם*, which is likewise a very strong word properly denoting to have one's bowels yearn, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where *σπλαγχα* bowels, and *οικτημοι* mercies, are joined together. See also Jam. v. 11.

*Οικτιριμος*, *ο, δ, η*, from *οικλειρω*.

Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

This word, when used in the LXX, almost constantly answers to the Heb.

*רחמים* bowels of mercy, yearnings of the bowels from compassion.

*Οικτιριμων*, *ος, ο, η*, from *οικλειρω*.

Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. Jam. v. 11.

The word in the LXX most commonly answers to the Heb. *רחם* properly one whose bowels yearn with pity. Comp. under *Οικλειρω*.

*Οιμαι*, by syncope from *οιομαι*, which see under *Οιω*.

To think, suppose, judge. occ. John xxi. 25.

*Οινωποτης*, *ς, ο, ο*, from *οινος* wine, and *ποτης* a drinker, which from *πω* to drink.

A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.

In the LXX of Prov. xxiii. 20, it answers to the Heb. *יין שומר* a swiller of wine.

*ΟΙΝΟΣ*, *ς, ο, δ*, from the Heb. *יין* wine, which from *יז* to press, squeeze, as being the expressed juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *uin*, Old German *uwin*, Danish *vium*, Dutch *wijn*, Saxon *pin*, and English *wine* and *vine*†.

I. Wine. Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the intoxicating effects of wine, and the idolatrous abuse of it among the Heathen, (see Hos. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) wine signifies communion in the intoxicating idolatries of the mystic Babylon. Rev. xiv. 8. Comp. Jer. li. 7.

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of medicated wine, to take away their senses (comp. under *Κεραω* II. and *Σμυρνιζω*), it denotes figuratively the dreadful judgements of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15.

*Οινοφλυα*, *ας, η*, from *οινοφλυξ*, *υλος, ο*, a drunkard, a person habitually or frequently heated with wine, which from *οινος* wine, and *φλυω* or *φλυω* to be hot, boil, which perhaps from the Heb. *עלעל* to tremble, have a tremulous motion. Comp. under *Φλυαρος*.

\* *Doddridge*.

† See *Junius's* Etymol. Anglican. in WINE.

H h 3

A being

*A being heated, or a debauch, with wine, excess of wine.* occ. 1 Pet. iv. 3.

The Greek writers often use this word in the same sense. See *Wetstein*.

Οιομαι. See under Οιω.

Οιος, α. ον, from *ώς* as.

*Such as, qualis.* Mat. xxiv. 21. Mark ix. 3. xiii. 19. Οιον, το, used adverbially, *As if, as though.* occ. Rom. ix. 6; where see *Alberti* and *Wolfius*, and comp. *Bowyer* and *Vigerus* De Idiotism. cap. iii. sect. 8. reg. 11; but observe, that in the passages produced by these two last authors from the Greek writers, ουχ διον is followed either by infinitives, or not by δι, which is used in Rom.

ΟΙΩ, 1 Fut. οισω, perhaps from Heb. הִיָּחַי (Hiph. of הָיָה) *to cause to be.*

I. *To bring, carry.* occ. John xxi. 18. Rev. xxi. 20. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οισω, οισις, &c.

II. *To think, q. d. to carry or bear in mind.* It occurs not in the active form in the N. T. but frequently in the profane writers; but hence Οιομαι, mid. *To think, suppose.* occ. Phil. i. 16. Jam. i. 7.

Οκνεω, ω, from οκνος *sloth, idleness*, which the Greek Grammarians derive from ο κινειν, *not moving*; but which may, I think, be much better deduced from the Heb. נָצַח *to stay, tarry.*

*To delay, be loth, think much,* as we say. occ. Acts ix. 38, where see *Wetstein* and *Kypke*.

Οκνηρος, α, ον, from οκνεω.

I. *Slothful, idle.* occ. Mat. xxv. 26. Rom. xii. 11.

II. *Tedious, troublesome.* occ. Phil. iii. 1.

Οκταημερος, ε, δ, η, from οκτω *eight*, and ημερα *a day.*

*Of the eighth day, performed on the eighth day.* occ. Phil. iii. 5.

ΟΚΤΩ, δι, δι, τα. Undeclined. *Martinus* ingeniously derives it from ωχα δυω *eminently two*, as being the cube of that number.

A noun of number, *Eight.* Luke ii. 21, & al.

Ολεθρος, ε, δ, from ολεω.

*Destruction.* oce. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Thess. v. 3. 2 Thess. 1. 9, where see *Blacknight*.

ΟΛΕΩ, ω. An obsolete V. which may be

derived from the Heb. הָלַח or הָלַח *to slay, wound.*

*To destroy.* This V. is inserted on account of its derivatives.

Ολισθιστος, ε, δ, from ολις *little*, and σθις *faith.*

*Of little faith, having but little faith.* occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ον, from the Heb. \* לָט, which as a N. denotes the *smallest* measure of capacity for liquids, with the π emphatic prefixed, q. d. לָטִי.

I. *Small or little, in quantity.* 2 Cor. viii. 15.

1 Tim. v. 23. (where see *Wolfius*, *Wetstein*, and *Kypke*.) Jam. iii. 5. Comp. Acts xiv. 28. xix. 24. Ολιγον (χρονον namely) *A little time.* Mark vi. 31. So πρὸς ολιγον *for a little or short time.* Jam. iv. 14. *Josephus*, Ant. lib. xii. cap. 10, § 5, uses the phrase in the same sense. Ολιγον (διαστημα) *A little, i. e. space or distance.* Mark i. 19. Luke v. 3.

II. Εν ολιγω, *Within a little, almost, well nigh, propemodum.* Acts xxvi. 28, 29. So *Chrysostom*, παρα μικρον; though I am well aware that in the Greek writers (see *Wetstein*) εν ολιγω generally signifies *a little or short time, χρονον*, being understood: But it's being opposed, in ver. 29, to εν πολλω, determines it's meaning; and see *Raphelius*, *Wolfius* and *Doddridge* on Acts xxvi. 28, and *Plato* Apol. Socrat. § 7. p. 71. edit. *Forster*, where εν ολιγω may mean *almost, nearly*, as τοιστον τι following seems to shew. See *Forster's* Note. I add, that in ver. 29, the modern Greek version explains εν ολιγω by παρ ολιγον.

Εν ολιγω, Eph. iii. 3, means the same as δια βραχυων *in few words, briefly.* So *Chrysostom*. See *Raphelius*, *Wolfius* and *Kypke*.

III. *Small, in quality or force.* Acts xii. 18. xv. 2. xxvii. 20.

IV. In plur. *Few, a few.* Mat. vii. 14. xv. 34. Luke xii. 48. Acts xvii. 4. Δι' ολιγων, λογων namely, *By, or in, few words.* 1 Pet. v. 12. The Greek writers use δι' ολιγων both with and without λογων, in the same sense. See *Wetstein*.

Ολισθηχος, ε, δ, η.

*Feeble-minded, weak-hearted.*

\* Comp. Heb. and Eng. Lexicon in לָט.

From

From *ολις* *small*, and *ψυχη* *the mind*; or perhaps this word should be deduced from *ολις* *small*, and *ψυχη* *breath*, and so may strictly denote one who fetches his breath short and weakly, as it is well known low-spirited and sorrowful persons do. Thus the LXX, Num. xxi. 4, have *ωλισψυχῆσαν ὁ λαός* for the Heb. *נְשַׁח נְשַׁח*, literally the breath of the people was shortened. So Jud. xvi. 17; and in the LXX of Exod. vi. 9. the N. *ωλισψυχία* answers to the Heb. *חַוֵּץ צָר* shortness (weakness) of breath, i. e. low-spiritedness; and in Isa. lvii. 15, the adjective *ωλισψυχός* to *חַוֵּץ נָפֶשׁ* low, depressed in breath, occ. 1 Thess. v. 14.

*Ολισπεω*, *ω*, from *ολις* *little*, and *ωπεω* to care, which from *ωρα* care, and this from *δραω* to see, inspect, or from Heb. *ע* to excite.

To neglect, despise. occ. Heb. xii. 5.

*Ολοδρευτης*, *υ*, *δ*, from *ολοδρευω*.

A destroyer. occ. 1 Cor. x. 10.

*Ολοδρευω*, from *ολος* *destruction*.

To destroy. occ. Heb. xi. 28.

*Όλοκαυστωμα*, *ατος*, *το*, from *ολοκαυστω* to burn the whole, spoken of sacrifices by \* *Xenophon* and *Plutarch* (see *Scapula*), and this from *ολος* *all*, *the whole*, and *καυται* 3 pers. perf. pass. of *καιω* to burn. A burnt-offering, the whole of which was burnt on the altar, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. *עֹלָה* a burnt-offering, so called from the V. *עלה* to ascend, because it ascended in flame and smoke towards heaven.

*Όλοκληρία*, *ας*, *η*, from *ολος* *whole*.

Perfect soundness, as opposed to lameness or bodily weakness. occ. Acts iii. 16. Comp. ver. 2, and ch. iv. 9.

In the LXX of Isa. i. 6, this word is used nearly in the same sense, for the Heb. *כָּמֹר*.

*Όλοκληρος*, *υ*, *δ*, *η*, from *ολος* *all*, *the whole*, and *κληρος* *a part*, *share*.

Whole, having all it's parts, sound, perfect, integr. Neut. used as a substantive,

*Όλοκληρον υμων*, *Your whole*, composition, frame, constitution or person name-

ly, consisting of the three several particulars immediately mentioned. 1 Thess. v. 23, where see *Whitby*, *Wetstein*, *Doddridge*, and *Macknight*. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4, the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that bodily soundness and perfection which was required by the Mosaic law in the typical priests of God. ΟΛΟΑΥΤΩ, either from the Heb. *לל*, in Hiph. *ללל* to howl, yell, to which this word when used in the LXX generally answers; or else it may be, like the Hebrew, formed immediately from the sound. To howl, yell. occ. Jam. v. 1, where see *Wolffius* and *Wetstein*.

ΟΛΟΣ, *η*, *ω*, from the Heb. *כָּל* *all*, *every*, the aspirate breathing being substituted for *כ*, which in sound it resembles when pronounced gutturally after the oriental manner.

*All*, the WHOLE. Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, *Wetstein* very pertinently cites from *Hippocrates*, *ΟΛΟΣ ΑΝΘΡΩΠΟΣ εκ γενετης νοσος εστι*, *The whole or entire man is a disease* (i. e. a heap of diseases) from his birth;" and from *Aretaeus*, *Το κακον ενδοθεν τε ΟΛΩΙ ΤΩΙ ΑΝΘΡΩΠΩΙ εν οικει, και ΟΛΟΝ εχθεν αμπεχει*. Within the malady resides in the whole man, and without wholly surrounds him." "Circumcision, says Jesus, is a painful thing, and concerns a part of the man: I have restored a man to ease, and a whole man." *Markland* in *Bowyer's* Conject. *Όλην την ημεραν*, *All the day*. Rom. viii. 36. This seems an *hellenistical* phrase; it is used by the LXX, Ps. xlv. 22, where as in Rom. it answers to the Heb. *כָּל יְמֵי*, and denotes *always*. This word in the LXX generally answers to the Heb. *כָּל*.

*Ολοκλης*, *ας*, *υ*, *δ*, *η*, και *το*—*ας*, from *ολος* *all*, *the whole*, and *τελειω* to complete.

*All*, or *the whole*, completely or entirely. occ. 1 Thess. v. 23.

*Ολυνθος*, *υ*, *ο*, from *αλλυμαι* to be destroyed; perish.

*An early fig*, which in the warmer climates is very apt to fail. occ. Rev. vi. 13, where see *Wetstein*, and comp. Isa. xxxiv. 4.

H b 4

The

\* ΟΛΟΚΑΤΤΩΣΑΝ τους ταυρους—ΟΛΟΚΑΤΤΩΣΑΝ τους ιππους. *Xenophon*, *Cyropæd.* lib. viii. p. 464, edit. *Hutchinson*, 8vo.

The word is used in the same sense by the LXX in Cant. ii. 13, for the Heb. זָן, which is in like manner derived from זָן to *sail*. Accordingly the Vulgate hath grossos both in Cant. and Rev. which, says the old Dictionary quoted by *Martinus* (Lex. Philol. in *Grossus*), are properly \* *the first figs, which easily fall off by the wind*. Comp. Heb. and Eng. Lexicon in זָן III.

Ὀλως, Adv. from ὀλως.

1. At all, omnino. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself R in *Bowyer's Conjectures* [i. e. the late learned *Markland*, whom see], proposes to reject the colon after ὀλως, for which we might substitute a comma.—According to this arrangement the passage would be, *But I command you by no means to swear, either by heaven, &c.*—The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c.; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." *Michaelis*, *Introduct.* to N.T. by *Marsh*, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. *Pearce* on Mat. v. 34.

2. Affirmative, *Indeed, by all means*, sanè. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see *Elser* and *Wetstein* on 1 Cor. v. 1.

Ὀμβρος, ὁ, δ, from ὀμβρεῖν *flowing together*. So the Etymologist, Ὀμβρος ὁ 'ΟΜΟΥ ΠΕΩΝ καὶ κατερχομενος ὁ βαρεως φορομενος. Ὀμβρος, what flows together and comes down, what falls heavily." *A heavy shower, a storm of rain*, imber. occ. Luke xii. 54.

Ὀμιλῶ, ὦ, from ὀμιλος *a multitude*.

1. Properly, *To be in a multitude or an assembly of people*.
- II. *To be in company with any one, be conversant with*.
- III. *To converse, talk with, colloquor*. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26.

Ὀμιλία, ας, ῃ, from ὀμιλος.  
*Communication, conversation, discourse*. occ. 1 Cor. xv. 33. Hence Eng. *Homily*.

Ὀμιλος, ὁ, δ, from ὀμς *together*, or ὀμς *ειλίσθαι* *being crowded together*, or per-

\* "Grossi sunt ficus immature, inhabiles ad comedendum & propriè primitive, quæ ad pulsum venti facile cadunt. *Vet. Dict.*"

haps from the Heb. דָּבַר or דָּבַר *a talk*, ing, with ה emphatic prefixed. See Jer. xi. 16. Ezek. i. 24, in Heb.

*A multitude, company, crowd*. occ. Rev. xviii. 17; where for the words ἐν τῶν πλοίων ὁ ὀμιλος, the *Alexandrian* and another ancient MS, with fourteen later ones, have ο ἐν τοῖς πλοῖς *who sailed to the place*, and this reading is embraced by *Wetstein*, and by *Griesbach*, who receives it into the text.

Ὀμμα, ατος, το, from ὀμμαί, 1 pers. perf. pass. of the V. ὀπτομαι *to see*.

*An eye*. occ. Mark viii. 23.

ΟΜΝΤΩ, "from the Heb. יָמַן † *the right hand*, used when oaths were taken," says *Leigh*: But rather, I apprehend, from יָמַן *to be firm, stable, true*, and in Hiph. *to trust, depend upon*. See Heb. vi. 16. *To swear*. Mat. xxiii. 20, 21, & al. ὀμνυειν κατὰ τινος, *To swear by one*. Heb. vi. 13. This phrase is applied in the same sense by the profane writers, as may be seen in *Wetstein*: so ὀμνυειν or ὀμοειν with an accusative following, governed by ἢ understood, as in Jam. v. 12, is used by *Isocrates* and *Demon*. § 12.—μηδὲνα ΘΕΩΝ ΟΜΟΣΗΣ: (comp. ὀμνω II.) But ὀμνυειν ἐν τινι, Mat. v. 34, 36, &c. seems an *hellenistical* expression; it is used by the LXX, Ps. lxii. 11. Jer. v. 7, for the Heb. בְּיָדָם.

Ὀμοθυμαδον, Adv. from ὀμοθυμος *unanimous*, which from ὁμος *alike*, and θυμος *mind*.

- I. *With one mind, with unanimous affection, unanimously*. Acts i. 14. ii. 1, 46.

- II. *With one accord*. Acts iv. 24. vii. 57. xix. 29.

This word is also used by the purest of the Greek writers. See *Wetstein* on Rom. xv. 6.

Ὀμοιαζω, from ὁμοιος.

*To be like*. occ. Mark xiv. 70.

Ὀμοιοπαθης, εος, ὅς, ῃ, from ὁμοιος *like*, and παθος *a being affected*.

*Liable to be affected in a like manner, of like infirmities, subject to like infirmities*. occ. Acts xiv. 15. Jam. v. 17. See *Wetstein* on Acts, and *Campbell's Prelim. Dissertat.* p. 131, &c.

Ὀμοιος, ας, ὅς, from ὁμος.

*Like, similar, in whatever respect*. Mat. xi. 16. Gal. v. 21, & al. freq.

† Comp. under Μαρτυρ.

Ὀμοιοτης,

Ὅμοιοτης, τητος, ἡ, from ὁμοιος.

*Likeness, resemblance.* occ. Heb. iv. 15. vii. 15.

Ὅμοιω, ω, from ὁμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11, where observe that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Jud. xiii. 6. 22.) that their Gods used to visit the earth under a *human form*. See *Alberti* on the place, *Homer*, *Odyss.* xvii. lin. 485, 6, and *Dupont's* *Gnomologia* on that passage, and the authors by him cited.

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30, & al.

Ὅμοιωμα, ατος, το, from ὁμοιωμαι perf. pass. of ὁμοιω.

*A likeness, resemblance.* occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7.

Ὅμοιως, Adv. from ὁμοιος.

*Likewise, in like manner.* Mat. xxii. 26. xxvi. 35, & al.

Ὅμοιωσις, ιος, att. εως, ἡ, from ὁμοιω.

*A likeness, resemblance.* occ. Jam. iii. 9. Comp. Gen. i. 26, where the LXX have used καθ' ὁμοιωσιν for the Heb. כְּדִמּוּתוֹ according to our likeness.

Ὅμολοεω, ω, from ὅμω together with, or ὅμος like, and λόσος a word, speech.

I. *To assent, consent.* Thus used in the profane writers.

II. *To promise, q. d. to speak the same with, or consent to the desire of, another.* occ. Mat. xiv. 7. *Plutarch* uses the word in the same manner. See *Wetstein*.

III. *To confess, i. e. to speak agreeably to fact and truth.* See John i. 20. ix. 22. xii. 42. Acts xxiii. 9. Heb. xi. 13. 1 John i. 9.

IV. *To confess, celebrate with public praises.* Heb. xiii. 15.

V. *To confess, profess.* Mat. vii. 23. Tit. i. 16.

VI. Ὅμολοειν ἐν τινι, *To confess, or publicly acknowledge any one.* Mat. x. 33. Luke xii. 8. It seems an *hellenistical* phrase. The LXX use ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΣΕ ΕΞΟΜΟΛΟΓΗΣΟΜΕΘΑ. *We will confess to thy name,* Ps. xlv. 8.

Ὅμολογια, ας, ἡ, from the same as ὁμολοεω.

*A confession, profession.* occ. 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. 2 Cor.

ix. 13, Επὶ τῇ ὑποτάσει τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον, *For the obedience of your confession to the gospel, i. e. for your obedient confession or profession of the gospel.*

Ὅμολογημενως, Adv. from ὁμολογιαμενος particip. pres. pass. contract. of ὁμολοεω.

*Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. *Xenophon* and *Plutarch* apply the word in the same sense. See *Raphelius* and *Wetstein*.

ΟΜΟΣ, η, or, from the Heb. כָּמֹ as, like as. *Like, similar.* This word is used by the profane writers, though not in the N. T. but is inserted on account of its derivatives.

Ὅμοτεχνος, ος, ὁ, ἡ, from ὅμος like, and τεχνη art, trade.

*Of the same trade or handicraft.* occ. Acts xviii. 3. This word is used in the same sense by *Herodotus*, lib. ii. cap. 89. Sq. *Prometheus* in *Lucian*, tom. i. p. 108, calls Mercury ὍΜΟΤΕΧΝΩ, *of the same trade* with himself, as being likewise a thief; and *Demonax*, Id. p. 1007, says to a pretended conjuror, καὶ γὰρ αὐτός ὍΜΟΤΕΧΝΟΣ εἰμι σοι, *for I myself am of the same trade as you.*

Ὅμω, Adv. Either immediately from the Heb. כָּמֹ with, together with; or the genitive of ὅμος like, q. d. ἐφ' ὅμω τοῦ or χρόνῳ, *upon or at the like place or time.* Together, whether of place or time. occ. John iv. 36. xx. 4. xxi. 2, where *Kypke* cites *Xenophon*, *Cyropæd.* lib. iii. using ὅμω εἶναι, *in like manner, for being gathered together.*

Ὅμοφρων, ερος, ὁ, ἡ, from ὅμος like, and φρην mind.

*Of like mind, unanimous.* occ. 1 Pet. iii. 8.

ΟΜΩ, ω, from the Heb. כָּמֹ to support, sustain, as ὁμνω from כָּמֹ to be firm, true. *To swear.* An obsolete V. whence in the N. T. we have the 1 aor. ὠμωσα, Heb. iii. 11. & al. Subjunct. 2d and 3d pers. ὠμωσῃς and ὠμωσῃ, Mat. v. 36. xxiii. 16. Inf. ὠμωσαι, Mat. v. 34. Heb. vi. 13. Particip. ὠμωσας, Mat. xxiii. 20, 21.

Ὅμως, Adv. from ὅμος.

1. *Yet, i. e. in the same circumstances, or at the same time,* which latter English phrase is often applied in an *adversative* sense. occ. John xii. 42.

2. *In like manner, so also, so likewise.* occ. 1 Cor. xiv. 7, where see *Alberti*, *Wolffius*, *Wetstein*,



*Wetstein*, Var. Lect. and *Kypke*; and observe, that *Hesychius* explains ὁμῶς by πλὴν ὁμῶς by ὁμοίως likewise, and so the French translation renders it, *de même*. Comp. Gal. iii. 15, and see *Homer*, II. i. lin. 196. II: v. lin. 535. II. ix. lin. 312, and *Dammi Lex.* col. 1702.

3. Ὅμως μὲντοι, Yet, or though, indeed, nevertheless, attamen. John xii. 42, where *Wetstein* cites *Herodotus*, lib. i. cap. 129, applying ὁμῶς μὲντοι in the same sense.

ONAP, το, Undeclined, from the Heb. ענה either in the sense of answering, corresponding, according to that of *Ecclus.* xxxiv. 3, *The vision of dreams is the resemblance of one thing to another (τοῦτο κατὰ τοῦτου one thing answering another) even as the likeness of a face to a face: or in that of affecting, according to Eccles.* v. 2. or 3, *A dream cometh through multitude* ענן of business or care \*. *A dream.* occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' οὐραν, which, though condemned by *Phrynicius* as unusual, is however used by *Plutarch*, Parallel. tom. ii. p. 305, D. and 307, B. and by *Iamblichus*. See *Wetstein* and *Kypke*.

Οναριον, ο, το. A diminutive of ονος an ass. *A young ass, an ass's colt.* occ. John xii. 14.

Ονειδιζω, from ονειδος.

*To upbraid, reproach*, whether unjustly, as Mat. v. 11. xxvii. 44,—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44, almost all the MSS, ancient and later, after ονειδιζον read αυτον, which is accordingly embraced by *Wetstein* and *Griesbach*. *Kypke* remarks, that ονειδιζειν τινα generally signifies to upbraid or revile any one, but ονειδιζειν τιμι to reproach one with something. He further explains το δ' αυτο adverbially for κατὰ το αυτο, in the sense or like manner, likewise, and shews that τ' αυτο, and το δ' αυτο are thus used by *Josephus*.

On Jam. i. 5, see *Wolfius* and *Wetstein*.

Ονειδισμος, ο, δ, from ονειδιζω.

*A reproach*, either which one casts on another, occ. Rom xv. 3; or which oneself sustains. occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the reproach of Christ seems to denote reproach borne on account of

\* See Heb. and Eng. Lexicon in παρ III. under ענן.

*Christ*, and in the last ονειδισμον αυτου moreover intimates, that by being reproached we are rendered conformable to him.

Ονειδος, εος, ος, το, from ονημι or ονω to reproach, which from Heb. ענה to afflict. *Reproach, disgrace.* occ. Luke i. 25.

Ονημι, from obs. ονω the same, and this from Heb. ענה to act upon, affect, in a good, as well as in a bad, sense.

*To help, profit, benefit.* Pass. Ονημαι or οναμαι, *To be helped, profited, benefited, to receive advantage, pleasure, or joy from.* occ. Philen. ver. 20, Εἰω σε οναμαι, *May I, or let me have joy of thee.* The phrase οναμαι τινας is used in the same view by the best Greek writers. See *Elner* and *Wetstein*.

Ονιχος, η, ον, from ονος an ass.

*Belonging to an ass*, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μυλος ονιχος means such a mill-stone as was turned about by an ass, being too large to be managed by the hand. That the Greeks and Romans used asses for the same purpose may be seen abundantly proved in *Bochart*, vol. ii. 188. See also *Wetstein*.

ONOMA, ατος, το, q. ονομα, from ονημι to help, because the name helps us to know the thing; or from ονω to attribute, because a peculiar name is attributed or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ονομα from the Heb. דבר to declare, with the emphatic prefixed; so the Gothic and Saxon nama, and Eng. name, are evidently from the same Heb. root. Comp. Ονομαζω.

I. *A name.* See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character described by a name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see *Campbell*.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1, and see *Wetstein* on Phil. ii. 9, and *Suicer Thesaur.* in Ονομα III.

IV. *Name*, as implying authority, dignity, Eph. i. 21. Phil. ii. 9. Ονομα is sometimes used in this view by the Greek writers. See *Wolfius*.

V. As a name is the substitute or representative of a person, hence ονομα is used for the person himself, whether divine, as Mat.

Mat. vi. 9. Rom. xv. 9. Heb. xiii. 15. John i. 12. ii. 23. iii. 18, & al. freq. comp. 3 John ver. 7.—or human, Acts i. 15. Rev. iii. 4. xi. 13. *Longinus* in like manner uses *en ONOMA* for one person, DeSublim. sect. xxiii. p. 138, edit. 3<sup>tie</sup>, *Pearce*. See *Raphelius*, and comp. Num. i. 2. xxvi. 30. Acts iv. 12, and *Kypke* there.

VI. As יהוה שם, *The name of Jehovah*, and אלהים שם, *The name of the Aleim*, are, in the O. T. used as titles of the *Second Person* of the Ever-blessed Trinity (see Deut. xii. 11. Ps. xx. 1. lxxv. 2. Isa. xxx. 27, and *Heb.* and *Eng. Lexic.* under שם IX.), so in the N. T. our Lord applies this title to himself, saying, John xii. 28, *Father, glorify thy Name.* Comp. John xvii. 1, 5. Thus *Chrysostom*, in *Catenâ*, explains Δοξασον ΣΟΤ ΤΟ ΟΝΟΜΑ by Αἰσθε με λαλῶν πρὸς τὸν σωτοῦ. Lead ME at length to the Cross." See *Suicer Thesaur.* under Δοξα II. 3.

VII. Ονομα imports the *confession of a name*, or the *sake of the person so confessed*. Mat. x. 22. xix. 29. xxiv. 9, & al. Comp. Mat. xviii. 5. Mark ix. 37. Acts iv. 17. So to be baptized εἰς τὸ ὄνομα, ἢ or ἐν τῷ ὀνόματι, *into or in the name*, is to be baptized *into the faith or confession, or in token of one's faith, and of one's openly confessing*. See Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48.

VIII. Since the *name* of God, or of some man invested with power, is used in acts of *authority*, hence it denotes *delegated power and authority*. Mat. vii. 22. Mark xvi. 17. Luke x. 17. Acts iii. 6, (comp. ver. 16.) iv. 7, 10, 12, & al. Comp. Eph. i. 21. Phil. ii. 9, and *Sense IV.* In Mark xi. 10, the words ἐν ὀνόματι Κυρίου are wanting in three ancient, and three later MSS, are unnoticed in the Syriac, Vulg. and several other ancient versions, and are by *Griesbach* rejected from the text. They may have been taken from the preceding verse.

Ονομαζω, from ὄνομα.

I. To utter, declare. Thus used by *Demosthenes*.

II. To name, mention. occ. 1 Cor. v. 1. Eph. i. 21. v. 3. Comp. Acts xix. 13. Rom. xv. 20, (where see *Kypke*.) 2 Tim. ii. 19. in which last text *to name the name of*

*Christ* denotes *professing his religion*. Comp. Isa. xxvi. 13, in the LXX, where the phrase τὸ ὄνομα ὀνομαζειν is used in a similar sense for the Heb. שם חזק to make mention of a name.

Observe, that in 1 Cor. v. 1, six ancient and two later MSS, as also the Vulg. and two other old versions, omit ὀνομαζεται, which is accordingly dropped by *Griesbach* in his edition; and to the Critics referred to by *Wetstein*, as rejecting this word, add *Bp. Pearce*.

III. To name, impose a name, denominate. occ. Luke vi. 13, 14. Comp. Eph. iii. 15.

IV. To call. occ. 1 Cor. v. 11.

Ονος, ο, δ, ῖ, *An ass, he or she*. Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5, very many MSS, six of which ancient, for ονος of the printed editions, read ονός; so both the Syriac versions; and this reading is approved by *Wetstein*.

Some derive ονος from ονημι *to help*; so Latin *jumentum a beast of burden*, properly *an ass* (*Mintert*), from *juvo to help, assist*, because it *helps or assists* man in his labours: Or else ονος may be from the Heb. כח *strength*, for which this animal is so eminently remarkable: and thus perhaps the Eng. name is from the Heb. כח *strength*.

Οντως, Adv. from ὦν, οντος, *being*, particip. pres. of εἶμι *to be*.

Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18 the *Alexandrian. Vatican*, and three or four later MSS, for οντως read ολιγως *a little*, which reading is favoured by the Vulg. both the Syriac, and several other ancient versions, and received into the text by *Griesbach*.

Οξος, εος, ες, το, from οξυς *sharp*.

*Vinegar*, which Eng. word is in like manner from the French *vin aigre sharp wine*. Mat. xxvii. 34, 48, & al.

ΟΕΤΕ, οια, υ, perhaps from the Heb. py *to contract, compress*. Comp. under Ακμη.

I. Sharp, having a piercing point or keen edge. Rev. i. 16. xiv. 14, & al.

II. Swift, nimble. occ. Rom. iii. 15. The word is used in this latter sense also by the profane writers. See *Wetstein*.

Ορυ, ης, η, from ὀρύσσει *to sie*.

I. A peep-hole. See *Aristoph. Plut. lin. 714*. So a hole or cavern is called in Hebrew סדור from אור *the light* which it admits.

II. A

II. *A hole or cavern in the earth.* occ. Heb. xi. 38.

III. *A hole or opening whence a spring of water issues.* occ. Jam. iii. 11.

Ὠπισθεν, Adv. q. ὀπισωθεν from ὀπισω *behind*, and the syllabic adjection *θεν* denoting *from* or *at* a place.

*Behind, after.* Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that *Lucian*, Vit. Auct. tom. i. p. 366, in like manner mentions ΟΠΙΣ-ΘΟΓΡΑΦΩΝ βιβλίων, *books written on the back or outer side.*" Comp. Ezek. ii. 10, or 14, and see *Wetstein* and *Vitringa* on Rev. and Heb. and Eng. Lexicon under ἡὶ II. 1.

ΟΠΙΣΩ, Adv. perhaps from the Heb. שֶׁמָּה, which denotes the *extremity* or *end* of a thing. It is construed with a genitive.

1. Of place, *Behind.* Rev. i. 10. With the article prefixed it assumes the nature of a N. Thus Τα ὀπισω (μερη namely), *The parts or places which are behind*, Phil. iii. 13. Εἰς τα ὀπισω, *To the parts or places behind*, i. e. *back* or *backwards*, Mark xiii. 16. John xviii. 6. xx. 14.

2. *Back, backwards.* Mat. xxiv. 18. So *Herodotus*, lib. ii. cap. 103. ΕΠΙΣΤΡΕ-ΨΑΣ ΟΠΙΣΩ.

3. *After*, of place, Mat. iii. 41. iv. 19.—of time, John i. 15, 27.

Ὀπλιζων, from ὀπλων, which see.

*To arm.* Ὀπλιζομαι, Mid. *To arm oneself*, in a figurative sense. occ. 1 Pet. iv. 1. So *Sophocles*, Electr. lin. 999, cited by *Wetstein*, Τοιστον ΘΡΑΞΟΣ αὐτῇ 9' ὈΠΛΙΖΗ—*You both arm yourself with such courage.*" Comp. *Kypke*.

Ὀπλον, s. το. The learned *Dumm*, Lexic. Nov. Græc. deduces it from ὅμυ *together with*, and ὤλω *to be*, because it is *with* or *assists* a man in his works.

I. It denotes in general any kind of *instrument*, Ὀπλα τα, *Instruments.* occ. Rom. vi. 13. Thus *Homer* uses ὀπλα for *Vulcan's tools*, Il. xviii. lin. 409; solin. 412, 413, ὈΠΛΑ τα παντα—*τοῖς ἐπονείκτο*, all the *tools* with which he worked;—ὀπλων and ὅπλα, plur. for the *rope* or *tackling* of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 389, 390, Παντα ὈΠΛΑ—*τα νηὲς κορευσσ*, all the *tackling* which ships carry.

II. Ὀπλα, τα, *Arms, armour*, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—

or defensive, occ. Rom. xiii. 12. 2 Cor. vi. 7. Thus generally used in the profane writers. See *Homer*, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both *offensive* and *defensive*, the former being carried in the *right hand*, the latter in the *left*. See *Virgil*, Æn. ix. lin. 806, 7, and *Ælian* in *Wetstein*. Comp. also *Wolffius*.

Ὀποῖος, α, ον, from ὅπως, *how*, and ὅος of *what sort*; unless the reader should be rather inclined to deduce it from the Heb. מַה־, which denotes, of *what sort* or *form*? Jud. viii. 18.

I. Of *what sort* or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24.

II. Τοῖοτος ὅποῖος καί—*Such as*—Vulg. talis qualis et—occ. Acts xxvi. 29. So the profane writers use καί for *as* after κατὰ ταῦτα in the *same manner*, after ἰσως *equally*, and ὅμοιως *like*. See *Vigerus*, Idiotiam. cap. viii. sect. 7, reg. 8.

Ὅποτε, Adv. from ὅπως *how*, and ὅτε *when*. *When.* occ. Luke vi. 3.

Ὅρα, from ὅπως *how*, and ὅ *where*, or from the Heb. מַה־ or מַה־ *where*?

1. *Where*, in which place. Mat. vi. 19, 21. Rev. ii. 18.

2. *Whither*, to what place. Mat. viii. 19. John viii. 21, 22.

3. *When*, whereas. 1 Cor. iii. 3. 2 Pet. ii. 11. "The best classics use it in the same sense; ΟΠΟΤ γὰρ ἔξῃς ἐν ὕστερῳ—*ἀλω-νισσας*—For *when* (or *whereas*) hereafter there might be an opportunity of engaging. *Thucydides*, lib. viii. 482. l. 18. *Xenophon*, Cyropæd. p. 519." *Blackwall's Sacred Classics*, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers.

4. Ὅρα, with *say* or *ay* following, *Wheresoever*, *whithersoever*. See Mat. viii. 19. xxiv. 28. Mark vi. 10, 56.

5. Ὅρα καὶ, *Where*. Au Hebraism, used likewise in the LXX, Jud. xviii. 10. Ruth iii. 4, & al. for the correspondent Heb. phrase עַם—אֶמָּה, literally, *whith there*. Rev. xii. 14. Comp. Mark vi. 55.

Ὀφλάνω, from ὅφ *the eye*. See under Ὀφθαλμός.

*To see, behold.* Ὀφθαλμομα, Pass. *To be seen.* occ. Acts i. 3.

The LXX have used this V. in the passive for the Heb. נִרְאָה, 1 K. iii. 5.

Ὀφθαλμία,

**Ὀψίασθαι**, ας, η, from *ὀψανω*.

*A vision*. occ. Luke i. 22. xxvi. 23. Acts xxiv. 19. 2 Cor. xii. 1.

**Ὀψομαι**, Mid. and Pass. from the obsolete active *ὀρω*, and this from *ὀψ* or *ὠψ* the eye, which from the Heb. *אף* to move quickly, particularly as the eye, see Prov. xxiii. 5; whence as a N. masc. plur. *עפעפ* denotes the *eyelids*. So the Æolic Dialect uses *Ὀψα* for *Ὀμμα* the eye.

I. To see. Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. Comp. Mat. v. 8. 1 John iii. 2. Heb. xii. 14. Rom. xv. 21. But *ὠφθη* in the form of a 1st aor. pass. is used in a passive sense, *To be seen, appear*. Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al.

II. To see to, look to, take care. Mat. xxvii. 4, 24. Acts xviii. 15. Grotius observes on Mat. xxvii. 4, that the phrase *ὅτι οψεί* is taken from the Latin idiom: For the Romans, when they mean to cast off the care of any thing from themselves upon another, used to say *Tu videris, See thou (to it)*, which the Greeks, says he, expressed by *Σοι μελετω*: And thus far may be true. But Stockius goes further, and positively \* asserts that the verb *ὀψομαι* is never thus used by any prose Greek writer. But what then shall we say to the following passage in *Arrian*, *Epictet*. lib. iii. cap. 10, at the end: *Οὐκ αἰεὶ εἶτω μοι προσσυνεχθῆναι το ἀδελφον. Οὐ, ἀλλὰ τὸτο μὲν ἐκεῖνος ΟΨΕΤΑΙ*. My brother ought not to have behaved to me in such a manner. True; but this he himself must look to;" and again, lib. iii. cap. 18. at the end: "Such a one blames you, *αὐτος ΟΨΕΤΑΙ πως ποιεῖ το ἰδίον ἔργον*, he himself must see to it how he does his own business." Comp. also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403. and cap. viii. p. 409, edit. *Cantab.* 1665.

III. To see, experience, be made a partaker of. John iii. 36. Comp. Ps. xxxiv. 13. *Εἰδω* III. and *Θεωρω* III.

**ΟΠΤΟΣ**, η, ον, from the Heb. *פֶּה* to bake, dress by fire.

*Roasted, broiled, dressed by fire*. occ. Luke xxiv. 42.

**ΟΠΩΡΑ**, ας, η.

*The autumn, or autumnal fruit*. It occurs

\* "Certè à nullo prosaice orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from *ὀρος* juice, and *ὠρα* time, season; since autumn is the season when fruits in general are full of juice, and when the juices of grapes, apples, &c. are pressed out for the use of man. But may not *ὀπωρα* be better derived from Heb. *פָּרוּחַ* to fructify, be fruitful, or from *עֲבוֹר*, which denotes the produce of land, Josh. v. 11, 12?

*Ὀπως*, from *ὠως* how.

I. An Adverb, *How, in what manner, by what means*. Mat. xxii. 15. Luke xxiv. 20.

II. A Conjunction,

1. Denoting the final cause, and construed with a subjunctive mood, *That, to the end or intent that*. Mat. ii. 8. vi. 2, 5. & al. freq.

2. Denoting the event. *So that, and thus*. Mat. viii. 17. xxiii. 35. Rom. iii. 4. (Comp. Ps. li. 4, in LXX.) Luke xvi. 26, & al. Comp. *ἵνα* 3.

3. *Ὀπως* av, with a subjunctive, *That, to the end that*. Mat. vi. 5. Luke ii. 35. Acts xv. 17. iii. 19, where see *Bowyer*.

**Ὀραμα**, ατος, το, from *ὠραμαι* perf. pass. of *ὀραω* to see.

*A sight, a vision*, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3. —to a person in a trance or ecstasy (comp. *Εκστασις* II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9. —to a person asleep, occ. Acts xvi. 9. 10. xviii. 9.

*Ὀρασις*, ιος, att. *εως*, η, from *ὀραω*.

I. *A vision*. occ. Acts ii. 17. Rev. ix. 17.

II. *Appearance*. occ. Rev. iv. 3, twice.

**Ὀρατος**, η, ον, from *ὀραω*.

*Visible, to be seen*. occ. Col. i. 16.

**Ὀραω**, ω, from the Heb. *אור* or *האור* the light, and *ראו* to see, or simply from *ראו*.

I. To see, behold. Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.

II. To perceive, see mentally. Acts viii. 23. Comp. Heb. ii. 8, and *Εἰδω* II.

III. In the imperat. *See, take heed, beware*. Mat. xvi. 6. xviii. 10. Mark viii. 15. Acts xxii. 26, & al. freq. Mat. viii. 4, *Ὀρα (ὅπως being understood) μὴ θῶς εἰπῆς*, See, or Take heed (that) thou tell no man. So Mat. ix. 30, and Mark i. 44. But Rev. xix. 10. xxii. 9, *Ὀρα μὴ (ὡς οὖν) ὀψῃς* namely) See (thou do it) not.

**ΟΡΗ**, ης, η, from *ὀρῶμαι* to desire eagerly or earnestly. *Ὁρῶμαι γὰρ* (says Theodoret,

rel, who gives this derivation) ὁ ὀρσιζόμενος ἀμυνάσθαι τὸν ἐχθρὸν, for the angry person *eagerly desires* to be revenged of his enemy." So *Aristotle*, Rhet. lib. ii. says ὀρση anger is ὀρεξις μετὰ λύπης, *vehement desire* accompanied with grief," and in the Stoical definitions it is defined "a desire of punishing him who seems to have hurt us in a manner he ought not."

- I. *Anger, wrath*, of man, Eph. iv. 31. Col. iii. 8. Jam. i. 19, 20.—or of God, Heb. iii. 11. iv. 3. Comp. Mark iii. 5.
- II. *The effect of anger or wrath*, that is, *punishment*, from man, Rom. xiii. 4, 5; —from God, Rom. ii. 5. iii. 5. Eph. v. 6. 1 Thess. i. 10. v. 9, & al.

ὀρσιζω, from ὀρση.

To provoke to anger, irritate. ὀρσιζομαι, Pass. To be provoked to anger, to be angry. Mat. v. 22. xviii. 34, & al.

ὀρσιλος, ὁ, ὁ, ἡ, from ὀρση.

Prone to anger, passionate. occ. Tit. i. 7, where see *Wetstein*.

ὀρβια, ας, ἡ, from ὀρβω to extend (which see), and γυια the limbs, which from Heb. גַּי or גַּיָּא the body.

- I. *The clasp or grasp of a man*, i. e. when his two arms are stretched out to clasp as much as possible. So the Etymologist, ὀρβια σημαίνει τὴν ἐκλάσιν τῶν χειρῶν, συν τῷ πλατεῖ τῷ στήθεϊ. ὀρβια signifies the extent of the hands, together with the breadth of the breast." *Josephus* has used the word in its primary and proper sense, Ant. lib. xv. cap. 11, § 5, where speaking of the pillars belonging to the royal portico, which Herod built along the southern front of the temple, he says. Καὶ παχὺς ἦν ἕκαστος κίονος ὥς τρεῖς συναπλόων ἀλλήλοις τὰς ὀρβιτίας περιλαβεῖν. And the thickness or circumference of each pillar was as much as the grasp of three men laying hold of each other could encompass."

- II. *A fathom*, a measure of length of about five feet English, being equal to a man's grasp, or to the distance between the two hands stretched out, including the breast. So *Grotius*, "Spatium quantum passæ manus patet;" whence, says he, is derived the Roman passus, a pace. So *Xenophon*, Memorab. lib. ii. cap. 3, § 19. Χεῖρες μὲν—εἰ δεοὶ αὐτὰς τὰ πλεον ὀρβιτίας διεχόντα ἅμα ποιῆσαι ἢ ἀν δυναιτὸ ποδες ὁ εὐδ' ἀν ἐπὶ τῷ ὀρβιτιαν

διεχόντα εἰδοῖεν ἅμα. The hands, if you should want to employ them both together at a greater distance than a fathom, would not answer your purpose; and the feet would not, at the same time, reach even so far as a fathom." occ. Acts xxvii. 28, twice, where see *Wetstein*.

ΟΡΕΤΩ, from the Heb. עָרַךְ to stretch out, and in a mental sense to desire earnestly, long after.

- I. To stretch out, as the hands. Thus it is frequently applied in the profane authors, particularly in *Homer*.

- II. ὀρεσμαι, Mid. governing a genitive, To stretch out oneself, or one's hands, for, so to desire eagerly, long after. occ. 1 Tim. iii. 1. vi. 10. Heb. xi. 16. ὀρεσμαι in the same sense is construed with a genitive in the Greek writers. See *Wetstein* on 1 Tim.

ὀρεινος, ἡ, ον, from ὄρος a mountain.

Mountainous, hilly, ὀρεινή (χωρὰ namely) A mountainous or hilly country. occ. Luke i. 39, 65. *Raphelius* remarks, that in *Polybius* ὀρεινή is often thus used by itself for a mountainous country.

ὀρεξις, ιος, att. εως, ἡ, from ὀρεσμαι.

Lust, concupiscence. occ. Rom. i. 27.

ὀρθοπόδεω, ὠ, from ὀρθος right, and πους, ποδες, a foot.

To walk uprightly. "Gr. Foot it aright, or walk with a right foot." *Leigh*.

In the N. T. it is used in a figurative and spiritual sense only. occ. Gal. ii. 14.

ὀρθος, ἡ, ον, from ὀρω, to excite, which from Heb. רָעָה the same.

- I. Upright in posture. occ. Acts xiv. 10.

- II. Straight. occ. Heb. xii. 13.

ὀρθοτομew, ὠ, from ὀρθος right, straight, and τετρω perf. mid. of τεμνω to cut.

To cut aright or straight. occ. 2 Tim.

- ii. 15. ὀρθοτομῆντα τὸν λόγον τῆς ἀληθείας. No doubt the Vulgate has given in general the true sense of this expression by rendering it rectè tractantem verbum veritatis, rightly handling the word of truth: But it is not so easy to determine whence in particular the metaphorical word ὀρθοτομῆντα is taken. Some suppose it alludes to the cutting up and dividing the sacrifices by the Levitical priests, others to the dividing and dispensing food at a table, or to "the distribution made by a steward in delivering out to each person under his care such things as his office

and

and their necessities required." (*Dodridge*.) Comp. Luke xii. 42. *Pricæus* (*Price*) refers it to the exact cutting or polishing of stone or marble. *Chrysostom*, *Theophylact*, and *Æcumenius*, explain it of cutting off all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: but *Theodoret* thinks it a metaphor taken from husbandmen; *Ἐπαινεμεν και των γεωρῶν τας ευθειας τας αυλακας ανατεμνοντας: ὅτω και διδασκαλος αξιοπαῖνος, ὁ τῷ κανονι των θειων λογιων ἐπομενος*. We commend even those husbandmen who cut straight furrows; so that preacher is worthy of praise, who follows the rule of the divine oracles." And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62. (comp. under *Ἀποτρῶν*); because St. Paul had just before culled Timothy *Ἐφ' ἡλῆν*, which, though applied to other workmen, properly signifies an \* husbandman; and also because *ορθοτομεῖν* in the LXX signifies to cut or make straight in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb *ορθοτομεῖν* be ever in the Greek writers applied to husbandmen's ploughing, yet in *Theocritus*, Idyll. x. lin. 2, we have ΟΙΜΟΝ ΑΓΕΙΝ ΟΡΘΟΝ, to draw or make a straight furrow.

*Ορθορίζω*, from *ορθριος*.

To rise early in the morning, to do any thing or to come to or be with any one, early in the morning, diluculare. occ. Luke xxi. 38, where see *Wolfius* and *Wetstein*. In the LXX it is often used for the Heb. *בִּשְׁבִּי* to rise in the morning, and particularly in Gen. xix. 27, where it denotes to come or go early to a place.

*Ορβανος*, η, ον, from *ορβος*.

Of or belonging to the morning, matutinus. occ. Rev. xxii. 16. But the true reading is ὁ πρωῖνος, which see, and comp. Rev. ii. 28. The LXX use *ορβρι-*

*νος*, Hos. vi. 4. xiii. 3, for the Heb. *בִּשְׁבִּי* forward, early.

*Ορβριος*, α, ον, from *ορβος*.

Early, doing any thing early in the morning. occ. Luke xxiv. 22.

ΟΡΘΟΣ, σ, δ. The Greek Lexicographers derive it from *ορθω* to erect, raise, because the morning raises men to their work. The reader will consider whether it may not be as well deduced from the Heb. *חַלָּה* the light, and *חֲנֻךְ* to turn, as denoting the return of the light.

The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv.

1. John viii. 2. Acts v. 21.

*Ορθως*, Adv. from *ορθος*.

I. Rightly, well. occ. Luke vii. 43. x. 28. xx. 21. *Ορθως* λέγειν, to speak rightly or justly, is a phrase used both by *Herodotus* and *Polybius*. See *Raphelius* and *Wetstein* on Luke xx. 21.

II. Applied to utterance, Rightly, properly, plainly. occ. Mark vii. 35.

*Οριζω*, from *ὅρος*, σ, δ. a bound, limit.

I. To bound, limit. In this sense it occurs not in the N. T. but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. *בְּרֵי* a bound, limit.

II. To determine, decree, appoint, set, because what is determined or decreed is, as it were, limited and confined by certain bounds. In this sense it is applied either to men, occ. Acts vi. 29; —or to God, occ. Luke xvii. 22. Acts ii. 23. x. 42. xvii. 26. 31. Heb. iv. 7; on which last text *Wetstein* shews, that 'HMEPAN 'OPIZEIN is a phrase used likewise by the Greek writers.

III. To mark out determinately. occ. Rom. i. 4, where see *Elser*, and comp. Acts xvii. 31. x. 42.

*Οριον*, σ, το, from *ὅρος*, σ, δ.

A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31, & al.

*Ορσιζω*, from *ὅρκος*.

I. To adjure, cause to swear, to lay under the obligation of an oath. Thus it is used by the LXX, for the Heb. *וְהִשְׁבַּע* to cause to swear, Gen. xxiv. 37. l. 5, 25, & al. but not, I think, in the N. T. Comp. *Ἐξορσιζω*.

II. To beseech in the name of God, to conjure, observe. occ. Mark v. 7, where observe, that τὸν Θεόν is put for ἡ τὸν Θεόν, by God,

\* See the learned *Duport* on *Theophrastus*, Eth. Char. p. 269.

God, and that the correspondent words in Luke viii. 28, to *ἔκλιζω σε τον Θεον* are *ἔκμας σε*, *I beseech thee*. See *Grotius* and *Campbell* on Mark v. 7.

III. *To charge solemnly*, as in the name of the Lord Jesus. occ. Acts xix. 13. 1 Thess. v. 27; in which texts *ἵστην* and *Κυριον* are governed by *νη* understood, as under Sense II.

\**Ορκος*, *ος*, *δ*, from *ἐρκος* a fence, which from *ἐρπω* to inclose, include, and this from the Heb. *ךר* to inclose, as in net-, or lattice-work, or else *ἔρκος* (according to *Ainsworth* and others) may be deduced immediately from the Heb. *ךר* the thigh, in allusion to that ancient patriarchal custom of putting the hand under the thigh in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. An oath, i. e. says *Stockius*, "a religious assertion of a man, imprecating the divine vengeance on himself, if he speaks not the truth." occ. Mat. xiv. 7, 9. xxvi. 72. Mark vi. 20. Heb. vi. 10. Jam. v. 12.

II. A thing promised with an oath. occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, in condescension to our capacities, and to confirm our hopes (see Heb. vi. 18, 19), is frequently in the O. T. represented as *swearing*, and who, because he could swear by no greater, sware by himself, Heb. vi. 13. occ. Luke i. 73, (where see *Elser* and *Wolfius*.) Acts ii. 30. Heb. vi. 17.

\**Ορκωμοσια*, *ας*, *η*, q. d. *ὅρκος ομνισις* (from *ομνω*) the swearing of an oath. See Acts ii. 30.

An oath. occ. Heb. vii. 20, 21, twice, 28.

\**Ορμω*, *ω*, from *ὀρμη*.

To rush violently, or impetuously. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29.

\**Ορμη*, *ης*, *η*, from *ωρμαι* perf. pass. of *ορμω* to excite, which from Heb. *ע* the same.

I. An impetus, or impetuous motion. Thus used by the profane writers.

II. A violent attempt or assault. occ. Acts xiv. 5, where see *Wetstein*, and comp. *ὀρμησαν*, Acts vii. 57.

III. Inclination, will. occ. Jam. iii. 4.

\**Ορμημα*, *ατος*, *το*, from *ὀρμω*.

A violent or impetuous motion. occ. Rev. xviii. 21.

\**Ορως*, *ος*, *το*, from *ορως*.

A bird, fowl. occ. Rev. xviii. 2. xix. 17, 21.

*Ορως*, *θως*, *δ*, *και* *η*, from *ορνω* to excite, which from *ορω* or Heb. *ע* the same (see under *Ορμη*), or perhaps from Heb. *ע* compounded with *ר* to move swiftly to and fro.

I. A bird, in general, so called from it's rapid motion, as in Heb. *ע* a bird, from *ע* to fly. *Athenæus* and *Galen*, cited by *Wetstein* on Mat. xxiii. 37, observe, that *ορως* is in the ancient Greek writers applied to any kind of bird, and that whether male or female.

II. *Ορως*, *η*, A hen, i. e. the female of the house-cock, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. See *Wetstein* on Mat. who quotes a Greek epigram beautifully descriptive of the hen's persevering affection for her brood, even to death:

Χιμεριαις ηβαλίσσι 'παλιντομνα τιθας ΟΡΝΙΣ  
ΤΕΚΝΟΙΣ ἑταίρας ἀμφιχέει ΠΤΕΥΤΑΙ  
Μισρα μιν κρατὶς κρυός ὠλισσεν ἡ γὰρ ἑμνυν  
Λιθρὸς νεκρῶσι ἀντιπαλὸς τιθισιν.

Behold the Hen, that, white with falling snows,  
Around her brood her foster-pinions throws,  
And combats in their aid the wintry skies,  
'Till, pierced by cold, she droops the head, and  
dies.— MERRICK.

\**Οροθεσια*, *ας*, *η*, q. d. *ὅρος θεσις*, a setting of a boundary or limit.

A setting of a boundary, a bound set. occ. Acts xvii. 26.

ΟΡΟΣ, *ος*, *ος*, *το*, from the Heb. *הר* the same.

A mountain, hill. Mat. v. 1, 14, & al. On Mat. iv. 8, see *Maundrell's* Journey, at March 29, and *Hasselquist's* Voyages, p. 128, and Note under *Δεικνυμι* I.

\*ΟΡΟΣ, *ος*, *δ*, either from *ορος* or Heb. *הר* a mountain, with which countries are often bounded, or from Heb. *ע* to raise, q. d. a raised boundary.

A bound, boundary, limit. This word occurs not in the N. T. but frequently in the profane writers, and is here inserted on account of it's derivatives.

ΟΡΥΣΣΩ, or ΟΡΥΤΤΩ. Of these two verbs (which in Greek are supposed to coincide) the former may be derived from the Heb. *ורש* to plough, the latter from *הר* to engrave, or rather by transposition from *הר* to dig through, which the LXX render by *ορυσσω* and it's compounds *διορυσσω* or *κατορυσσω*.

To

To dig. occ. Mat. xxi. 33. xxv. 18. Mark xii. 1.

ΟΡΦΑΝΟΣ, ο, δ. The Greek Lexicographers derive it from *ορφος* *obscure, dark*, (which like *Επεξος*, &c. is from Heb. ערב *the evening*), "Because, says *Mintert*, the orphan is often little esteemed, and neglected; whence he is, as it were, forced to wander in *obscurity* and *darkness*." Did I embrace this derivation I should rather say, because he is *destitute of joy and comfort*, and oppressed with *grief and mourning*; a state which is both in the sacred and profane writers denoted by words expressive of † *darkness*. But it seems better to deduce *ορφανος* from the Heb. חרף *to strip, despoil*; whence also the old Greek word *ορφος*, and the Latin *orbus, bereaved*, particularly of *parents or children*.

I. An orphan, a child bereaved of one or both parents, a fatherless child. occ. Jam. i. 27.

II. Desolate, destitute, like a helpless orphan. occ. John xiv. 18, where *Campbell*, whom see, "Orphans." Comp. 1 Thess. ii. 17, in the Greek. *Lucian*, in his account of the death of *Peregrinus*, tom. ii. p. 760, applies to him the expression ΟΡΦΑΝΟΥΣ ἡΜΑΣ ΚΑΤΑΛΙΠΟΝ, "Leaving us orphans," in which he seems to be sneering the very text in St. John.

ΟΡΧΕΟΜΑΙ, ορχομαι. *Eustathius* derives it from *ορσω* *to stretch forth*, namely, the hands and feet; others of the Greek Grammarians, from *ορχομαι* *to go*, because *dancing* is a certain orderly manner of *going*.

I. *Athenaeus* informs us (lib. i.) that *ορχωω* and *ορχεομαι* were used by the ancient Greeks for *moving*, or *being moved*. See *Scapula*.

II. To dance. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32.

ὍΣ, Ἡ, Ὁ, ὍΣ seems plainly derived from the Heb. אשר, or it's abridgement *sh* with *h* emphatic prefixed; *H* from *היה*, and *O* from *היה*, or both from the Heb.

\* See *Homer's* exquisitely moving description of an orphan's condition, Il. xii. lin. 484, &c. of the original; and lin. 620, &c. of *Pope's*, and lin. 562, &c. of *Cowper's* excellent translations.

† Comp. Heb. and Eng. Lexicon in *ור* II. and *קנין* II.

ה, which is often used instead of the † relative pronoun, *who, which*.

I. A relative pronoun, *Who, which*, freq. occ.

II. Repeated, Ὅς μὲν—ὅς δὲ *one—and another*. 1 Cor. vii. 7. xi. 21. Ὅν μὲν—ὃν δὲ—ὃν δὲ *One—and another—and another*. Mat. xxi. 35. Comp. Mat. xxv. 15. Ὅσους, An Adv. from ὅσος *how great, how many*, and—ους the numeral termination, which see.

As often as. occ. 1 Cor. xi. 25, 26. Rev. xi. 6.

ΟΣΙΟΣ, ὁσος, ὁσος. It may be derived either from the Heb. חסיד *kind, bountiful*, (dropping the *ד*), to which Heb. word ὁσος generally answers in the LXX; or else from the Syriac חסד *kind, good*, which in like manner drops the *ד* of Heb. חסיד. Like the Heb. חסיד it seems to denote, *Abundantly kind or bountiful*, though in the six first cited of the following texts it is in our Translation rendered *holy*. occ. Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. Heb. vii. 26. Rev. xv. 4. xvi. 5. Acts xiii. 34, where, as in the LXX of Isa. lv. 3, τα ὁσια answers to the Heb. חסד *mercies, kindnesses*. On 1 Tim. ii. 8, *Wolffius* cites from *Demosthenes* in *Midian*, the similar expression, Θεοῖς δαυνοῖς παντεσσι καὶ πασαις ΟΣΙΑΣ ΔΕΞΙΑΣ ΚΑΙ ΑΡΙΣΤΕΡΑΣ ΑΝΙΣΧΟΝΤΕΣ.

Ὅσιος, ὁσιος, ὁ, from ὁσος.

Piety towards God; for as this N. occurs not in the LXX, the Evangelist and Apostle seem to use it in the like sense as the Greek writers. See *Hetstein* on both the following texts. occ. Luke i. 75. Eph. iv. 24.

Ὅσιος, Adv. from ὁσος.

Kindly. occ. 1 Thess. ii. 10.

Ὅσμη, ὁσμη, ὁ, from ὁσμαι perf. pass. of ὁσω *to smell*.

I. Smell, odour. occ. John xii. 3. Eph. v. 2. Phil. iv. 18. On these two latter texts comp. *Euwodia*.

II. Odour, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. comp. ver. 16. *Elsner* and others think, that the Apostle in this passage alludes to the *perfumes* which used to be censured during the triumphal processions of the Romans; *Plutarch*, on an occasion of this kind, describes the streets and temples as being

† See *Noldius's* particles under η 3, p. 224, edit. *Jena*, and *Heb. and Eng. Lex.* under η 5.

† i

Συμμάτω



θυμιαμάτων πλῆρεις, full of incense, which might, as *Eisner* has remarked, be not improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors. It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see *Whitby*): The latter they call עֲוֹן עֲוֹן, which they use for a *wholesome perfume* (see *Wetstein* on 2 Cor. ii. 16.), the former they style מָוֶת מָוֶת, which denotes *deadly poison*, Targ. *Jonathan* on Jer. xi. 19, and Targ. *Ben Uziel* on Gen. xl. 1. Considering St. Paul's rapid transitions, it may seem, that at the 14th verse he had in his view the *incense fumed in the Roman triumphs*; and that having there mentioned *οσμῆς*, he was reminded of the Jewish phrases *οσμῆς θανάτου* and *οσμῆς ζωῆς*, which he applies at verse 16. But comp. *Macknight*. *Μόσος*, η, ον, from *ὄς* doubled.

I. As much as. John vi. 11. Of time, *As long as*, Mark ii. 19. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. 'Οσῶν, Dative, used adverbially, *By how much*. Heb. i. 4. viii. 6. x. 25. Εφ' ὅσον, *Inasmuch as*. Mat. xxv. 40, 45. Rom. xi. 13. Εφ' ὅσον, χρόνον being understood, *For as long (time) as, as long as*, Mat. ix. 15. (comp. Mark ii. 19.) 2 Pet. i. 13, Καθ' ὅσον, *By how much*. Heb. iii. 3. Also used for *Καθώς*, *As*. Heb. ix. 27, where *Kypke* confirms this sense by remarking that it answers to *εἰως* so, ver. 28.

II. In plur. Οσοί, ὅσαι, ὅσα, *As many as, who- or what-soever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq.

III. How great, or how many. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27, & al.

IV. Μικρον ὅσον, *A little or small quantity*, is a phrase frequently met with in the Greek writers. Thus in *Lucian's Hermotimus*, tom. i. p. 591, we have ΜΙΚΡΟΝ ὍΣΟΝ; and p. 590 and 593, ΟΛΙΓΟΝ ὍΣΟΝ. So in *Theocritus*, Idyll. i. lin. 45, ΤΥΤΘΟΝ δ' ὍΣΟΝ ἀπώθεν—*A small distance from hence*." But in Heb. x. 37. ὅσον is doubled; and we have μικρον ὅσον ὅσον for a *very little quantity*, namely, of time, a *very little while*. The LXX use the same expression, Isa. xxvi. 20, for the Heb. כַּמְצָחַת, literally, *as it were the little space of*

*an instant*; and the repetition of ὅσον in this phrase has been by some supposed *hellenistical*, and to be taken from the *Hebrew* manner of doubling words in emphatical expressions. But *Aristophanes*, cited by *Wolffius* and *Wetstein*, repeats ὅσον in like manner, *Vesp.* lin. 213.

Τι οὐκ ἀπικαιροῦμεν ὍΣΟΝ ΟΣΟΝ σιλην;

Why should we not sleep a very little while."

Where the Scholiast explains ὅσον ὅσον σιλην by ελαχιστον a very little.

ΟΣΤΕΟΝ, ον, εσ, ε, το. This word, like the Latin *os* a bone, may be deduced from the Heb. כֹּחַ strength, or כִּבְיֻז firmness, or perhaps from עֲצָא a bone, to which last it most commonly answers in the LXX. A bone. occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22.

Ὅς τις, ἥ τις, ὅ, τι. (The neut. is thus written with an inserted comma to distinguish it from the conjunction ὅτι. It is a compound of ὅς the pron. relative, and τις who.

I. Relative, who, which, what. Mat. ii. 6. vii. 15, 24. Acts v. 16, & al. freq.

II. Universal, Whosoever. Mat. v. 39, 41. xiii. 12, & al. freq.

Ὅσρακνος, η, ον, from ὀσρακον a fish's shell, a pot made of earthen-ware, (as *Ecclus.* xxii. 7.) which from ὀσρεον a shell-fish, an oyster, and this may be from the Heb. כָּפַץ to confine, namely, the fish.

Of earthen-ware, earthen. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the frailty of our mortal nature, particularly of our earthly mortal bodies. See *Wolffius*, and comp. *Macknight* on both texts.

Ὁσφρησις, ιος, att. εως, ἡ, from 2 pers. perf. pass. of ὀσφραμαι to smell, which may not improbably be deduced from Heb. הָבִיא to collect, draw in, and נִשְׁמָה the breath, as in *smelling* or *sniffing*.

The smelling, the sense of smelling. occ. 1 Cor. xii. 17.

ὉΣΦΥΣ, υος, ἡ, perhaps from the Heb. עֲצָא labour.

I. The loins of the human body, comprehending the five lower vertebræ of the back, so called perhaps from the labour they can and do sustain when a man exerts

exerts his strength. Comp. Heb. and Eng. Lexicon in חָזַק. occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 K. viii. 19.) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed*: And hence *καρπὸς τῆς σπέρματος*, the *fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under *Καρπὸς* II.

III. The garments of the ancients being loose, and flowing, it was necessary to gird them about their *loins* when they wanted to exert their strength and activity; hence *being girded about*, or *girding up*, the *loins*, are expressions denoting *readiness for motion or action*, and are applied spiritually. Luke xii. 35. 1 Pet. i. 13. Comp. *Ἀναζώννυμι*. And because *being thus girded* was eminently the *military habit*, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. *Ἐπικωννύμι* II.

The above cited are all the texts of the N. T. wherein *σπέρμα* occurs.

Ὅταν, A Conjunction, from *ὅτε* when, and the indefinite *αν*.

1. *Whenever, when*. Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as*. So Vulg. *quandiu*. John ix. 5. Comp. 1 Cor. iii. 4.

Ὅτε, An Adv. of time, from the Heb. *עַתָּה* denoting *time, season*, or from *עַתָּה* now.

*When*. Mat. vii. 28. ix. 25, & al. freq.

Ὅτε, ἤτε, τοτε. The prepositive article compounded with *τε* and, also, both. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. Ὅτε and τοτε are thus written with an intervening comma, to distinguish them from the adverbs *ὅτε* when, and *τοτε* then.

Ὅτι, The neut. of *ὅςτις* who, which, what, used

I. As a Conjunction.

1. Causal, *For, because*. Mat. v. 3, 4, 5, & al. freq. But in Luke vii. 47, it is not strictly causal, but denotes an inference of the antecedent from the consequence: *Wherefore*, since she has shewn so great

a regard to me, *I say unto thee*, it is plain that *her many sins are forgiven*, *ὅτι* for or because *she hath loved much*: Her great love to me is the *sign* (not the meritorious cause) of her many sins being forgiven. I am aware, that some learned men render *ὅτι* in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that *ὅτι* ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in *Chemnitius's Harmonia Evangelica*, cap. 57. See also *Wetstein*.

On Mat. vi. 13, observe, that several learned critics, among whom *Wetstein* and *Griesbach*, have not only doubted the genuineness of the doxology, *ὅτι σὺ εἶμι κ. τ. λ.* but have even rejected it as spurious. But though omitted in the *Cambridge*, and two other Greek MSS, and in the *Vulg.* version, and in the *Complutensian* edition (except the concluding word *Ἀμήν*), it is found in all the other Greek MSS, and in the ancient Syriac version. And as for the opinion advanced in the *Complutensian* Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by *Wolfius*, that it is more probable that it should have been taken from the text of Matthew into the liturgies, than vice versa. Else how came it not to be likewise inserted into the text of Luke xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS, six of which ancient, for *ὅτι* have *τι* how? So, besides several other old versions, the first Syriac has *ܡܕ*, and *Vulg.* *quàm*? It is also the reading of several ancient editions, and is approved by *Wetstein*, and received into the text by *Griesbach*. *Mill*, however, *Proleg.* p. 41. prefers *ὅτι*.

2. *Because, seeing that, since*. Luke xxiii. 40. Acts i. 17.

II. As an Adverb,

1. Declarative, *That*. Mat. ii, 16, 22, & al. freq. It is often used pleonastically in *reciting another's word*, as Mat. ix. 18. Luke xix. 42. Acts v. 23. Comp. Mat. xxvi. 72. xxvii. 47. This is a pure Greek expression. For *Raphelius* on Mat. ix. 18, shews, that *Herodotus*, *Xenophon*, and

and *Arrian* apply *ὅτι* in the like pleonastic manner. Comp. also *Hutchinson's* Note (1) on *Xenophon*, *Cyropæd.* lib. v. p. 256, 8vo. and *Kypke* on Mark ii. 11. *Ὅτι* is used thus pleonastically even before an infin. with an accusative case, Acts xxvii. 10, *Θεωρῶ, ὅτι—ΜΕΛΑΛΕΙΝ σεσθαι τον πλαν.* And the Greek writers use this construction also, as may be seen in *Raphaelius* and *Wolfius* on Acts. The expression *ζωεῖω—ὅτι*, Rom. xiv. 11. is elliptical for “as surely as I live, so certain it is that—”

2. Interrogative, *Wherefore, why?* Mark ix. 11, 28, where it is evidently used for *διότι*: In which sense *Raphaelius* shews it is frequently applied by *Herodotus*.

*Ὅτῃ*. It is used in the Attic dialect for *εἰνός* the genitive of *ὅς* *who, which*; hence *Ἐως ὅτῃ* for *ἕως χρόνου ἐν ᾧ* (the relative *ὅτῃ* being put in the same case with the antecedent by an Atticism) *untill or during the time in which*. It either excludes the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18; or not, Luke xxii. 16, 18. Comp. *Ἐως δ*, under *Ἐως* 1.

1. *Until*, occ. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.

2. *Whilst*, occ. Mat. v. 25.

The above cited are all the passages of the N. T. wherein the phrase *ἕως ὅτῃ* occurs.

*OT*, An Adv. perhaps corrupted from the Heb. *ו* *not, no*. Before a consonant *o* is used, before a vowel with a smooth breathing *ox*, before a vowel with a rough breathing *ox*.

1. Negative, *Not*. Mat. i. 25. ii. 18. v. 14. xii. 43. With *μη* following the negation is made more intense, *Ου μη*, *In no wise, by no means*, Mat. v. 18, 20. Heb. xiii. 5. & al.

2. *No*. John i. 21. *Ου γαρ*, *Nay verily, no truly, non sanè, minimè verò*. Acts xvi. 37, where *Kypke* cites *Lucian* and *Athenæus* using these two particles in the same sense.

3. Prohibitive, *Not, ne*. Mat. v. 21. 27. xix. 18.

4. Interrogative, *Not?* *annon, nonne?* Mat. vi. 26, 30. vii. 3.

5. Pleonastic, after the verbs of *denying*. 1 John ii. 22. Comp. under *Μη* 2.

6. *Ου—αλλα*—used elliptically for *ου μοι—αλλα*—*Not only—but*—See John

xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Thess. iv. 8. 1 Pet. iii. 21. Comp. *Exod.* xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. *Pearce's* Note on John xii. 44. Or, *Not so much*—as—1 Cor. i. 17, where also see Bp. *Pearce*.

*OT*, An Adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *θι* denoting *in or at a place*; or rather *θ* is elliptical for *ἐφ' ὃ τόπος*, *in what place*. See *Bos Ellips.*

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9. where see *Wolfius*, and *Macknight*. *Ἐπανω, δ*, *Above* (the place) *where*, Mat. ii. 9.

2. *Whither*. Luke x. 1. xxii. 10. xxiv. 28.

3. *Ou sav, Whithersoever*. 1 Cor. xvi. 6. *OTA*, An Interjection, or natural exclamation of *derision or insult*.

*Ah, aha!* occ. Mark xv. 29. In *Arrian* and *Dio* it denotes *admiration or applause*. See *Raphaelius* and *Wetstein*.

*OTAI*. An Interjection of *grief or concern*. It is joined with a dative,

1. In denouncing misery or evil, *Woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26, and *Campbell* on this last passage.

2. Used as a Noun, *A woe*. Rev. ix. 12. xi. 14, as it is also in the LXX of Ezek. ii. 10, for the Heb. particle in grief *ו*. In the LXX it generally answers either to *ו* a particle of *grief*, or to *ו* a particle of *grieving or threatening*, from either of which it may be derived.

*Ουδαμως*, An Adv. from *ουδαμως* *not even one*, which from *ουδ* *not even*, and the Ionic or Doric *αμος* *one*. See under *Μηδαμως*.

*By no means*, occ. Mat. ii. 6.

*Ουδε*, A Conjunction, from *ου* *not*, and *δε* a conjunction copulative.

1. *Neither, nor*, Mat. v. 15. vi. 15, 20, 26. & al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 5.

3. Interrogative, *Not so much as?* Mark xii. 10. Luke vi. 3.

*Ουδεις, ουδεις, ουδεν*, from *ουδ* *not even*, and *εις, μια, εν*, *one*.

1. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5, & al. freq. Acts xxi. 24, *ὡν κατηγορεῖται περι*

σε ἔδεν εἶναι, "So I point it: the construction I take to be this: Ὅτι ἔδεν [τῶν] ὧν [for α] κατηγορηται περὶ σε, εἶναι: For what reason can be given why ὧν is in the genitive case, but that it is drawn into that case by the preceding word τῶν understood? *That none of those things which they have heard concerning thee, is, or exists, i. e. real or true.* The version is good sense, but the construction can only shew the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορεῖν governs a genitive, which κατηγορεῖσθαι does not." *Markland in Bowyer's Conjectures.*

II. Οὐδεν, Neut. *Nothing, i. e. ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. Εἰδῶλον III. and 1 Cor. xiii. 2. Οὐδεν εἰμι is used in a like view by *Arrian*, *Epictet*, lib. iv. cap. 8. See *Raphaelus*, *Wolffius* and *Wetstein*.

Οὐδεποτε, An Adv. from οὐδς *not even*, and ποτε *ever*.

*Never.* Mat. vii. 23. xxi. 16, & al. freq.

Οὐδεπω, An Adv. from οὐδς *not*, and πω *yet*, which from Heb. הָפּ or הָפּ *here*.

*Not yet, never yet.* occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2.

Οὐδεῖς, ὑδεμῖα, ὅθεν, from οὐτε *not*, *not even*, and εἷς, μῖα, ἓν, *one*.

I. *Not one, no one, nothing.*

II. Οὐθεν Neut. *Nothing, of no value, or worth.* Comp. Οὐδεῖς II. occ. 1 Cor. xiii. 2, according to many MSS. and some printed editions. See *Wetstein's* Var. Lect.

Οὐκ. See under Ου.

Οὐκετι, An Adv. from οὐκ *not*, and ἐτι *any more*.

*Not longer, no more.* Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see *Campbell*.) Luke xv. 19, & al.

Οὐκυν, from οὐκ *not*, and κυν *therefore*.

Interrogatively, *Not therefore, therefore, then?* occ. John xviii. 37.

OTN, A conjunction denoting the *answering* or *correspondency* of one thing to another, from the Heb. עָנָה *to answer, correspond*; whence also the particles כֵּן *because*, and כֵּןל *therefore*.

I. Illative or argumentative, *Therefore, then.* Mat. iii. 8, 10. vii. 11. x. 16, & al. freq.

2. *Now, but.* Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered, *Then, therefore.* Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; comp. also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Οὐπω, An Adv. from οὐ *not*, and πω *yet*, which from Heb. מָדּ, הָפּ, or הָפּ *here*.

I. *Not yet.* Mat. xv. 17. xxiv. 6, & al. freq.

II. Of time past, *Not then, not yet.* John iii. 24. vii. 30. 1 Cor. iii. 2.

Οὐρα, ας, ῆ. The Greek Lexicographers derive it from ορος, ο, δ, *a bound, extremity*. So the Eng. \* *a tail*, may be related to the Greek τέλος *end, extremity*. Α, or, *the, tail* of an animal. occ. Rev. ix. 10, 19. xii. 4.

Ουρανός, ο, δ, ῆ, from ερανος.

*Heavenly, of or belonging to heaven.* occ. Mat. vi. 14, 26, 32. xv. 13. Luke ii. 13. Acts xxvi. 19. Comp. Ουρανός.

Ουρανοθεν, An Adv. of place, from ερανος *heaven*, and θεν denoting *from* a place.

*From heaven.* occ. Acts xiv. 17. xxvi. 13.

ΟΥΡΑΝΟΣ, ο, δ. *Aristotle*, *De Mund.* says, Ουρανόν εστὶν ὡς καλεῖται ἀπὸ τῆς ΟΥΡΑΝΟΥ εἶναι τῶν ἈΝΩ. Ουρανός is so called from being the *boundary of things above*." But the word may, I think, be much better deduced from the Heb. אור *the light*, or רא *to flow*, since the matter of the heavens is in a constant flux; or rather ερανος may be taken as a compound of רא *to flow*, a flux, or אור *the light* and רן *to vibrate briskly*, as does the heavenly fluid. Comp. Heb. and Eng. Lexicon, under מִשְׁכָּח III.

I. *The heaven, † that immense aerial fluid* which, in it's several conditions of fire, light, and gross air, is diffused through-

\* See *Junius Etymol. Anglican.* in TAIL.

† So *Suicer Thesaur.* "Ουρανός propriè notat Totum illud fluidum corpus à terra usque ad extrema mundi extensum."

out the created universe, and actually \* fills every part of it which is not possessed by other matter. In this not only the birds fly (whence they are called *πετεινα τῶ ἁραυ*, the fowls of the air, Eng. Translat. Mat. vi. 26. viii. 20. xiii. 32. comp. Gen. i. 20, & al.); the clouds are supported, see Mat. xxiv. 30. xxvi. 64. Luke xii. 56; and the rain formed, Jam. v. 19; but also the sun, moon and stars are placed in the same celestial expanse, Mark xiii. 25. Heb. xi. 12. Comp. Gen. i. 16, 17.

*Ἐως τῶ ἁραυ ὑψωθῆναι*, To be exalted to heaven, Mat. xi. 23, is a figurative description of great eminence and superiour advantages. The Prophets use the like expressions, Isa. xiv. 13. Jer. li. 53. Lam. ii. 1.

The sins of Babylon are said, Rev. xviii. 5, to reach to heaven, to intimate their number and greatness. Comp. Jer. li. 9.

II. It is used for that heaven where is the peculiar residence of God, called by the Psalmist the holy heavens, or heavens of holiness, i. e. of separation, Ps. xx. 6; and by Solomon, 1 K. viii. 30, 39, 43, 49, God's dwelling or resting place—*מבוא שבת*, or *מבוא שבת*. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

III. As the material heavens are eminently what declare the glory of God, Ps. xix. 1. and as each of the three divine Persons and their economical acts are described to us in scripture by the three conditions of the heavens and their operations, so not only the Heb. *שמים* and Chald. *שמיא* the heavens are used as a name of God in the Old Testament, 2 Chron. xxxii. 20.

\* That the ancient Greeks were well acquainted with this physical truth appears from the *Orphic* verses cited from *Sotaeus*, edit. Eschenbach, p. 246,

Οὐκ ἔστι τόπος  
'Ου μὴ 'ς τῶ ΑΗΡ.—

"There is no place where AIR is not."

(comp. 2 K. xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23 or 26, but *ἁραυ* is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So *βασιλεια τῶν ἁραυ*, the kingdom of heaven, or of the heavens, is synonymous with *βασιλεια τῶ Θεοῦ*, the kingdom of God. See under *Βασιλεια* III. The Thalmudists in like manner frequently use *Heaven* for *God*, and oppose *Heaven* in this view to *men*, as may be seen in *Wetstein* on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (*Alexandr.*) 19, 60. iv. 10.

IV. It may be further remarked, that the writers of the N. T. frequently use *ἁραυ* the heavens, plur. in conformity, no doubt, to the Heb. where the name *שמים* is in like manner plural. So in the LXX the plur. *ἁραυ* often answers to *שמים*. *ΟΤΣ, ωτος, το*, immediately from the old word *ουαυ, εαυ*, which from the Heb. *סא* the ear, (to which *ου* most commonly answers in the LXX) by dropping the final *υ*, as in *ηδω* to please, from *ען* delight.

I. The ear, properly so called, the organ of hearing. Mark vii. 93. Luke xxii. 50, & al.

II. It denotes the ear of the mind, i. e. the faculty of understanding and attentively considering. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See *Wetstein* on Mat. xi. 15.

III. Ears are in condescension to our capacities ascribed to God, and denote his attention both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

*Ουαυ*. The particip. pres. fem. of the V. *εμυ* to be, which see.

*Ουαυ, ας, η*, from the preceding *ουαυ*. Substance, wealth, goods. occ. Luke xv. 12, 13.

*Aristotle* and *Demosthenes* use the word in the same sense. See *Wetstein*.

*Ουτς*, a Conjunction from *ου* not, and *τς* and.

Neither, nor. Mat. vi. 20. xii. 32. & al. freq.

*Ουτος, αυτς, τς*, from the prepositive article *ο* the, and *αυτος* he.

I. A Demonstrative Pronoun, This, the same, he. Mat. iii. 3. xiii. 19. xxvii. 47. Acts x. 32, 36, & al. freq.

*'Αυτς*

'Ασπ fem. in Mat. xxi. 42. Mark xii. 11, is, I apprehend, a mere *Hebraism* for the neut. *τὸ*, used, as likewise by the LXX, for Heb. pron. fem. *היא*, Ps. cxviii. 23.

In Mark iv. 18, the latter *ἄνοι* *αἰσ* are words so plainly superfluous, and wanting in such a great number of MSS, that they are rejected by *Mill*, *Wetstein* and *Griesbach*, and, no doubt, ought to be omitted. *Δια τὸ* in John vii. 22, are by *Theophylact* joined with the preceding *Ὁ* *Θαυμάζετε*, *Ye all wonder* because, or on account, of it: This construction is evidently preferable to the common one, and is accordingly embraced by *Beza*, *Doddridge*, *Worsley*, *Kypke*, *Griesbach*, *Campbell*, and other modern critics and translators. So *Martin's* French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.

II. *Τὸ*, Neut. used adverbially, *κατὰ* being understood. Thus *τὸ* *μεν*—and *τὸ* *δε* answer one another in *distribution*, and may be rendered *partly*—and *partly*, Heb. x. 33. This use of *τὸ* is very common in the best Greek writers. See *Raphelius*, *Wetstein*, and *Kypke*.

III. *Καὶ τὸ*, *And this, and especially*; so *Theodoret* on Rom. *Καὶ μάλιστα*. See Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28.

IV. *Καὶ ταῦτα*—*And that too, and that likewise, or even*. 1 Cor. vi. 8. Heb. xi. 12. "It is an elegant Atticism that adds emphasis to the discourse," says *Blackwall*, and then produces instances of it's use from *Demosthenes* and *Aristophanes*. Sacred Classics, vol. ii. p. 56. See *Wetstein* on 1 Cor. vi. 8, and *Hoogersteen's* Note on *Vigerus* De Idiotism. cap. iv. reg. 16.

'Οὕτω before a consonant, *ὥτως* before a vowel, an Adv. from *ὅσος*.

1. Declarative, *Thus, in this manner, so*. Mat. i. 18. ii. 5. iii. 15. v. 12, & al. freq.

2. Comparative. *So, in the same or like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where *ὥτως* is omitted in the *Alexandrian* and another Greek MS, and in the Vulg. version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, *ὁ κόσμος τῆς ἀδικίας*, and either read the Greek differently from the printed

editions, or has added explanatory words, for thus runs that version of the beginning of ver. 6, *And the tongue is a fire, and the world of iniquity is as a wood. And the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text.

3. *So, to such a degree*. Mark iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5.

4. *So, in this, or the present state*. 1 Cor. vii. 26, 40.

5. *So, so then, therefore*. Rev. iii. 16.

6. *So, thus, accordingly*. Phil. iv. 1. John iv. 6, "Accordingly, like a person so wearied." *Harmer's* Observations, vol. iii. p. 252, where see more. But *Kypke* observes, that it is usual with the Greek writers to use *ὥτως* after a participle, as in John, pleonastically, of which he produces instances from *Josephus*, *Pausanias* and *Plutarch*.

7. *Then, then at length, and so, ita demum, tum demum*. See Acts xx. 11. xxvii. 17, & al. *Raphelius* on Acts xx. 11, shews, that *Herodotus*, *Xenophon*, and *Polybius* use *ὥτως* in the same sense.

8. *Καὶ ὥτως*, *And so, and then*, Acts xxviii. 14. 1 Cor. xi. 28. *Epictetus* applies these two particles in the same manner, *Enchirid.* cap. 35. "Consider what must go before, and what may follow, *καὶ ὥτως*, and so, or and then, attempt the business." So in cap. 34. In 1 Cor. xiv. 25, *Καὶ ὥτω* at the beginning of the verse are omitted in ten MSS, four of which ancient, in the Vulg. and several other old versions, and is accordingly ejected from the text by *Griesbach*.

Ὅυχ. See above in *Ὅ*.

Ὅυχι, An Attic. Adv. from *ὅχι*.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47, & al. freq. but sometimes without, as John xiii. 10, 11.

2. *No, nay, not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27.

Ὁφειλετης (for Ὁφειλητης,) *ε*, *ὁ*, from *ὠφειλῃται* 3 pers. perf. pass. of *ὠφείλω*, or absol. *ὠφείλω* to owe.

I. *A debtor, one who is indebted to another*. occ. Mat. xviii. 24.

II. *A debtor, one who is obliged to do something, or &c.* occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27.

I i 4

III. An

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment.* occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10, *דָּבַר* which properly signifies to make a debtor, is used for making guilty, liable or *obnoxious to punishment*. And in Mat. vi. 12, the ancient Syriac version for *οφειληματα* and *οφειλεις* uses *דָּבַר* and *דָּבַר*, the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers*. See *Castell*, and comp. *Heb.* and *Eng. Lexicon* in *דָּבַר*.

*Οφειλη*, ης, ῆ, from *οφειλω*.

I. *A debt*, occ. Mat. xviii. 32.

II. *A due*, occ. Rom. xiii. 7.

*Οφειλημα*, ατος, το, from *οφειλημας* 1 pers. perf. pass. of *οφειλω* or obsol. *οφειλεω* to owe.

I. *A debt, somewhat strictly due*, occ. Rom. iv. 4. On which text *Wetstein* cites *Thucydides* opposing in like manner *χαριν* to *οφειλημα*.

II. *An offence, a trespass which obliges to reparation*, occ. Mat. vi. 12. Comp. *Οφειλετης* III.

*ΟΦΕΙΛΩ*. It may be derived from the Heb. *לָבַן* a pledge, pawn.

I. *To owe money, goods, or &c. to be indebted*. Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8.

II. *To be obliged to do or suffer any thing, so that one ought, on some account or other, to do or suffer it*. See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18.

III. *To be indebted. i. e. bound to make reparation to another whom one has injured*, occ. Luke xi. 4. Comp. *Οφειλετης* III.

*Οφελον*.

*I wish*. It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. *οφειλω* to owe; hence being declined *οφελον*, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by *Homer* in *wishing*, either with the particles *ως* or *αιθε* prefixed, or not, as Il. iv. lin. 315, 'Ως ΟΦΕΛΕΝ τις ανδρων αλλος, εχειν, literally, "How ought some other man to have it (your great age)! i. e. I wish some other man had it." Il. iii. lin. 40, Αιθ' ΟΦΕΑΕΕ αλονος τ'

*εμεναι*—Oh! thou oughtest to be unborn! or I wish thou wert so." Il. xix. lin. 59, Την ΟΦΕΛ' εν νηεσσι κατακταμεν Αριεμς ιω. Whom *Diana* should have killed, or whom I wish she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned *Damm's* *Lexicon*, col. 643, 644; and in this manner *οφελον* or *ωφελον* is in *Homer*, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers\*, probably in conformity with the vulgar language, frequently apply *οφελον* in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv. 13. Ps. cxix. 5. And thus St. Paul, 1 Cor. iv. 8, Και οφελον γε εβασιλευσατε, And truly I wish ye did reign, which in *Homer's* style would be expressed, Και (ως or αιθ') οφειλετε, or ωφελατε, γε βασιλευσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where *οφελον* occurs, we may perhaps with the learned *Elsner* explain *οφελον* και αποκοποναι, I wish they were or may be even cut off (*præciderentur*) or deprived of all further opportunity or capacity of disturbing you; for the word *αφορμην* or the like may be understood (see 2 Cor. xi. 12.); and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification *αποκοποναι*. Comp. 1 Cor. ix. 17, and see more in *Elsner*.

But, after all, it may be doubted whether the Greek language will admit of *οφελον* being construed with a V. future. *Lucian* in his *Solacista* †, and the ancient Grammarians cited by *Wetstein* on 1 Cor. iv. 8, give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the

\* See *Vigerus* De Idiotism. cap. v. sect. ix. reg. 4, 5, 6.

† Tom. ii. p. 978. D. he produces this as a *Solacism*, πῶς ΟΦΕΛΑΟΝ ΚΑΙ τὸν ἀποκοπῆται ΔΤΗΝΙΝ, where he is perhaps succeding the very text in Gal. insertion

insertion of the particle *καί* before *αποκοφονται*. Some therefore have proposed the placing of a point after *οφελον* to separate it from *καί αποκοφονται*. *I wish—and they shall be cut off*. “Paul, says *Schwarzius* in *Wolffius*, had begun to wish, but dropping his wish he declares that destruction hung over those who disturbed the Galatians.” But *Bengelius* in *Gnomon*, “*Is then the scandal of the Cross taken away? I wish it was. And they shall be cut off that trouble you.*” Let the reader consider, and judge for himself.

*Οφελος*, *εως*, *ως*, *το*, from *οφאלλω* to *heap up*, *increase*, *profit*, and this from the Heb. *לָבַד* to be *elevated*, *exalted*.

*Profit*, *advantage*. occ. 1 Cor. xv. 32. Jam. ii. 14, 16. *Wetstein* on 1 Cor. xv. 32. shews, that the phrase, *Τι μοι το οφελος*; is agreeable to the style of the best Greek writers.

*Οφθαλμοδουλια*, *ας*, *η*, from *οφθαλμος* the *eye*, and *δουλια*, *service*.

*Eye-service*. “It implieth a mere outward service only, to satisfy the eye of man.”

*Leigh*. occ. Eph. vi. 6. Col. iii. 22.

**ΟΦΘΑΛΜΟΣ**, *ς*, *δ*. The Greek Lexicon-writers derive it from *ὄσθαιμι* to *see*: But this derivation seems defective. Perhaps as the Latin *oculus* the *eye* is derived from *occulo* to *hide*, because *hidden by the \* eye-lids*, so the Greek *οφθαλμος* may be from the Heb. *הָרָא* to *move* *swiftly* (whence *הָרָא* the *eye-lids*), and *כָּלַח* to *hide*.

I. The eye, the organ of seeing. Mat. v. 38. ix. 29, 30, & al. freq.

On Mat. xxi. 42, *Elsner* shews that the Greek prose-writers apply *σν οφθαλμοις* in the same manner. To the instances produced by him, I add from *Herodotus*, lib. ix. cap. 119. *Τον δε παιδα ΕΝ ΟΦΘΑΛΜΟΙΣΙ ΤΩ ΑΡΤΑΥΚΤΩ καταλευσαν*. And they stoned *Artayctes* son before his eyes.”

II. The eye of the mind, i. e. the intellectual faculty or understanding. Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So *Lucian*, *Vit. Auct.* tom. i. p. 373. *Τυφλος γαρ ει της ΦΥΧΗΣ τον ΟΦΘΑΛΜΟΝ*, For you are

blind in the eye of your soul;” and *Chement*, 1 Cor. § 19, has *ΟΜΜΑΣΙ ΤΗΣ ΦΥΧΗΣ*, The eyes of the soul.”

III. *Πονηρος οφθαλμος*, An evil eye. This is an *hebraical* or *hellenistical* expression. Thus in LXX of Deut. xv. 9. *καί ΠΟΝΗΡΕΤΣΗΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ* answers to Heb. עֵינֶיךָ רָעוּ. Comp. Tobit iv. 16. Eccclus. xiv. 8, 10. xxxi. 13, in which two last passages we have the very phrase *ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ*. See also Prov. xxiii. 6. xxviii. 22. It denotes an *envious* *grudging* eye, or that † *malignant* look, that “jealous leer malignant,” as *Milton* calls it, which usually accompanies *envy* or *grudging*; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think with *Doddridge*, that it means a *bad* *dis-tempered* eye, i. e. an eye overgrown with a film or speck. So *Theophylact* explains *οφθαλμος πονηρος* in Mat. vi. by *οφθαλμος νοσωνδης* a *distempered* eye. Comp. *Απλος*, II. and *Wolffius* and *Kypke* in Mat. vi. 23.

IV. The eyes of God denote his exact and intimate knowledge in general, Heb. iv. 13; and particularly his *knowing* and *attending* to the concerns of the righteous, 1 Pet. iii. 12.

*Οφis*, *ιος*, att. *σας*, *δ*, from *ὄσθαιμι* to *see*; so the Greek *δρακων* a species of *serpent*, from *δραω* to *behold*, and Heb. *שָׂרָפ* a *serpent*, from the V. *שָׂרַף* to *eye*, *view* *acutely*. *Serpents* in general are so remarkable for their *acutely eyeing* of objects, that a † *serpent's* eye became a proverb among the *Greeks* and *Romans*, who applied it to those who *viewed* things *sharply* and *acutely* §.

I. A natural serpent. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9.

II. An artificial serpent. John iii. 14.

III. The devil, who deceived our first parents in the form of a serpent; hence called *that old serpent*, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Ps. xci. 13, and see *Doddridge*. *Οφεις και Σκορπιος, οι των Δαι-*

\* What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by *Cicero* in the person of *Balbus* the Stoic, *De Nat. Deor.* lib. ii. § 57; and is further illustrated by *Dr. Derham*, *Physico-Theol.* book iv. ch. 2.

† See *Spectator*, No. 19.

‡ “*Serpentis oculus*, *Οφis ομμα*.”

*De his dici consuevit qui acribus & intentis intuerentur oculus. Ab animante sumptā metaphord.”*

ERASMI ADAG.

§ Comp. Heb. and Eng. Lexicon in *σπο* IV.



μονων θαλασσης—the armies of Demons,” says *Theophylact*.

- IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning, insidious, malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. *Εχιδνα* II. *Αλωπηξ* II. and *Αυκος* II.

ΟΨΤΣ, *vos, η*.

- I. Properly, *The brow of the human forehead*, “the arch of hair over the eye.” *Johnson*. Thus sometimes used in the profane writers. It may be derived either from *οψ* the eye, and *ῥω* to preserve; or perhaps from Heb. ער hair growing freely; whence also Eng. brow.

- II. *A brow or projection of a hill*. occ. *Luke ix. 29*, where *Wetstein* and *Kypke* shew, that the Greek writers apply it in this sense also.—“We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On it's top, towards the south, is a steep rock, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it.” *Hasselquist's Voyages*, p. 159. Comp. *Maundrell's Journey* at April 18, 19.

Οχλαω, *ω*, from *οχλος*.

To disturb, trouble, vex, harass, infest. occ. *Luke vi. 18*. *Acts v. 16*. See *Wetstein* on *Luke*.

Οχλοποιω, *ω*, from *οχλος* a multitude, and *ποιω* to make.

To make or raise a mob. occ. *Acts xvii. 5*.

ΟΧΛΟΣ, *ς, ο*, from the Heb. קהל an assembly, congregation, with the *η* emphatic prefixed.

A multitude, a company or throng of people. Mat. iv. 25. *Luke viii. 45*. *Acts i. 15*, & al. freq.

Οχυρωμα, *ατος, το*, from *οχυρωμαι* perf. pass. of *οχυρω* to fortify, which from *οχυρος* strong, fortified, and this from *εχυρος* the same, which from *εχω* to hold fast.

A strong hold, a fortification. In the LXX it is frequently used in it's proper sense for the Heb. מצור the same. (See especially *Prov. xxi. 22*, and *1 Mac. v. 65*.) But in *2 Cor. x. 4*, the only passage of

the N. T. wherein it occurs, it denotes *spiritual strong holds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Οψαριον, *ς, το*. A diminutive from *οψον*, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards, as \* *Plutarch*, *Athenæus*, and *Eustathius* remark, came to be applied particularly to *fish*. So the LXX use *οψον* (al. *οψος*) *Num. xi. 22*, for the Heb. דג. The word may be derived either from *οψω* to roust, or broil, or from *εψω* to boil, both which Greek verbs may very probably be deduced from the Heb. נעם to dress with fire. Comp. *Ουλος*.

A little fish. occ. *John vi. 9, 11. xxi. 9, 10, 13*. That *οψαρια* in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11, St. Matthew calls *ιχθυας*, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41, and St. Luke, ch. ix. 13, 16; and what St. John styles *οψαριων*, ch. xxi. 10, are in the next verse called *ιχθυων μεσων*, great fishes, which latter passage especially proves, that *οψαριον* is not always to be confined to a diminutive sense. See under *Βις* I.

*Athenæus*, lib. ix. cap. 8, shews that *Plato*, *Pherecrates*, *Philemon*, and *Menander*, use *οψαριον* for a fish; and in *Athenæus* it is particularly spoken of a great fish, *ιχθυος μεσας*. See *Suicer Thesaur.* in *Οψαριον*, and *Wetstein* on *John vi. 9*.

Οψε, An Adv. from *επω*, 1 fut. *εψω*, to follow, which see under *Συνεπομαι*.

I. In *Homer* it signifies *After some time*, *late*, *at length*. See *Dammi Lexicon*.

II. In the N. T. absolutely, *In the evening*. occ. *Mark xiii. 35*. With a genitive following. occ. *Mat. xxviii. 1*, *Οψε δε Σαββατων*. In the evening of the Sabbath. Comp. *Επεφωσκω* II.

III. It is used as a noun. occ. *Mark xi. 19*, *Ότε οψε σενετο*, *When the evening was come, when it was evening*.

Οψιμος, *ς, ο, η*, from *οψε* late.

Late, latter. occ. *Jam. v. 7*, where it is spoken of the latter rain, which falls in *Judea* and the neighbouring countries,

\* See *Wetstein* on *John vi. 9*, and *Xenophon Memor. Socrat. lib. iii. cap. 14*.

sometimes

sometimes in the middle, sometimes towards the end, of *April*\*. The LXX apply the word in the same sense for the Heb. *מקלל* the rain which prepares the fruits for *gathering*, from *קלל* to *gather*, Deut. xi. 14, & al.

Οψιος, α, ον, from οψε.

Of or belonging to the evening. Mark xi. 11; where οψιας is joined with ωρας time; so ωρας being understood, οψιας by itself is often used for the evening, as Mat. viii. 16. Mark i. 32. John xx. 19, & al. freq.

Οψις, ιος, att. εως, η, from ωψαι 2 pers. perf. of οπλομαι to see.

I. An appearance. occ. John vii. 24.

II. A countenance, face. occ. John xi. 44. Rev. i. 16.

Οψωνιον, ο, το, from οψον, which see under Οψαριον.

\* Shaw's Travels, p. 335, 2d edit.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *victuals*, and particularly *corn*, hence it is used for the military *pay* or *wages* by the Greek writers, as by *Josephus*, Ant. lib. xii. cap. 2, § 3, and by *Polybius* (lib. vi. cap. 6. p. 484. A. edit. Paris, 1616), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14, (where see *Wetstein*.) Comp. I Cor. ix. 7. Whence

III. *Wages*, or *reward*, in general. occ. Rom. xi. 23. 2 Cor. xi. 8. Observe, that in the former text τα οψωνια της αμαρτιας are the wages paid by Sin, considered as a person, and so are opposed to το χαρισμα το Θεου, what is given by God. See *Locke* on the place.

## Π.

Π Α Γ

Π Α Γ

Π, Π, π, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *P* in name, order, and power; but it's forms may be better referred to the Hebrew than to the Phenician character. Thus the ancient form Π has a manifest resemblance to the Hebrew η final, or rather is that very letter turned to the right hand. The forms Π and π seem variations from Π, as π is from π.

Παλιδευω, from παλις, ιδος, η.

It's to *in snare*, applied figuratively. occ. Mat. xxii. 15.

Παλις, ιδος, η, either from παλαιον, 2 aor. of παλινμι, or of the old V. παλιν to fix, or from the Heb. *פא* a net, or snare, to which παλις in the LXX most frequently answers.

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So Eccles. xxvii. 20.

II. *A snare*, in a figurative sense, *what in snares or intangles one to destruction*. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

Παλος, ο, δ, from παλαιον 2 aor. of παλινμι, or of the obsol. παλιν to fix, *compinge*.

I. *A hill*, which is usually composed of very fixed or solid materials.

II. *Apsios*, Παλος, *Areopagus*\*, or *Mars' hill*.

\* It may not be amiss, especially for the sake of public readers, to observe with Dr. Clarke on *Homer*, Il. iv. lin. 185, that the syllable *πα* in παλιν, whence παλος, a hill is derived, is short, and consequently that the last syllable, but one in *Areopagus* is short likewise.

This

This hill was situated in the midst of the city of Athens, opposite the citadel. So *Herodotus*, lib. viii. cap. 52, speaking of the time of *Xerxes*' invasion, mentions *Τὸν καταλὶον τῆς Ἀκροπόλεως οὐχθον, τὸν Ἀθηναῖοι καλεοῦσι ΑΡΗΪΟΝ ΠΑΓΟΝ*. Here the famous Senate, or court of the *Areopagites*, instituted by *Cecrops*, the founder of that city, used \* anciently to assemble. Both the place and tribunal were † probably called by this name from a famous judgement there passed on *ΑΡΗΣ*, a *Thessalian* prince, whom these Judges acquitted from punishment, though he had killed *Hallirothius*, son of *Neptune*, a neighbouring prince; because he did this in revenge for the latter's having violated his daughter *Alcippe*. The learned reader will not be surprised to find a prince of the *Thessalians*, a very warlike nation, called by the name of his God. Several ancient instances of the like kind may be easily recollected. It will suffice just to mention *Belus* from *Bel*, *Adrammelech*, the appellation both of an *Idol* and a *Prince* (comp. 2 K. xvii. 31. xix. 37.) and the *Titan* princes so famous under the names of *Saturn*, *Jupiter*, *Neptune*, *Pluto*, &c. Though this tribunal did indeed take cognisance of religious matters, yet, as *Doddridge* well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo a formal trial, but only to satisfy the curiosity of those who wanted to inquire what was that strange doctrine he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous Court, see *Wetstein*'s Note on Acts xvii. 19, Archbp. *Potter*'s *Antiquities of Greece*, book i. ch. 19, and *Goguet*'s *Origin of Laws*, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. *Edinburgh*.

Πάθημα, ατος, το, from the old V. παθεω to suffer, which from παθω, which see.

I. A suffering, affliction. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which

\* According to Mons. *Goguet* and the French Academicians the tribunal of the *Areopagus* was afterwards removed to a part of Athens called the *King's Portico*. *Origin of Laws*, &c. vol. ii. p. 22, edit. *Edinburgh*.

† So *Pausanias* in Atticis, cap. xlviii. p. 68, cited by *Wolfius*, Ες δὲ ΑΡΕΙΟΣ Πάθος καλεμῖνος, ἐπὶ ᾧ καὶ τὸ ΑΡΗΣ πηγάδιον ἵκνεται.

last text the sufferings of Saints are called the sufferings of Christ, because they are endured for the sake of Christ, and in conformity to his suffering. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10.

II. A passion, an affection. Rom. vii. 5. Gal. v. 24; in which latter text παθήματα denotes the irascible and malignant passions, επιθυμῖαι, the concupiscible.

Πάθητος, υ, ό, from παθεω. See Παθω.

I. Passible, that can suffer.

II. That should suffer, or having suffered. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27.

Παθος, εος, υς, το, from παθον, 2 aor. of παθω.

A passion, affection, lust. occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5.

Παιδαλῳς, υ, ό, from παις, παιδος, a child, and αλῳς, a leader, which from αλω to lead.

Rendered in our Translation, *Instructor*, *school-master*, but among the Greeks properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (αλῳν) him to and from school and the place of exercise. These Παιδαλῳς were generally slaves, imperious and severe †, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see *Elner* and *Wolfius*; and observe, that *Xenophon* (cited by *Wetstein* on 1 Cor.) and *Plutarch* De Lib. Educ. tom. ii. p. 4. A. B. expressly distinguish between Παιδαλῳς and Διδασκαλῳς Teachers.

Παιδαριον, υ, το. A diminutive from παις, παιδος, a boy.

A little boy, a child. occ. Mat. xi. 16. John vi. 9. But in Mat. *Wetstein* and *Griesbach*, on the authority of very many MSS, six of which ancient, read παιδῳς.

Παιδεία, ας, ῆ, from παιδεω.

I. Institution, discipline, instruction, particularly of children. occ. Eph. vi. 4. 2 Tim. iii. 16.

II. Discipline, correction, chastisement. occ. Heb. xii. 5, 7, 8, 11.

Παιδευτης, υ, ό, from παιδεω.

I. An instructor. occ. Rom. ii. 20.

II. A corrector, chastiser. occ. Heb. xii. 9.

Παιδεω, from παις, παιδος, a child.

† Comp. *Sueton* in *Claud*. cap. 2.

I. To

I. *To instruct, particularly a child or youth.* Acts vii. 22. xxii. 3. 2 Tim. ii. 25. Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See *Wetstein* on Acts vii. 22. On Acts xxii. 3; *Kypke* remarks, after *Alberti*, that *αγαθραμμυρος* relates to the *bringing up*, strictly so called, and *παιδευμενος* to the *instruction*. This he confirms by a very similar passage from *Appian*, Bel. Civ. lib. iv. p. 1008, where *Cassius*, who had been bred up at Rhodes, complains of the Rhodians that "assistance was denied to him *ὕπο των ΠΑΙΔΕΥΣΑΝΤΩΝ καὶ ΘΡΕΨΑΝΤΩΝ*, by those who had instructed and brought him up;" and that to him they preferred Dolabella, "ὅν οὐκ ΕΠΑΙΔΕΥΣΑΝ οὐδὲ ΑΝΕΘΡΕΨΑΝ, whom they had neither instructed nor brought up."

II. *To instruct by chastisement.* occ. 1 Tim. i. 20.

III. *To correct, chastise.* See Luke xxiii. 16, 22. 1 Cor. xi. 32. 2 Cor. vi. 9.

*Παιδιον*, An Adv. from *παιδιον* a little child, and the syllabic adjection *ον* denoting from a place or time.

*From a little child or infant, from infancy.* occ. Mark ix. 21. So *Lucian*, *Philopatr.* tom. ii. p. 1005, ΠΑΙΔΟΘΕΝ.

*Παιδιον*, ε, το. A diminutive of *παις*, *παιδος*.

I. *A little child, an infant.* Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al.

II. *A child of more\* advanced age.* Mark v. 39. 40. 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.

III. *Παιδια*, Vocat. plur. is a term of familiarity, affection or kindness in calling or speaking to, as the sing. child is often used in English, John xxi. 5. 1 John ii. 18.

*Παιδιον*, ης, ἡ, from *παις*, *παιδος*, a boy.

I. *A damsel, a young woman.* Thus used by the ancient Greeks, according to *Phrynichus* (see *Wetstein* on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13.

II. *A maid-servant, a female slave.* Mark xiv. 66. Gal. iv. 22, & al. freq. *Kypke*, on Mat. xxvi. 69, shews that *Lysias*, *Isæus*, *Polybius*, *Lucian*, and *Athenæus* have used *Παιδιον* in this latter sense.

*Παιζω*, from *παις* a child.

*To play.* occ. 1 Cor. x. 7, which is a cita-

tion of the LXX version of Exod. xxxii. 6. where the correspondent Heb. word to *παιζιν* is *פָּרַח*, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their Idol. *Homer* uses this verb for dancing, *Odyss.* viii. lin. 251,

ΑΛΛ' ὅτε Φαιηκῶν βῆταί μιν οὐδὲν ἄριστον  
ΠΑΙΖΑΤΕ————

Ye choicest dancers of Phœcia's isle,  
Come forth and play.————

So *Odyss.* xxiii. lin. 147,

Αὐτὰρ ΠΑΙΖΟΝΤΩΝ————

*Elsner* on 1 Cor. x. 7, shews, that *Hesiod*, *Herodotus* and *Aristophanes* apply *παιζιν* in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to dancing, but comprises also singing and music.

ΠΑΙΣ, *παιδος*, ὁ, ἡ. It may be derived from the Heb. *עַבְד* to diminish, be small.

I. *A child, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl, Mat. xxi. 15. Luke ii. 43.*

viii. 51, 54. Acts xx. 12. Comp. ver. 9. II. *A child, in respect to his father, without regard to age, a son.* Acts iii. 13, 26. iv. 27, 30. Comp. Luke i. 54.

III. *A servant, attendant.* Matt. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7, and *Kypke* on Mat. viii. 6, have shewn that the Greek writers use it also in this sense.

ΠΑΙΩ, from the Heb. *פָּעַח* to strike, the final *ח* being dropped, as in *Απω* (which see) from *פָּרַח*: The *μ*, however, occurs in *παισμαι*, which verb in the middle form signifies actively to strike.

*To strike, or smite*, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64.—with a sword, Mark xiv. 47. John xviii. 10.—with a sting, occ. Rev. ix. 5.

ΠΑΛΑΙ, An Adv. of time, from the Heb. *בָּלַד* to be old, to which word the derivative N. *פָּאֵלָאִיס* sometimes, and the V. *פָּאֵלָאִישׁ* often answers in the LXX.

I. *Of old, formerly, long ago, long since.* occ. Mat. xi. 21. Luke x. 13. Heb. i. 1. Jude ver. 4. 2 Pet. i. 9, where being joined with the article, it assumes the nature of a noun, and may be rendered *old, former*.

II. *A considerable, or some, time past.* occ. Mark

\* Comp. under *Βιζιον* I.

Mark xv. 44. So *Xenophon* applies *παλαι* to time *not long past*. Cyri Exped. lib. iv. p. 291. edit. *Hutchinson*, 8vo. where see Note 4.

*Παλαιος*, αἰα. αἰον, from *παλαι*.

I. *Old, ancient*. See 1 John ii. 7. Luke v. 39. So *Lucian*, *De Merc. Cond.* tom. i. p. 485, ΠΑΛΑΙΟΤΑΤΟΝ ΟΙΝΟΝ *πινοντων*, Drinking the *oldest wine*." See more in *Wetstein*.

*The Old Man*, as opposed to the *New*, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam*. Comp. under *καινος* I. *Νεος* III. For *παλαια ζυμη*, 1 Cor. v. 7, 8, see under *ζυμη* III. For *παλαια διαθηκη* see under *διαθηκη* I. 4.

II. *Old, worn by age*. Mat. ix. 16, 17, & al. *Παλαιότης, τητος, ἡ*, from *παλαιος*.

*Oldness*. occ. Rom. vii. 6.

*Παλαιω*, ω, from *παλαιος*.

I. *To make old*. occ. Heb. viii. 13.

II. *Παλαιομαι*, εμαι, Pass. *To grow old*, occ. Luke xii. 33. Heb. i. 11. Comp. *Παλαιος* II.

*Παλη*, ης, ἡ, from *παλλω* to shake, which from the Heb. פָּדָה to tremble, shake.

*A wrestling, contending*. occ. Eph. vi. 12, where it is applied spiritually. See *Mac-knight*.

*Παλιγενεσια*, ας, ἡ, from *παλιν* again, and *γενεσις* a being born, a birth.

*A being born again, a new birth, regeneration, renovation*. occ. Tit. iii. 5, where see *Αστρον*. Mat. xix. 28; on which latter text observe, that if the words *εν τη παλιγενεσια* be construed as in our Translation with the preceding *απολυθσαντες*, they will denote that *great spiritual renovation* which began to take place on the preaching of John the Baptist (See Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but if those words be connected, as the following context seems to require, with the subsequent ones *εταν καθιση*, &c. they may then be most easily and naturally referred to that *greater and more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effusion

of the Holy Spirit on his disciples; when God had exalted that Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ, (see Acts v. 30, 35. ii. 32—36.) and seating his Apostles on twelve thrones to judge, i. e. rule under him the twelve tribes of Israel, namely the whole Christian Church. Comp. under *Κρινω* II.

*Παλιν*, An Adv. from *παλλω* to move, which from Heb. פָּדָה to move, shake.

1. *Back again*. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9, & al. This seems its genuine and ancient sense, in which it is generally used by *Homer*. So *παλιν ελθειν* is to return to a place, John iv. 46, where *Kypke* shews that *Thucydides*, *Xenophon*, and *Dionysius Halicarn.* apply the phrase in the same sense.

2. *Again*. Mat. iv. 8, & al. freq. Comp. 2 Cor. xiii. 2. On Acts x. 15, *Alberti* observes that *Homer* and *Aristophanes* use a like pleonasm, ΠΑΛΙΝ αὖθις; and that *Plutarch* in *Philopœm.* has the very expression ΠΑΛΙΝ ΕΚ ΔΕΤΤΕΡΟΤ.

3. *Also, likewise*. Mat. iv. 7. v. 33. 2 Cor. x. 7.

4. *Then, afterwards, in consequence*. John xii. 22.

*Παμπληθει*, An Adv. from *παν* all, and *πληθος* a multitude.

*With all their multitude, all at once, all together*. occ. Luke xxiii. 18.

*Παμπολους*, — πολλη, — πολυ, from *παν* all, and *πολυς* many.

*Very many, very great in number, very numerous*. occ. Mark viii. 1.

This word is often used by the Greek writers. See *Wetstein*.

*Πανδοχειον*, ο, το, from *παν* all, and *δεχομαι* to receive.

*A public inn, which receives all comers*. occ. Luke x. 34. The Vulg. renders it *Stabulum, the stable*; and *Campbell* on Luke ii. 7, takes it to denote the *worst kind of Eastern inn*, which *Busbequius* also, Lit. Tarc. i. p. 38, calls *Stabulum*, at one end of which, he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But *Harmer*, *Observations*, vol. iii. p. 248, thinks the *Πανδοχειον* in Luke x. 34, to have been a *better furnished resting-place*; since our Lord supposes that the good Samaritan

Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35.

Πανδοχευς, εος, δ, from παν all, and δεχομαι to receive.

The master of a public inn, who receives all comers, an host. Comp. Πανδοχειον. occ. Luke x. 35.

Πανηγυρις, ιος, att. εως, η, from παν all, and αἰσιρω an assembly, which from αἰσιρω to assemble, and this from the Heb. קָא to gather together.

A general assembly, particularly on some festal or joyful occasion (see Raphaelius, Alberti, Wolfius, Wetstein, and Kypke); whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23, where see Doddridge. It is also used, according to Hengstlius, for πανηγυρικός λαός, an eulogy pronounced on any one in a public assembly; hence the Eng. panegyrick, &c.

Πανοικι, An Adv. from παν all, and οικος a house, q. d. συν πανί οικω.

With all one's house or family. occ. Acts xvi. 34. Josephus (as Wetstein has remarked), uses this word, Ant. lib. iv. cap. 4. § 4. Ὡς αὐτῆς ΠΑΝΟΙΚΙ σίλεισθαι ἐν τῇ ἱερᾷ πόλει. "So that they with all their families might eat it in the holy city."

Πανοπλία, ας, η, from παν all, and ὅπλον armour.

Complete armour, a complete suit of armour, properly, such as was used by the heavy armed infantry, both offensive and defensive. The Roman Πανοπλία, as including both kinds of armour, is particularly described by Polybius, lib. vi. cap. 21, which passage is cited by Raphaelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΙΑΙΑΝ ΑΝΑΑΒΟΝΤΑΣ, Ant. lib. xx. cap. 5. § 3. Comp. lib. iv. cap. 5. § 2.

Πανουργία, ας, η, from πανουργος.

Craft, craftiness, cunning, subtilty. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14.

Πανωρεός, ες, δ, η, q. πυνωρεός (dropping

the τ, and ες being contracted into ε) from παν, παντός, all, any, and ὅσον work.

Crafty, cunning, subtle, clever, q. d. qualified to do any thing, or for any work. In the N. T. it is used only in a bad sense. Comp. under Δολος. occ. 2 Cor. xii. 16.

Πανταχθεν, An Adv. of place, from πανταχς every where (which see), andθεν denoting from a place.

From every place or quarter, from all parts. occ. Mark i. 45.

Πανταχς, An Adv. of place, from παντα, all, and χς a syllabic adjection denoting in a place, which perhaps from ηνω to come.

I. Every where. Acts xvii. 30. xxviii. 22, where see Doddridge's Note.

II. Every where, in a qualified sense, i. e. in many places. Mark xvi. 20, & al.

Παντελής, εος, ες, δ, η, και το-ες, from παν all, and τελος end, perfection.

Perfect, complete; whence Εἰς το παντελές, (χρημα being understood), To perfection, perfectly, completely. occ. Heb. vii. 25. Also, At all, in any wise. occ. Luke xiii. 11. So Aristides, cited by Elmer, Παραδείσµα ΕΙΣ ΤΟ ΠΑΝΤΕΛΕΣ οὐ ἔχει has no example at all." See also Wetstein on Luke.

Πανη, An Adv. from παντα, παντός.

By all means, or always; so Vulg. semper. occ. Acts xxiv. 3.

Πανθοθεν, An Adv. of place from παντα, παντός all, andθεν denoting from or at a place.

I. From every place, from all parts. It occurs, according to many printed editions, John xviii. 20; but eight MSS, three of which ancient, the Vulg. former Syriac, and several other old versions, with some printed editions, there read παντες; and many other MSS, of which two ancient, the Complutensian, and several other editions, read παντοτα; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. On all sides, on every side, round about. occ. Luke xix. 43. Heb. ix. 4.

Παντοκρατωρ, ορος, δ, from παν all, and κρατος strength.

Almighty, omnipotent. 2 Cor. vi. 18. Rev. i. 8, & al.

Παντοτε, An Adv. of time, from παν all, and τοτε then.

I. Always,

- I. *Always, ever.* Heb. vii. 25. 1 Thess. v. 16.
- II. *Always, in a qualified sense, very often, very frequently, continually.* John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii. 1, Kypke well observes, that *παυτος* is opposed not to *intervals*, by which prayers must certainly be interrupted, but to *επαυσις*; and he produces some instances of a like qualified use of *παυτος* from the Greek writers.
- Παυως, Adv. from *πας, παυτος*.
- I. *By all means.* occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for *παυως τις* four ancient Greek MSS. have *παντας* all; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by *Mill, Bengelius*, and *Bp. Pearce*, whom see.
- II. *Surely, certainly.* occ. Luke iv. 23. Acts xxii. 22. xxviii. 4.
- III. *Entirely, altogether.* occ. 1 Cor. v. 10. So Rom. iii. 9. Τις εν προσχομεθα; Ου παντως—*What then? have we (Jews) the advantage? Not entirely, not in every respect.*  
We have it “as to the benefit mentioned ver. 2, but not as to justification.” *Whitby*.
- IV. *Principally, on the whole.* occ. 1 Cor. ix. 10.
- ΠΑΡΑ. A Preposition. *Mintert* deduces it from *παρω* to pass, which from *πειρω* the same.
- I. With a genitive,  
1. *Of, from.* Mat. ii. 4, 7. Luke ii. 1.  
2. *By.* Mat. xxi. 42.  
3. *Οι παρ' αυτου*, *His friends or kinsmen, those who belonged to him.* Mark iii. 21. *Raphelius* observes, that the phrase denotes those who are in any manner connected with or related to another, and shews that *Polybius* applies it in this sense. See also *Wetstein, Campbell*, and *Kypke*.
- II. With a dative,  
1. *With.* upud. Mat. vi. 1. xix. 26. 1 Cor. iii. 19. Gal. iii. 11, & al.  
2. *Nigh unto.* Mat. xv. 29.  
3. *Among.* Mat. xxi. 25. xxii. 25, & al.
- III. With an accusative,  
1. *At.* Luke x. 39.  
2. *Near, hard by.* Mat. iv. 18. xiii. 1, 4, 19, & al.  
3. *On account of, for.* Thus 1 Cor. xii. 15, 16, *Παρα τωτο*, *On account of this, for this reason.* So *Polybius* in *Raphelius* and *Wolffius*.
4. *Beside, except, save.* 1 Cor. iii. 11. 2 Cor. xi. 24, where see *Kypke*.
5. *Beside, i. e. in deviation from, or transgression of.* Acts xviii. 13. Rom. iv. 18. xvi. 17.
6. *In comparison of.* Heb. ii. 7, 9.
7. *Above, in preference to, præ.* Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25.
8. *Above, more.* Rom. xii. 3. Comp. Luke xiii. 2. Heb. xii. 24.
9. *Beyond, than.* Luke iii. 13. Heb. i. 4.
10. *Contrary to, against.* Rom. i. 26. iv. 18. Gal. i. 8, 9.
- IV. In composition it denotes,  
1. *To, at, as in παρασινομις to come to, παραλαμβανω to take unto.*  
2. *Near, by, as in παραλειποι, which see.*  
3. *Beside, trans, as in παραβαινω, to go beside, transgress.* Comp. Sense III. 5.  
4. *Transition, as in παρ᾽ω to pass from one place to another.*  
5. *Neglect or carelessness, (comp. above III. 5.) as in παρακουω to neglect to hear, παραβλεπομαι to disregard.*  
6. *It adds an ill sense to the simple word, as in παραδιτριβη, which see.*  
7. *It inverts the meaning of the simple word, as in παραιτω to deprecate, excuse.* Comp. I. 1.  
8. *It signifies intensesness (comp. III. 9), as in παρακαλυπω to hide entirely.*  
Παραβαινω, from *παρα* besides, and *βαινω* to go.
- I. *To go beside, or deviate from, a particular course, prevaricator.* *Hesychius* explains *παραβαινοντας* by ΜΗ ΕΤΘΕΩΣ ΒΑΙΝΟΝΤΑΣ; *Not going rightly*; and in *Ælian*, Μη ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΑΡΜΑΤΟΧΙΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in *Alberti* on Mat. xv. 3. But in this sense it is not used in the N. T.
- II. *To deviate from, transgress, in a moral or spiritual sense.* occ. 2 John ver. 9. Mat. xv. 2, 3, where *Wetstein* cites from *Demosthenes* and *Herodotus* ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from *Arrian*, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΤ ΤΑΣ ΕΝΤΟΛΑΣ.
- III. *To fall from or lose one's station or office by transgression.* occ. Acts i. 25. where it is followed by the preposition εφ. So Exod. xxxii. 8, in LXX, ΠΑΡΕΒΗΣΑΝ—

ΣΑΝ—ΕΚ της ὁδου. "Exorbitavit, ē reciā vā deflexit." *Wetstein*.

Παραβαλλω, from παρα near, and βαλλω to cast, put.

I. To cast or put near, objicere, ut aliquid edendum bestiis. Thus sometimes used in the profane writers. See *Scapula*.

II. As a term of navigation, To arrive or touch at, properly, To bring the ship or ships near or close, ναυι or ναυς being understood, which is expressed by *Thucydides*, lib. iii. § 32, though more usually omitted in the Greek writers, as by *St. Luke*. See *Wetstein*. occ. Acts xx. 15.

III. To compare, confer. occ. Mark iv. 30. Παραβασις, ιος, att. εως, η, from παραβαινω.

A deviation, transgression. In the N. T. used only in a moral or spiritual sense. Rom. iv. 15. v. 14, & al.

Παραβατης, ο, ο, from παραβαινω.

A transgressor. occ. Rom. ii. 25, 27. Gal. ii. 18. Jam. ii. 9, 11.

Παραβιαζομαι, from παρα intens. and βιαζω to force, use force.

To press, or compel: But in the N. T. it refers to no other force but that of friendly and urgent importunity. occ. Luke xxiv. 29. Acts xvi. 15. Comp. Αναγκαζω II. The LXX use the word in the same sense. 1 Sam. xxviii. 23. 2 K. v. 16.

Παραβολη, ης, η, from παραβολουα perf. mid. of παραβαλλω. See *Campbell* on Mat. xiii. 3.

I. A comparison, similitude, or simile, in which one thing is compared with another (see Mark iv. 10); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34.

II. Because these comparisons have in their very nature somewhat of obscurity, Παραβολη is used to denote a speech or maxim which is obscure to the person who hears it, even though it contains no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17.

III. Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, hence Πα-

ραβολη denotes a proverb or by-word, Luke iv. 23. Comp. Luke vi. 39.

IV. It is by some interpreted to mean merely a special doctrine, or a weighty, memorable speech, Luke xiv. 7. But I think it there means a comparison or similitude; and that our Lord in that passage intended not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxii. 1, and Luke xiv. 11, with ch. xviii. 14.

V. A visible type or emblem, representing somewhat different from and beyond itself. Thus Heb. ix. 9. the Mosaic Tabernacle with it's services was Παραβολη a type, emblem, or figurative representation of the good things of Christianity. Comp. Heb. viii. 5, and Τυποεισµα. So Abraham received Isaac from the dead, Heb. xi. 19, και εν παραβολη, even in, or for, a figure, or as a type of Christ's resurrection; where see *Wolfius* and *Macknight*, and comp. John viii. 56, with Gen. xxii. 14.

Παραβουλομαι, from παρα denoting neglect, (as in παροραω, παραφρονεω) and βουλομαι to consult.

With a dative, To disregard, overlook, neglect, minus alicui rei consulere. occ. Phil. ii. 30; where however observe, that six ancient Greek MSS read παραβουλοσασµενος, which word *Hesychius* explains by εις θανατον ταυτον εκδεις, exposing himself to death; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by *Grotius*, *Mill*, *Wetstein*, and other learned men among the moderns, and particularly by *Griesbach*, who admits it into the text. The eloquent *Chrysostom* (as cited by *Wetstein*, whom see) has used both the Verb παραβουλοσασµεθα and the Participle παραβουλοσασµενος.

Παραγγελια, ας, η, from παραγγελλω.

I. A commandment, command. occ. Acts v. 28. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.

II. A special command, charge. 1 Tim. i. 5. where it denotes the charge to be delivered by Timothy to the Ephesian Teachers. Comp. ver. 3, and see *Macknight*.

Παραγγελλω, from παρα intens. and αγγελλω to tell.

K k

T o



To command, charge, give in charge. See Mat. x. 5. Acts i. 4. iv. 18. v. 28. 1 Cor. xi. 17. 2 Thess. iii. 13. 1 Tim. i. 3. iv. 11.

**Παραίνουμαι**, from *παρα* to, at, and *γινωμαι* to be, come.

To come to, arrive, come. Mat. ii. 1. iii. 1, 13. Luke xiv. 21, & al. freq. Comp. Luke xii. 51. Heb. ix. 11.

**Παρασῶ**, from *παρα* denoting transition, or nearness, and *αῶ* to go, go away. Comp. *αῶ* VI.

I. To pass, pass forth, away, or along from one place to another. occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. 1.

II. To pass by. occ. Mat. xx. 30. Mark xv. 21.

III. To pass, vanish away. occ. 1 Cor. vii. 31, where see *Macknight*. So **Παραδομαι**, Mid. occ. 1 John ii. 17. But **Παραδομαι**, Pass. To be passed, or passed away. occ. 1 John ii. 8.

**Παραδειγματιζω**, from *παραδειγμα* an example, a public example, (thus used in the profane writers, and by the LXX Nah. iii. 6. Jer. viii. 2, & al.) which from *παραδεικνυμαι* perf. pass. of the V. *παραδεικνυμι*, or obsol. *παραδεικω*, to shew near, shew, a compound of *παρα* near, and *δεικνυμι* to shew.

To make a public example of, or expose to public infamy. occ. Mat. i. 19. Heb. vi. 6. *Raphelius* has clearly shewn, that in *Polybius*, who is almost the only profane Greek writer that has used this V. it frequently signifies to expose to public infamy, or punishment, as an example to others; and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, *παραδειγματισαι* is opposed not simply to *απολυσαι*, but to *απολυσαι* ΛΑΘΡΑ, and therefore can mean no more than exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders *παραδειγματισαι* by *traducere*, to expose to public shame. See more in *Whitby*, *Wetstein*, and *Campbell*.

**ΠΑΡΑΔΕΙΣΟΣ**, s, δ. This is without controversy an oriental word. The \* Greeks

\* So *Jul. Pollux Onomast. lib. ix. cap. 12*, 'Οι δὲ ΠΑΡΑΔΕΙΣΟΙ, βαρβαρικὸν εἶναι δοκοῦν τούτομα, καὶ

borrowed it from the *Persians*, among whom it signified a garden, park, or inclosure full of all the valuable products of the earth. Both these particulars are evident from a passage in *Xenophon's* *Œconomics*, where *Socrates* says, that "the King of Persia, wherever he is, takes particular care, ἵπως κηποι τε εἰσονται, ὅι ΠΑΡΑΔΕΙΣΟΙ καλεμενοι, πολλων καλων τε και αἰσθων μεσοι, ἵπποισα ἡ γη φυνειν εθελε, to have gardens or inclosures, which are called *Paradises*, full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by *Herodotus*, *Xenophon*, and *Diodorus Siculus*. The original word פֶּרֶס *Pardis* occurs Neh. ii. 8. Eccles. ii. 5. Cant. iv. 13, and may be derived from the Heb. פָּרַד to separate, and (Arab.) دָרַ to hide, as denoting a secret inclosure, or separate covert †.

I. The LXX have rendered the Heb. פֶּרֶס by *Παραδεισος* in all the three passages of the O. T. just cited.

II. The LXX almost constantly render π when it relates to the Garden of Eden, by *Παραδεισος*. Hence

III. *Παραδεισος* is in the N. T. applied to The state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true Tree of Life, which is in the midst of the Paradise of God. Luke xxiii. 43. Rev. ii. 7. ‡. Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4.

The threetexts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פֶּרֶס or פֶּרְדִּיסָא *Paradise*; and עֵדֶן π the Garden of Eden, for the intermediate state of holy departed souls. See *Grotius* and *Wetstein* on Luke xxiii. 43, and *Campbell's* Prelim. Dissertat. p. 233.

**Παραδεχομαι**, from *παρα* at, or to, and *δεχομαι* to receive.

και κατα συνθηκαι εις Χριστον Ἑλληνιστην, ὡς και πολλοι αλλα των Περσικων. *Paradise* seem to be a barbaric name; but, like many other *Persic* words, came by use to be admitted into the Greek language."

† Comp. Heb. and Eng. Lexicon in פֶּרֶס.

‡ See *Zeland's* Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 403, 8vo.

I. To

- I. *To receive, admit.* occ. Acts xvi. 21. 1 Tim. v. 19.
- II. *To receive, embrace with assent and obedience.* occ. Mark iv. 20. Acts xxii. 18.
- III. *To receive or embrace with peculiar favour.* occ. Heb. xii. 6, which is a citation from the LXX version of Prov. iii. 12, where *παράδεχεται* answers to the Heb. *יִשְׂרָיִל לֹוֶתֶת, delighteth in.* Comp. Isa. xlii. 1, in the LXX.
- Παράδιαισι, ης, η, from παρα implying ill, and διαισι a spending time (from διαισιω, which see), also a being employed in any business; and especially the meetings, discourses, and disputations of the Philosophers, were called διαισεις, to which sense of the word St. Paul plainly alludes in his application of παραδιαισεις. A perverse, evil, or unprofitable dispute, disputation, or debate.* occ. 1 Tim. vi. 3; where observe, that very many MSS, four of which ancient, read *Διαπαρτισαι*, a word of nearly the same import; and this reading is embraced by *Wetstein* and *Griesbach*, and by the latter received into the text; see also *Wolfius*.
- Παράδωμι, from παρα denoting transition, and δωμι to give.*
- I. Properly, *To deliver from hand to hand, or from one to another, tradere per manus.* See Mat. xi. 27. Luke iv. 6. x. 22.
- II. *To deliver, yield, or give up, as the spirit or ghost.* John xix. 30.
- III. *To deliver, or give up to prison, judgment, or punishment.* Mat. iv. 12. v. 25. *x. 4.* (where see *Campbell*.) xvii. 22. xx. 18. xxvii. 26. 2 Cor. iv. 11. Thus used likewise by the purest Greek writers. On Acts viii. 3, see *Kypke*.
- IV. *Παράδωμι τῷ Σατανᾷ, To deliver to Satan,* was by an act of extraordinary and apostolic authority to give a person up to be afflicted with bodily disease by the devil. 1 Cor. v. 5. 1 Tim. i. 20. See *Macknight*.
- V. *To deliver or commit in trust, to intrust,* Mat. xxv. 14, 20, 22.
- VI. *To commit, commend to.* See Acts xiv. 26. xv. 40. 1 Pet. ii. 23, where see *Kypke*.
- VII. *To give up, give over, abandon, to some wickedness.* Acts vii. 42. Rom. i. 24, 26, 28. Comp. Eph. iv. 19. See *Suicer* Thesaur. in *Παράδωμι*.
- VIII. *To expose, hazard.* Acts xv. 26.

- IX. *To deliver by information, teaching, or enjoining.* Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. 1 Cor. xi. 2. xv. 3, & al. On 1 Cor. xi. 23, *Kypke* shews that *Euripides, Polybius, and Dionysius Halicarn.* apply the V. in like manner, particularly to historical facts.
- X. *To be ripe, q. d. to yield itself (ἐαυτον being understood) as the fruit of corn.* occ. Mark iv. 29. *Wolfius* says the phrase is pure Greek, but I know not that such an use of *παράδωμι*, as a V. neuter has ever been produced from any Greek writer.
- Παράδοξος, ος, ο, η, και το-ον, from παρα beyond, and δοξα opinion, expectation. Exceeding one's opinion or expectation, wonderful, strange.* occ. Luke v. 26. Hence the Eng. *paradox, paradoxical*.
- Παράδοσις, ιος, att. εις, η, from παραδωμι to deliver in teaching.*
- A tradition, a doctrine, or injunction delivered or communicated from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to written as well as oral instructions, see Macknight), iii. 6;—or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. Josephus, Ant. lib. xiii. cap. x. § 6, observes, Νομιμα ΠΟΛΛΑ τινα ΠΑΡΕΔΟΣΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΡΩΝ διαδοχῆς, ἀπερ ἐκ ἀναλείπαται ἐν τοῖς Μωϋσεως νομοῖς, και δια ταυτα ταυτα το Σαδδουκαίων γενοσ ἐκβάλλει, λειον εκείνα δειν ἡλίσθαι νομιμα τα γεγραμμενα, τα δ' ἐκ ΠΑΡΑΔΟΣΕΩΣ ΤΩΝ ΠΑΤΕΡΩΝ μὴ τηρεῖν.* The Pharisees have delivered to the people by tradition from the Fathers, many injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come by such tradition." These words of *Josephus* perfectly agree with what is said of the Pharisees in the N. T. particularly in Mark vii. 3, 4, &c. *Stockius*, to illustrate Mat. xv. 2, cites two passages from the *Jerusalem Talmud*, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. *Berachot*, fol. 3, 2, חבִּיבִים רַבִּי סוֹפְרִים מוֹרְבֵי תוֹרָה. The words of the Scribes are

are more amiable than the words of the Law; for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." *הַמִּשְׁנָה כִּבְיָאֵם כִּבְיָאֵם כִּבְיָאֵם*. The words of the Elders are more desirable than the words of the Prophets." See more in *Prideaux Connect.* vol. i. p. 323. 1st edit. 8. o. anno 446, and in *Whitby's Parallel* at the end of 2 Thess. under *Infallibility* 2dly.

*Παραζηλω*, *ω*, from *παρα* *to*, and *ζηλος* *jealousy, emulation, anger*, which see.

I. *To provoke to jealousy.* occ. Rom. x. 19.

II. *To provoke or excite to emulation.* occ. Rom. xi. 11, 14.

III. *To provoke to jealous anger.* occ. 1 Cor. x. 22\*.

*Παραθάλασσις*, *α*, *ον*, from *παρα* *near*, and *θαλασσα* *the sea*.

*Situated near the sea, by the sea-side, on the sea-coast.* occ. Mat. iv. 13.

*Παραθεωρεω*, *ω*, from *παρα* *near*, and *θεωρεω* *to behold, contemplate*.

I. *To behold or contemplate one thing near another; so to compare in beholding or contemplating.* Thus the V. is used in *Xenophon's Memor.* Socrat. lib. iv. cap. viii. § 7. *Προς τας αλλας ΠΑΡΑΘΕΩΡΩΝ ἑμαυτον*, *Attentively comparing myself, or contemplating myself in comparison with others.*

II. *To compare so as to make a difference on comparison, comparatively to overlook or neglect.* occ. Acts vi. 1. See *Raphelius*, *Wetstein*, and *Kypke*.

*Παραθήκη*, *ης, ἡ*, from *παρὰ* *to*.

*A deposit, somewhat committed or intrusted to another.* occ. 2 Tim. i. 12, where I think it refers to St. Paul's own soul. See *Whitby*, and 1 Pet. iv. 19. Comp. under *Παρακαταθήκη*.

*Παρανισω*, *ω*, from *παρα* *intensive*, and *αινος* *a speech, narration*, properly of the enigmatical kind, or such an one as relates to somewhat beyond itself; thus used by *Homer*, *Odyss.* xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which *Ulysses* had *enigmatically*, and under covert of a well told tale, desired some clothes. In this view then *αινος* may not

improbably be deduced from Heb. *נִסָּא* *to speak in reference to somewhat else.*

*To admonish, exhort.* occ. Acts xxvii. 9, 22.

*Παραίτω*, *ω*, from *παρα* *inversive*, and *αιτω* *to ask, beg*.

I. *Παραίτεομαι*, *εμαι*, Mid. *To deprecate, to beg or entreat against a thing.* occ. Heb. xii. 19; on which text *Wetstein* shews it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11, where as St. Paul says, *Οὐ παραιτεομαι το αποθανειν*, so *Josephus* in his *Life*, § 29. *ΘΑΝΕΙΝ μὲν—ΟΤ ΠΑΡΑΙΤΟΥΜΑΙ*. See also *Wetstein*.

II. Mid. *To excuse oneself, make excuses.* occ. Luke xiv. 18. Pass. *To be excused.* occ. Luke xiv. 19.

III. *To reject, refuse.* occ. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

*Παρακαθίζω*, from *παρα* *at*, and *καθίζω* *to sit down*, which see.

*To sit or sit down at.* occ. Luke x. 39.

*Παρακαλσω*, *ω*, from *παρα* *to*, or intens. and *καλσω* *to call*.

I. *To send for, q. d. to call to oneself.* occ. Acts xxviii. 20. Comp. ver. 17.

II. *To beg, entreat, beseech.* Mat. viii. 5, 31, 34, & al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11.

III. *To exhort, admonish.* Luke iii. 18. Acts ii. 40. xi. 23, & al. freq.

IV. *To console, comfort*, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence

V. *To comfort*, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7. & al. freq.

*Παρακαλυπτω*, from *παρα* *near*, and *καλυπτω* *to hide*.

I. *To hide*, as by putting somewhat *near* or *upon*, *to veil, cover with a veil*. Thus used in the profane writers.

II. *To veil, hide, conceal*, in a moral or spiritual sense. occ. Luke ix. 45.

*Παρακαταθήκη*, *ης, ἡ*, from *παρα* *with*, *apud*, and *καταθήκη* *a deposit* (which from *κατατιθημι* *to lay down*), or immediately from the V. *παρακατατιθημι*, which is used by *Xenophon*, *Memor.* Socrat. lib. iv. cap. iv. § 17. for *committing in trust*.

*A deposit left with or intrusted to one,* occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS (of which

\* See Dr. Bell. On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

which in the former five, in the latter six, ancient ones) have παραθηκη, which reading is accordingly embraced by *Wetstein*, and received by *Griesbach* into the text. The word refers to the Gospel deposited with, or intrusted to, Timothy.

Παρακειμαι, from παρα near, with, and κειμαι to live.

With a dative, *To lie near, be at hand, be present with*. occ. Rom. vii. 18, 21. See *Wolfius* and *Kypke*.

Παρακλησις, ιος, att. εως, η, from παρακαλω, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4.

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. viii. 17. 1 Thess. iii. 3. Comp. Acts ix. 31. So Acts iv. 36, υιος παρακλησεως, מוֹדֵב, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. *Boanepfeg*.

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4, & al.

Παρακλητος, ο, δ, from παρακαλεται 3 pers. perf. pass. of παρακαλω to call to oneself, implore the assistance of, also to admonish.

I. *One who is called, or sent for, to assist another in a judicial proceeding*.

II. *An advocate, a patron, one who pleads the cause of another*. In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1.

III. It is applied to the Holy Spirit, and denotes, according to *Campbell*, a monitor, instructor, guide. See his excellent Note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοη, ης, η, from παρηκοον 2 aor. of παρακω.

*Disobedience*. occ. Rom. v. 19. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεω, ω, from παρα with, and ακολουθεω to follow.

I. *To follow any one, or follow close, as an attendant or companion, & vestigo sequi*. So *Raphelius* cites from *Plutarch*, Pericles, Απηναι κοσμιως οικαδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τε ανθρωπω. He went modestly home, the man following or accompanying him." To which I add from *Josephus*, Ant. lib. xiv. cap. xv. § 7, ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ο, Μαχαιρας εδουτο μενειν. But *Machæras following* (him) besought him to stay."

II. In the N. T. *To follow, accompany*, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as persons. See *Raphelius* and *Kypke* on Mark. Thus also in 2 Mac. viii. 11, we have μελλουσιν ΠΑΡΑΚΟΛΟΥΤΘΗΣΕΙΝ εν' αυτω ΔΙΚΗΝ, the vengeance that was about to follow upon him.

III. *To trace or search out, investigate*, so as to attain the knowledge of, or as *Raphelius* on Luke i. 3, whom see, *Mente atque intelligentiâ consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know*; of it's being used in which sense he produces examples from *Æschines, Galen, Josephus, and Polybius*. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10, on which two last texts see *Macknight*; also *Wetstein* and *Kypke* on Luke i. 3, where comp. *Campbell's* Note.

Παρακω, from παρα denoting neglect, and ακω to hear.

With a genitive, *To neglect to hear, hearken to, or obey, to disregard*. occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in *Epictet. Enchirid. cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗΣ, whom you will disregard*; and in *Lucian, Prometh. tom. i. p. 105, ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΤ' ΕΠΙΤΑΓΜΑΤΟΣ, disregarding the command*."

Παρακυνω, from παρα to, and κυνω to bend, stoop.

I. *To stoop down, or forward, in order to look at something*. occ. Luke xxiv. 12, (where see *Kypke*.) John xx. 5, 11. Comp. *Eccelus. xxi. 23*.

II. *To look into or at*. occ. Jam. i. 25. 1 Pet. i. 12. Comp. *Eccelus. xiv. 23*.

It is used in both senses by the profane writers, particularly *Lucian*. See the passages in *Wetstein* and *Kypke* on Luke xxiv. 12.

In the LXX it answers to the Heb. רָאָה to view attentively, Cant. ii. 9, and to רָאָה to look, look towards, Gen. xxvi. 8, & al.

Παραλαβανω, from παρα to, with, and λαμβανω to take, receive.

I. *To take, receive to oneself*. See Mat. i. 20. (where see *Wetstein* and *Kypke*.) See John xiv. 3. Acts xvi. 33.

K k 3

II. To

II. *To take with one.* Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10. & al. On Mat. iv. 5, see *Elsner, Alberti, and Wolfius*, who shew that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place.*

III. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18.

IV. *To receive by tradition or communication, as a doctrine.* Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12, & al. Thus *Herodotus*, lib. v. cap. 58, speaks of the Ionian Greeks, *οἱ ΠΑΡΑΛΑΒΟΝΤΕΣ διδασχὴν παρὰ τῶν Φοινίκων τὰ γραμματα*, who received letters by instruction, or learnt letters from the Phenicians." So lib. ii. cap. 19, twice. On 1 Cor. xi. 23, *Kypke* shews that *Polybius* and *Dionysius Hal.* use the V. for receiving, or being informed of, historical facts.

V. *To receive, acknowledge, with faith.* John i. 11. Col. ii. 6.

VI. *To seize, take, as a captive in war.* occ. Luke xvii. 34, (where see *Elsner*) 36; —as a criminal to be punished, John xix. 16.

*Παραλεῖσθαι*, from *παρὰ* near, and *λεῖω* to collect, which from the Heb. *קָבַץ* to take. As a term of navigation, *To sail near a place or shore, but properly to collect or shorten the ropes that hold the sails in order to pass safely.* So *Servius* on *Virgil*, *Æn.* iii. lin. 127,

— crebris legimus freta consilia terris,

*We pass'd the seas with islands interspers'd,*

explains *legimus* by *præterimus*, and says, *tractus autem sermo à nautis, quod funem legendo, id est, colligendo, aspera loco prætereunt*, the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. *Diodorus Siculus*, cited by *Elsner* and *Wolfius*, uses the Greek V. in the same manner, ΠΑΡΕΛΕΓΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

*Παραλήβω*, from *παρὰ* to, with, and *λήβω* to take.

*To take, receive.* An obsolete V. whence in the N. T. we have 2 aor. *παρελαβόν*,

infin. *παραλαβεῖν*, particip. *παραλαβών*, 1 fut. pass. 3 pers. *παραληφθήσεται*, 1 fut. mid. *παραληφθῶμαι*. See under *Παραλαμβάνω*.

*Παραλῖος*, *ος, ὁ, ἡ, q.* *παρὰ τὴν ἅλιν*, near the sea. It is properly an adjective signifying *Near the sea, maritime*; but *Παραλῖος, ἡ*, is used as a substantive for the *sea-coast* (*χωρὰ country or γῆ land* namely being understood) not only by *St. Luke*, but also by the best Greek writers, as by *Thucydides, Aristotle, Plutarch, Josephus, Isocrates* and *Strabo*, whom see in *Wetstein. Josephus*, Cont. Apion. lib. i. cap. 12, has ΠΑΡΑΛΙΟΝ ΧΩΡΩΝ, and *Thucydides*, lib. ii. ΠΑΡΑΛΙΑΝ ΓῆΝ. occ. Luke vi. 17.

*Παραλλάτῃ*, *ης, ἡ*, from *παρῆλλαφα* perf. mid. of *παράλλασσω* to change alternately, *q. d. to pass from one change to another*, which from *παρὰ* denoting transition, and *ἀλλάττω* to change.

*Change, variableness.* occ. Jam. i. 17. Comp. Mal. iii. 6.

*Παραλογίζομαι*, from *παρὰ* giving an ill sense, and *λογίζομαι* to reason.

I. *To reason falsely or erroneously.*

II. *To deceive or impose upon by false reasoning.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in *Galen*, and especially the phrase *παραλογίζεσθαι σφας αὐτοῦς*, to deceive themselves by false reasoning. See *Wetstein*.

*Παραλυτικός*, *ος, ὁ*, from *παράλυω*.

*A paralytic, a person sick of the palsy.* Mat. iv. 24. viii. 6, & al. Comp. *Παράλυω* II.

*Παράλυω*, from *παρὰ* intens. and *λύω* to loose.

I. *To unloose, relax.* *Παράλυομαι* pass. *To be relaxed, enfeebled, weakened.* So *Josephus*, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, *τῶν δὲ καὶ παρὰ τὰς ἐσχατάς συμφορας ἐπὶ τὸν στρατὸν αἰδούμενων*, ΠΑΡΕΛΥΟΝΤΟ αἱ δέξαι. But of those who yet revered their General in this extreme distress, the hands failed." occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where *γονατὰ παραλελυμένα* answers in the LXX to the Heb. *כַּנְיָיִם נִשְׁבָּלִים*, *stumbling or tottering knees.* Feeble or bending knees are often mentioned in the O. T.

as marks of a weak habit of body; see Job iv. 4. Ps. cix. 24. Ezek. vii. 17; with what physical propriety is but too well known by experience. On the other hand, the vigorous constitution of youth or manhood is in the profane writers described by the strength of the knees: Thus in Theocritus's Idyll. xiv. lin. last,

—Παυν τι δι' ἰς GONT ΣΑΩΡΟΝ.

The time for action 's when the knees are strong.

And in Horace's Epod. xiii. lin. 6,

————— Dumque virent genua.

And whilst the knees are vig'rous.

See Wetstein on Heb.

II. Παρὰ λυμένος, Part. pass. perf. "resolutus" Cels. One who is afflicted with the *παράλυσις* or *palsy*, a disease in which the muscles are relaxed, and incapable of action. See Solom. n's Portrait of Old Age by Dr. Smith, p. 187, 3d edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from *παρα* with, and *μένω* to remain.

I. To remain, stay, abide. occ. 1 Cor. xvi. 6. Jam. i. 25.

II. To remain alive. occ. Heb. vii. 23. Raphaelius remarks, that Herodotus uses the same V. for being left alive, superstitem esse. See also Wetstein, and comp. *Μένω* V.

Παραμύθεομαι, *εμαί*, from *παρα* to, and *μύθεομαι* to speak, which from *μύθος* a word, a speech.

I. To speak to, exhort, advise. Thus used in the profane writers. Comp. 1 Thess. ii. 11.

II. To comfort in words, speak comfortably to. occ. John xi. 19, 31. 1 Thess. ii. 11. v. 14. So Æschines in Ctesiph. has *γυναικα—πένθεσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ*, to comfort a weeping woman. In Thucydides also the V. signifies to comfort. See Wetstein on John.

Παραμύθια, *ας, η*, from *παρα* and *μύθος*. See under Παραμύθεομαι.

Comfort, consolation given by words. occ. 1 Cor. xiv. 3.

Παραμύθιον, *ς, το*, from the same as *παραμύθια*.

Comfort or consolation afforded by words. occ. Phil. ii. 1.

Παρανομέω, *ω*, from *παρα* beside, and *νόμος* a law.

To transgress the law. occ. Acts xxiii. 3. Xenophon uses the V. in the same sense, Memor. Socrat. lib. iv. cap. iv. § 21. Καί γὰρ ἀλλὰ πολλὰ, εφη. ΠΑΡΑΝΟΜΩΤΕΙΝ. But, says he, they transgress the laws in many other instances."

Παρονομία, *ας, η*. See Παρανομέω.

A transgression, offence. occ. 2 Pet. ii. 16.

Παραπικραίνω, from *παρα* intens. and *πικραίνω* to make bitter, imbitter.

To provoke to bitter anger, to exasperate, exacerbare. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. *וַיִּזְעַזְעוּ* to imbitter, i. e. provoke to bitter anger.

Παραπικρασμός, *ς, ὁ*, from *παραπικραίνω* perf. pass. Attic of *παραπικραίνω*.

A bitter provocation, exasperation. occ. Heb. iii. 8, 15.

Παραπίπτω, from *παρα* intens. and *πίπτω* to fall.

To fall off or away. Heb. vi. 6.

In the LXX it is used for the Heb. *וַיִּפֹּל* to fall or fail, Esth. vi. 10 for *עָשָׂה* to be guilty, Ezek. xxii. 4; and with *παραπίπτω* or *παραπίπτω* added, for the Heb. *וַיַּעַבְדוּ* to trespass a trespass, i. e. to trespass grievously, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes apostasy from the true God.

Παραπλέω, *ω*, from *παρα* denoting transition, and *πλέω* to sail.

To sail by, to pass by in sailing. occ. Acts xx. 16.

Παραπλησιος, *ς, ὁ, η*, και το—ον, from *παρα* to, or intens. and *πλησιος* near.

Near to, very near to, like. Παραπλησιον, Neut. used adverbially. occ. Phil. ii. 27.

Παραπλησιως, Adv. from παραπλησιος.

Likewise, in the same manner. occ. Heb. ii. 14, where Chrysostom, cited by Raphaelius, urges this word against the Heretics in the sense of *εὐφραντασία* εὐδαιμονία. ἀλλ' ἀληθεία. not in shew, nor in appearance, but in truth." And so in the Greek writers it signifies not in like, or nearly the same, manner, but in absolutely the same manner, as may be seen in Raphaelius, Wolfius, and Wetstein on the place.

Παραπορεύομαι, from *παρα* near, by, or denoting transition, and *πορεύομαι* to go, pass.

K k 4

I. To

I. *To pass or go by.* occ. Mat. xxvii. 39. Mark xi. 20. xv. 29.

II. *To pass through.* occ. Mark ii. 23. ix. 30.

Παραπλωμα, ατος, το, from παραπλωμασι perf. pass. of παραπλω (which see), or rather of the obsolete V. παραπλω the same.

I. Properly, *A fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom. xi. 11, 12.

III. *An offence, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see *Mac-knight*, in which view it is particularly spoken of *Adam's transgression or fall*, Rom. v. 15, 17, 18. (comp. Wisd. x. 1.) —or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16.

Παραπρω, or Παραπρω, from παρα denoting ill, and πρω, to flow, which from πρω the same, or immediately from πω to be wet, soak.

*To fall off, fall away*, namely, from the true religion and saving grace, occ. Heb. ii. 1. This interpretation, which is that of *Chrysostom*, *Schoetgenius*, *Elsner*, and *Wolfius*, appears to me, after attentive consideration, the best. It is observed, that *Plutarch* applies this V. in a like view to a ring, ως μη ΠΑΡΑΨΤΗΙ, δδδως, fearing, lest it should fall." See more in *Elsner*, *Wolfius*, and *Wetstein*. In the LXX this V. answers to the Heb. יָבַל to decline, depart, Prov. iii. 21, where the Heb. בְּנִי אֵל לֹו כְעֵינִי, *My son, let them not depart from thine eyes*, is in that version rendered, 'Τίς, μη ΠΑΡΑΨΤΗΙΣ, *My son, decline not, or fall not off, from them*; those Translators applying that to the person, which the original does to the thing. But in Prov. iv. 21, *Symmachus* renders almost the same Heb. words by Μη ΠΑΡΨΤΗΣΑΤΩΣΑΝ εἰς ὀφθαλμῶν σου. *Let them not depart, or slip away, from thine eyes*. But comp. Eng. Translat. and Marg. in Heb. ii. 1.

Παρασημον, ε, το, from παρα to, at, and σημα a sign.

*A sign or ensign* of a ship, by which it was distinguished from others, occ. Acts xxviii. 11. It was the custom of the ancients, says *Doudridge*, to have images on their ships, both at the head and stern;

the first of which was called παρασημον, the sign, from which the ship was \* named; and the other was that of the tutelar deity to whose care the ship was committed:—There is no doubt but they had sometimes deities at the head, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop *Potter* further informs us, that the παρασημον was sometimes carved, and sometimes painted; and it is well known, that our modern ships have usually some carved figure at the head, as a lion, a sea-horse, an unicorn, or &c. from which the ship is named. *Herodotus*, lib. iii. cap. 37, mentions the Παραικοι or graven Idols (from the Heb. חָנַךְ to engrave), τὰς οἱ Φοινίκης ἐν τῇσι πλωμασὶ των τριημεων περιπαγεσι, which the *Phenicians* carry in the fore-part of their galleys," and which he there says were of a human form, but of a Pigmæan size. See *Bochart*, vol. i. 712, *Selden De Diis Syris*, Syntag. ii. cap. 26, *Suicer Thesaur.* Παρασημον, and *Alberti, Wolfius*, and *Wetstein* on Acts xxviii. 11.

Παρασκευαζω, from παρα intens. andσκευαζω to prepare, which fromσκευος an instrument, furniture of whatever kind.

*To prepare, make ready.* 2 Cor. ix. 2, 3. particularly for food. Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elsner* and *Kypke*;—for buttle, 1 Cor. xiv. 8; so also the Greek authors cited in *Wetstein*. It occurs only in these three texts.

Παρασκευη, ης, η, from παρα intens. andσκευη furniture.

I. *A preparation.* John xix. 14, Παρασκευη της Πασχα, The preparation of the paschal feast, i. e. of the paschal peace-offerings. Comp. under 'Ετρος and Πασχα III. In

"The Tutela (or Tutelar Deity) and Παρασκευη are frequently distinguished in express words, that being always signified by the image of a God, this usually of some creature or feigned representation: Hence *Ovid*, (*Trist.* lib. i. El. ix. lin. 1, 2.)

Est mihi, sitque, precor, flavæ Tutela Minervæ,  
Navis & à pietâ casside nomen habet.

Where the Tutelar Deity was *Minerva*, the παρασκευη a helmet." *Potter's Antiquities of Greece*, book iii. chap. 15. which the reader may consult for further satisfaction.

2 Mac. xv. 21, it is applied to the preparation of arms.

II. The preparation-day before the Sabbath.

Παρασκευή, ὁ 5ς. ἀποκριστὸν, The preparation-day, which is the day before the Sabbath, says St. Mark expressly, ch. xv. 42. occ. Mat. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31, 42. See in a decree of Augustus Cæsar cited by Josephus, Ant. lib. xvi. cap. 6, § 2, The day before the Sabbath is called τῇ πρὸ τῆς σαββάτου (ἡμέρας τῆς Σαββάτου namely) ΠΑΡΑΣΚΕΤΗ.

Παρατείνω, from παρα intens. and τείνω to stretch out.

To stretch out, prolong. occ. Acts xx. 7, where Wetstein shews, that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω to discourses, but I cannot produce an instance of their using παρατείνω in this sense.

Παρατηρῶ, ω, from παρα intens. or denoting ill, and τηρῶ to keep, observe.

I. To observe or watch narrowly, as the gates of a city. occ. Acts ix. 24.

II. To observe or watch a person insidiously. Thus it is often used in the Greek writers. See Raphaelius and Wetstein on Mark iii. 2, and Elsner on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. 1. xx. 20.

III. To observe, or keep, as days or times, scrupulously and superstitiously. occ. Gal. iv. 10.

Παρατηρησις, ιος, att. εως, ἡ, from παρατηρῶ.

Observation. occ. Luke xvii. 20, Μετὰ παρατηρησεως, With observation, i. e. In such a manner that it needs to be accurately watched or observed. Comp. ver. 21, 23, 24, 26, 30, and see Elsner and Kypke, who shew, that Παρατηρησις is thus used by the Greek writers.

Παρατίθημι, from παρα near, and τίθημι to put.

I. To put or set somewhat near or before persons to eat. Mark vi. 41. viii. 6, 7. Luke xi. 6, & al. Comp. Acts xvi. 34. It is thus used likewise by the profane writers. See Wetstein on Mark vi. 41.

II. To lay before, propose, offer to consideration. Mat. xiii. 24, 31.

III. To allege, prove by allegations or citations. The Greek writers, particularly Athenæus and Themistius, produced by

Wetstein, use it for citing or quoting the expressions of an author. occ. Acts xvii. 3, where it refers to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7, in LXX.

V. To commit, commend, intrust to any one's care and fidelity. Luke xii. 48. 1 Tim. i. 18. 2 Tim. ii. 2. Luke xxiii. 46. (comp. Ps. xxxi. 6.) Acts xiv. 23. xx. 32. 1 Pet. iv. 19.

Παραπύχων, from παρα near, and πυχύνω to be.

To be or come near, i. e. in the way, to meet. occ. Acts xvii. 17.

Παραπύχως, Adv. from παρα at, and πυχύνω immediately, or at this present time, which from αὐτός this (time namely), and ἔκω to come.

Immediately, or at this present time. With the neut. article, Παραπύχως, το, applied as a N. Present, instant. occ. 2 Cor. iv. 17. Raphaelius shews, that Xenophon in like manner uses το ΑΥΤΙΚΑ ἵδω and τὰς ΠΑΡΑΥΤΙΚΑ ἡδονὰς for present pleasure. See other instances of the same kind in Wetstein.

Παραφέρω, from παρα denoting ill, and φέρω to carry. Comp. Παρενέγκω.

I. Pass. Παραφερομαι, To be carried or hurried violently away, as by winds or waters, abripi. Thus used in the Greek writers, as may be seen in Wetstein and Kypke on Heb. xiii. 9. occ. Jude ver. 13, where very many MSS, two of which ancient, have παραφερομεναι, a reading embraced by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach.

II. Figuratively, To be carried away, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS read παραφεροεθς; and this reading also is approved by Mill (Prolegom. p. cxxxi.) and Wetstein, and received into the text by Griesbach. And Kypke cites Plutarch in Timoleon, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, Σειοῦνται καὶ ΠΑΡΑΦΕΡΟΝΤΑΙ βραδίως ὑπὸ τῶν τυγχόντων πταισῶν καὶ ψόλων, are easily shaken and carried away by the praises or censures they meet with." The ancient Syriac version (which does not contain the



- the epistle of Jude) renders the V. in Heb. xiii. 9, by תַּחֲבֹרֶן, which from דָּבַר "duxit, abduxit," (*Castell*), rather favours the reading *παρὰφερσθε*, than *περιφερσθε*. So Vulg. *nolite abduci*.
- Παράφρονεω**, ω, from *παρά* inversive, or denoting *ill*, and *φρονεω* to be wise. *To be unwise, foolish, or a fool.* occ. 2 Cor. xi. 23. This word is used both by *Aristophanes* and *Isocrates*. See *Elsner*, *Wulfius*, and *Wetstein*.
- Παραφρονία**, ας, ἡ, from *παράφρων* mad, out of his senses or mind, q. d. *παρα τῇ φρενι* beside his mind. *Madness, want of wisdom.* occ. 2 Pet. ii. 16.
- Παραχειμαζω**, from *παρά* at, and *χειμαζω* to winter. *To winter, spend the winter at a place.* occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.
- Παραχειμασία**, ας, ἡ, from *παράχειμαζω*. *A wintering, spending the winter at a place.* occ. Acts xxvii. 12.
- Παραχρημα**, Adv. from *παρά* at, and *χρημα* a thing, q. d. in *ipsâ re*, dum ipsa res agitur. *Immediately, instantly.* Mat. xxi. 19, 20. Luke i. 64.
- Παρδαλις**, ιος, att. *εως*, ἡ. *A leopard*, from the masc. *παρδος*, which may be derived either from the Heb. פָּרֶד *to divide, separate, dispart*, on account of the animal's distinct spots, or from the Greek *περδω* to destroy, a derivative from the same Heb. V. פָּרַד, or from פָּרַץ *to break, break through, or burst forth with violence.* occ. Rev. xiii. 2. In the LXX *παρδαλις* answers to the Heb. נָמֵר, an animal in which the Prophets remark it's spotted skin, Jer. xiii. 23; it's cruelty and insidiousness, Isa. xi. 6. Jer. v. 6. Hos. xiii. 7; it's swiftness or activity, Hab. i. 8. All which properties seem to be alluded to in the emblematic beast mentioned Rev. xiii. 1. For a more particular account of this animal, and an illustration of the passages of the O. T. where it is mentioned, I with pleasure refer to the learned *Bochart's Hierozoic*. lib. iii. cap. 7.
- Παριמי**, from *παρά* near, with, and *εμι* to be.
- I. *To be present.* Luke xiii. 1. Acts x. 33. xxiv. 16, & al. Comp. 2 Pet. i. 9.

- Προς το παρον*, For, or at, the present, *πραΐμα* affair or matter seems to be understood. occ. Heb. xii. 11. The elliptical phrase is likewise used by *Thucydides* and *Herodian*. See *Wetstein*.
- II. **Παρόντα**, τα, are such good things as a person has in present, however mean and small they may be; and they are distinguished both from what belongs to another, and also from what is grand or sumptuous. *Raphelius* shews that *Xenophon* has applied the word in both these views. occ. Heb. xiii. 5; on which text we may further remark, that the whole phrase ΑΡΚΕΙΣΘΑΙ ΤΟΙΣ ΠΑΡΟΤΕΙΝ is used likewise by the profane writers. See *Wetstein*.
- III. *To be come.* Mat. xxvi. 50, (where see *Wetstein*.) John vii. 6. Acts x. 21. Col. i. 6, & al.
- Παρεισαλω**, from *παρά* denoting *ill*, and *εισαλω* to bring in, introduce. *To bring in craftily or privily, to introduce by stealth*, as it were. occ. 2 Pet. ii. 1; on which text *Raphelius* produces a passage from *Polybius* where the V. is plainly used in this sense, though he observes, that it does not always import *privily*, or *subtly*. See also *Wetstein*.
- Παρεισαχίος**, ος, ὁ, ἡ, from *παρεισαλω*. *Brought in privily, introduced by stealth*, that had crept in. occ. Gal. ii. 4.
- Παρεισδω**, from *παρά* denoting *ill*, and *εισδω* to enter in, which from *εις* in, into, and *δω* to enter. *To enter in craftily or privily, to creep in.* occ. Jude ver. 4; where *Wetstein* has given many instances of this use of the verb in the Greek writers. Comp. also *Kypke*.
- Παρεισελευθω**, An obsolete V. (whence in the N. T. we have, by syncope, 2 aor. *παρεισηλθον* for *παρεισηλυθον*) derived from *παρά* giving somewhat of an *ill* sense, and *εισελευθω* to enter.
- I. *To enter in by craft or stealth.* occ. Gal. ii. 4. *Raphelius* very happily confirms and illustrates this sense of the word by instances from *Polybius*. Comp. also *Wulfius*.
- II. *To enter in by the by*, as it were. occ. Rom. v. 20, where see *Wetstein*; and comp. Gal. iii. 15, 17, 19.
- Παρεισενελετω**. An obsolete V. (whence in the N. T. we have 1 aor. particip. plur. masc.

*anasc. παρεισενεγκωντες*) derived from *παρα* to, or besides, and *εισενεγκω* to bring in. To contribute to, confer besides, "conjunctum in vel ad aliquid confero, adinifero." *Minert.* occ. 2 Pet. i. 5, where *Piscator* observes, that *παρα* in this composition refers to the gifts of God mentioned ver. 3, 4, q. d. contributing our diligence to the divine grace, or concurring with God's gifts by our diligence. *Weststein* cites from *Diodorus Siculus* and *Josephus*, Ant. lib. xx. cap. 8, § 2, the similar phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΠΟΤΑΗΝ, *he employed the greatest diligence.*" See other instances in *Kypke*.

*Παρεισέρχομαι.* See *Παρεισελεύθω*.

*Παρεισφέρω.* See *Παρεισενεγκω*.

*Παρεκλος*, Adv. from *παρα* at, and *εκλος* without, except.

I. Without, as opposed to within. occ. 2 Cor. xi. 28; where *Raphelius* seems most inclined to refer *χωρις των παρεκλος*, besides those things that are without, to those external inconveniences the Apostle had just enumerated; "(and) beside (these) outward (troubles.)" *Worsley's* Translat. *Chrysostom*, however, whose interpretation is embraced by *Wolfius*, explains τα παρεκλος by τα παραλειφθεντα, the things which were omitted or not expressly enumerated by the Apostle. Comp. *Bowyer's* Conject.

II. With a genitive following, Except, save. occ. Mat. v. 32. Acts xxvi. 29.

*Παρελεύθω*. An obsolete V. (whence in the N. T. we have 1 fut. mid. *παρελευσομαι*, and by syncope 2 aor. *παρηλθον*, infin. *παρελθειν*, &c. (from *παρα* by, and *ελευθω* to go.)

To go or pass by. See under *Παερρχομαι*.

*Παρεμβολη*, ης, η, from *παρεμβεβολα* perf. mid. of *παρεμβαλλω* to insert near somewhat else, and hence to place or pitch tents in rows, and in proper order, and at due distance from each other, to encamp, from *παρα* near, and *εμβαλλω* to put or place in, which see.

I. A regular encampment, a camp. occ. Heb. xiii. 11, (comp. ver. 13.) Rev. xx. 9.

II. A castle, a fortress where a garrison is kept. So *Hesychius* explains it, inter al. by *καstron*, a word evidently made from the Latin *castrum*, which signifies a castle, or fortress. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which

passages it denotes the castle *Antonia*, which was built by *Herod* the Great, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40. In this fortress a Roman legion constantly kept guard. It is more fully described by *Josephus*, De Bel. lib. v. cap. 5, § 8, from whom the above circumstances are taken. The reader may also consult *Prideaux* Connect. part ii. book v. anno 107, and *Lardner's* Credibility of Gospel History, vol. i. book 1, ch. 2, § 14. *Tacitus*, Hist. lib. v. cap. 11, informs us, that the fortress was called by *Herod* *Antonia*, in honour of *Marc Antony*, who, we learn from *Josephus*, was *Herod's* particular friend.

III. An army. occ. Heb. xi. 34. This last sense seems *hellenistical*, and to be taken from the LXX, who use *παρεμβολη* for the Heb. *חנה* not only in the sense of a camp, but of an army, as Jud. iv. 15, 16. 2 K. vi. 24. Ps. xxvii. 3. So in Ecclus. xlviii. 21. 1 Mac. iv. 30. vi. 40, & al. freq.

*Παρενεγκω*. An obsolete V. (whence in the N. T. we have 2 aor. imperat. *παρενεγκε*, infin. *παρενεγκειν*.) derived from *παρα* denoting transition, and *ενεγκω* to carry, move.

To remove, transfer. occ. Mark xiv. 36. Luke xxii. 42; in which latter text observe, that the infinitive mood has by some been thought to be used for the imperative, as it sometimes is in requesting, by the best Greek writers. Of this *Raphelius* on the place has produced instances from *Arrian*, De Expedit. Alex. in several of which the infinitive V. is in like manner accompanied by *ει βουλει*, if thou wilt. *Grotius*, however, and *Blackwall*, Sacred Classics, vol. ii. p. 167, consider *ει* as a particle of wishing; Father, O that thou wouldst remove this cup from me! But comp. under *Ει* 7.

*Παρενοχλεω*, ω, from *παρα* denoting ill, and *ενοχλεω* to disturb, which see.

Governing a dative, To disturb, disquiet, give uneasiness to. occ. Acts xv. 19.

This decomposed V. is used not only in the LXX (for different Heb. words), and in the Apocryphal Books, but also frequently

frequently by the profane writers, and is in the active voice construed with a dative. See *Wetstein* and *Kypke*.

Παρεπιδημος, *π, δ*, from *παρά το, at, επί in, among*, and *δῆμος a people*. Comp. *Επιδημῶ*.

*A stranger, sojourner*. occ. Heb. xi. 13. 1 Pet. i. 1. ii. 11. See *Wetstein* on Heb.

Παρερχομαι, from *παρά* denoting *transition, by, near, to, or beyond*, and *ερχομαι to go*.

I. *To go, or pass by*. Mat. viii. 28. Luke xviii. 37.

II. *To pass by or away, to fail*, as the heaven and earth, Mat. v. 18. xxiv. 35. 2 Pet. iii. 10, & al.—as a flower, Jam. i. 10.—as time, 1 Pet. iv. 3. (comp. Mat. xiv. 15. Acts xxvii. 9.) Mark xiv. 35. (comp. Mat. xxvi. 39, 42.)—as a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32. The V. is applied in similar manners by the Greek writers. See *Wetstein* on Mat. v. 18. xiv. 15. Jam. i. 10. 1 Pet. iv. 3.

III. *To come forth*, Luke xii. 37; on which text *Wetstein* shews, that the purest Greek writers use the 2d aorist both of the V. and Participle in this sense. Comp. Acts xxiv. 7.

IV. *To come in*. Luke xvii. 7. *Raphelius* in his Note on this place shews, that this V. is used by *Hierodotus* for *coming in*, and by *Xenophon* more particularly for *coming into that part of the house where they ate their meals*.

V. *To pass by or beyond*. Mark vi. 48.

VI. *To pass by in a moral sense, to neglect*. occ. Luke xi. 42. xv. 29, where *Kypke* shews, that it is thus applied by the Greek writers.

Παρεσις, *ιος*, att. *εως, ή*, from *παρίημι*, which see.

*A remission of sins, or rather a passing of them by* (Eng. Marg. "*passing over*") without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see *Wolfius* and *Vitringa*, *Observ. Sacr. lib. iv. cap. iii. § 2*. On the above text *Macknight* remarks, "*God's righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin*. But such a display being made in the death of Christ, his justice is thereby fully

proved.—That the phrase *δια την παρσιν* is rightly translated *in passing by, or with respect to passing by*, may be gathered from Micah vii. 18. The word *παρσιν* is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, *Ecclus. xxiii. 2, Μη παρ τα ἁμαρτήματα*, which is translated, *Pass not by my sins.*"

Παρεχω, from *παρά* near, and *εχω to have, hold*.

I. *To have or hold near*. This seems the primary and proper sense of the V. So *Eustathius* explains it by *παρά εχω, i.e. εἶναι εχω*; and thus it is used in *Homer, Odys. xviii. lin. 316*,

Αὐτὰρ ἴδω τυτοῖσι φάος παλαιοῖ ΠΑΡΕΩ.

But I near all of these will hold the light

II. In the N. T. *To hold near, offer, present*, as the cheek to be smitten. Luke vi. 29. Σαυρον παρεχομενος τυπον, affording or shewing thyself a pattern. Tit. ii. 7. *Xenophon* applies the V. in like manner, *Cyropæd. lib. vii. at the end, 'Ὡς βέλῃς ΠΑΡΑΔΕΙΓΜΑΤΑ ἡμᾶς ἂν τὸς ΠΑΡΕΧΕΙΝ, to make or shew ourselves as good examples as possible.*" So lib. viii. p. 440. edit. *Hutchinson*, 8vo. ΠΑΡΑΔΕΙΓΜΑ μεν τοιοῦδα 'ΕΑΤΤΟΝ ΠΑΡΕΙΧΕΤΟ, *He shewed himself such an example.*" Comp. *Kypke*.

III. *To afford, furnish*. See 1 Tim. vi. 17. Acts xvi. 16. xix. 24. 1 Tim. i. 4.

IV. *To confer a favour*. Luke vii. 4.

V. *Παρεχειν φιλανθρωπιαν τινι, To afford or shew kindness to one*. occ. Acts xxviii. 2. So *Homer, Il. iii. lin. 354—ΦΙΛΟΤΗΤΑ ΠΑΡΑΣΧΗ—ισότηα equity*. occ. Col. iv. 1.

VI. *Παρεχειν κοπος τινι, To give any one trouble*. Mat. xxvi. 10. Mark xiv. 6. Comp. *Κοπος II*.

VII. *Παρεχειν ήσυχίαν, To keep silence, be still*, that another may be the better heard in speaking, Acts xxii. 2. So *Dionysius Halicarn. Ant. II. 32*, cited by *Wetstein* on the place, *Τοις παρσινωσι διασκηνας ἥΕΤΧΙΑΝ ΠΑΡΑΣΧΕΙΝ, λείπει τοιαύτην*. Having beckoned to those who stood about him to keep silence he speaksthus."

VIII. *Παράσχειν πίσιν τινι, To give a proof or demonstration to any one, fidem facere alicui*. occ. Acts xvii. 31. That this is the true sense of the phrase *Raphelius*

*bis* has abundantly shewn in his notes on this text, particularly by parallel instances from *Polybius*. To the passages he and *Wetstein* have produced I add from *Josephus*, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τὸν δ' ἄλλον ἀπαν-  
τα τῆς πόλεως περιέχον ὅτως ἐξωμά-  
σαν οἱ κατασκαπτοῖνες, ὡς μηδε πῶπορ' οἰκηθῆναι ΠΙΣΤΙΝ ἀν ἐτι ΠΑΡΑΣΧΕΙΝ τοῖς προσελθούσι. The persons employed did so entirely raze to the ground all the rest of the city, that it could no longer afford any proof to those who came thither that it had ever been inhabited." And Cont. Aion, lib. ii. § 30. ΤΟΤ' ΘΕΟΤ' τὴν ΠΙΣΤΙΝ ἰσχυραν ΠΑΡΕΣΧΗΚΟΤΟΣ, God having given strong proof."

**Παρηγορία**, ας, ἡ, from παρηγορέω an adviser, comforter, which from παρηγορέω to advise, comfort, from παρα to, near, and αἰσέω to speak. See Αἰσέω, and comp. Παραμυθεομαι.

A comfort, consolation. occ. Col. iv. 11, where see *Kypke*.

**Παρθενία**, ας, ἡ, from παρθένος. Virginity, state of virginity. occ. Luke ii. 35.

**Παρθένος**, σ, δ, ἡ. The word may, I think, be best derived from παραθεῖναι to lay up, set apart, and so allude to the retired life of virgins in the eastern countries, and among the ancient Greeks\*. Thus the Heb. name for a virgin, מַלְּאָכָה (to which παρθένος several times answers in the LXX), refers to the secluded, concealed state in which she lived. So in 2 Mac. iii. 19, are mentioned, αἱ κατακλειστοὶ τῶν παρθένων, the virgins who were shut up, i. e. says the Gloss, who went not out of their parents' houses from regard to virgin modesty and purity. And 3 Mac. i. 15, we read of αἱ κατακλειστοὶ παρθένοι ἐν θαλάμοις, the virgins who were shut up in the chambers. Comp. Eccclus. xlii. 9, where, with *Grotius* and others, we may perhaps best apply ἀποκρυφὸς ἡδὲν to θυσατήρ.

**I. A person in a virgin state.** The word plainly includes both sexes, 1 Cor. vii. 25, (comp. Rev. xiv. 4.); but generally de-

\* See *Potter's* Antiquities of Greece, book iv. ch. 10, and *Duport's* Gnomologia Homerica, p. 186, Note g.

notes the female, A virgin, a maiden, a maid. Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36, where see *Doddridge*; and observe, that several ancient MSS for γαμειτῶσαν read γαμειτώ. And so the Syriac version ܕܢܝܬܐ let her be married.

On 1 Cor. vii. 36, *Kypke* remarks, that τὴν παρθένον αὐτῆς is an elegant phrase for his virgin-daughter; and from *Euripides* Iphig. in Aul. lin. 714, cites *Clytemnestra* saying to *Agamemnon*, Ἐκείσ' ἀπαξί-  
σῃν ἐμὴν τε ΠΑΡΘΕΝΟΝ; Will he carry away thither yours and my virgin-daughter? and from *Sophocles*, *Oedip.* Tyr. τὰν δ' ἀθλῖαν οἰκρὰν τε ΠΑΡΘΕ-  
ΝΟΙΝ ΕΜΑΙΝ, my two miserable and pitiable virgin-daughters.

**II.** It is spoken of the Church of Corinth, considered as pure from corrupt doctrines and practices. occ. 2 Cor. xi. 2.

**III.** It is applied to believers as unpolluted by idolatrous abominations. occ. Rev. xiv. 4. *Elsner* observes on the authority of *Suidas*, that this word is applied to men as well as women.

**Παρημί**, from παρα denoting ill, and ἵημι to send.

To remit, relax. Hence Παριεμαι, Pass. To be relaxed, enfeebled, fatigued. Comp. Παραλυσω. occ. Heb. xii. 12. Χεῖρες παρειμέναι and γόνατα παραλελυμένα are in like manner mentioned together, Eccclus. ii. 12. xxv. 23. *Josephus* also, Ant. lib. xiii. cap. 12, § 5, has the expression, Αὐτοῖς—Αἱ χεῖρες Παρειθήσαν, their hands were tired." Comp. *Wetstein*.

**Παρίσανω**, from παρα near, and ἵστανω to place.

**I.** Properly, to place near.

**II.** To present, offer. occ. Rom. vi. 13, 16. Comp. under Παρίσημι II.

**Παρίσημι**, from παρα near, and ἵστανω to place, stand.

**I.** Properly, † To place or stand near.

**II.** Transitivity, To present a person to another. Acts i. 3. ix. 41. Comp. Rom. vi. 13, 19. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22. 2 Tim. ii. 15.

**III.** To present, offer to God, Luke ii. 22.—as a sacrifice, Rom. xii. 1. So *Lucian*, Deor. Concil. tom. ii. p. 958. Καν μυριάς ἑκατομβὰς ΠΑΡΑΣΤΗΣῃ, Though he should offer ten thousand he-

† See the learned *Duport's* remark cited under ἵσημι I.

catombs."

*catombs.*" See more instances in *Elsner*, *Alberti*, and *Wetstein*.

- IV. *To commend, recommend.* 1 Cor. viii. 8. So *Wolffius* cites from *Josephus*, Ant. lib. xv. cap. 7. § 3. Εξιοῦσι δὲ Μαριαμνὴ ΠΑΡΑΣΤΗΣΑΜΕΝΗ τὸν Σοεμόν—But *Mariamne*, when he was going, *recommending* to him *Soemus*—." But in 1 Cor. viii. 8, *Bp. Pearce*, with the *Alexandrian* and four other MSS, reads *παραστήσει*, which he renders *will bring*—in judgement, and observes, after *Ulpian*, that the word *παρασταναι* is a law term used by *Demosthenes* in the sense of *bringing a man before a tribunal*. *Com. Sense VIII.* The bishop adds, "Our Eng. Translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first."

- V. *To afford, or furnish for service, servitio sistere.* Mat. xxvi. 53. Acts xxiii. 24. See *Elsner* and *Wetstein* on Mat.

- VI. *To prove, shew, demonstrate, to present, as it were, to the eyes of the understanding.* Acts xxiv. 13. The Greek writers use it in the same sense, as may be seen in *Alberti*, *Wolffius*, *Wetstein*, and *Kypke*.

- VII. *Intransitively, To stand by or near.* See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. *Comp.* Acts xxvii. 23, in which text it is applied to a *divine vision*, as *Elsner* and *Wetstein* shew it is likewise in the Greek writers. *Comp.* Acts i. 10, and under Επιστήμη I.

- VIII. *To stand before a judge or a tribunal for judgement.* Acts xxvii. 24. Rom. xiv. 10. So in 1aor. *To present for judgement*, Acts xxiii. 33. See *Scapula's Lexicon*.

- IX. *To present oneself, stand up.* Acts iv. 26, where, as in the LXX of Ps. ii. 2, it answers to the Heb. נִצַּחְתָּ they stood up.

- X. *To assist.* Rom. xvi. 2. *Comp.* 2 Tim. iv. 17.

Παρόδος, ε, ἡ, from *παρά* by or through, and *ὁδός* a way, journey.

*A passing by or through.* occ. 1 Cor. xvi. 7, *Ἐν παρῳ*, *By the way*, *en passant*.

Παροικεῖω, ω, from *παρά* at, and *οἰκω* to dwell.

*To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time.* occ. Luke xxiv. 18. Heb. xi. 9.

In this sense it is often used in the LXX for the Heb. נָזַח, and thus *Wetstein* cites from *Dio Chrysostom*, ΠΑΡΟΙΚΕΙΝ ἐπὶ ξενίᾳ to sojourn in a foreign country."

Παροικία, ας, ἡ, from *παροικος*.

*A sojourning, temporary dwelling in a strange or foreign country.* occ. Acts xiii. 17. Applied spiritually, 1 Pet. i. 17.

Παροικος, ε, ὁ, ἡ, και το—ον. See under Παροικεω.

*A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is.* occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11.

Παροίμια, ας, ἡ, from *παρά* by, and *οἶμος* a way, highway, which perhaps from *εἰμι* to go.

- I. *A by-word, a proverb, a common saying, such as one often hears in the highways and streets.* So *Basil*, Homil. 12, on the beginning of Proverbs: Τῶτων παροιμιῶν ὄνομα ἐπὶ τῶν δημωδῶσεων λεῖων *παρά* τοῖς ἔξωθεν τεταχταί, και ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλῶμενων, ὡς τὰ πολλὰ. Οἶμος γὰρ παρ' αὐτοῖς ὁδὸς ὀνομαζεται, ὅθεν και τὴν παροιμίαν ὀρίζονται, ῥῆμα παροδίου, τετριμμενον ἐν τῇ χρῆσει τῶν πολλῶν και ἀπο οὐλῶν ἐπὶ πλείονα ὁμοία μεταληφθῆναι δυναμενον. The name of *παροιμία* is given by those who are without (i. e. the Heathen) to popular sayings, and commonly to such as are used in the publick ways: For *οἶμος* with them signifies a way; whence they define *παροιμία* a by-word, become trite by frequent use, and such as may be transferred from some few things to many similar ones." So *Hesychius*, Παροιμία: λεῖος *παρά* τὴν ὁδὸν λεγόμενος οἶον παροδία, οἶμος γὰρ ἡ ὁδός. Παροιμία is a saying used on the highway, q. παροδία, for οἶμος signifies a way." See more in *Suicer*, *Thesaur.* on the word. occ. 2 Pet. ii. 22; where see *Wetstein*, who cites *Lucian* and *Sophocles* using *παροιμία* in this sense; and in one of the passages which he quotes from *Lucian*, there is the same phrase as that in 2 Pet. ΤΟ ΤΗΣ ΠΑΡΟΙΜΙΑΣ, that of the proverb, which is again used by *Lucian*, Dial. Mort. tom. i. p. 228, produced by *Kypke*.

- II. Because proverbs are often expressed by way of simile or comparison (*comp.* Παράβολη III.) as in the instance just cited from

from St. Peter, hence the word denotes a comparison, similitude, parable. occ. John x. 6.

III. On account of the obscurity which frequently attends proverbial and parabolical expressions, παροιμία seems to mean an obscure saying, not easily understood. occ. John xvi. 25, 29, where it is opposed to παρήσια, plainly. Comp. Παράβολη II. and see Suicer Thesaur.

Παροῖνος, σ, δ, ῆ, from παρὰ near, by, and οἶνος wine.

A tippler, one who sits long at the wine, whether to drunkenness or not, Οἶνον πολὺν προσεχων. So Lucian, Timon. tom. i. p. 104, mentions a person, μεθυσων και ΠΑΡΟΙΝΟΣ, σ, αχρὶς ὥδης και ορχηστὸς μῦνον, ἀλλὰ και λοιδωρίας και ὀρῆς προσετι, drinking and tippling not only till he sings and dances, but till he becomes abusive and enraged." occ. 1 Tim. iii. 3, (comp. ver. viii.) Tr. i. 7, (comp. Tit. ii. 3.) See Raphaelius and Wolfius on 1 Tim. iii. 3, where comp. Kypke.

Παροῖχομαι, from παρὰ denoting transition, and ὀχομαι to go, go away, which may be derived either from ἰχω to go, or immediately from the Chald. ܩܬ the same. To pass away, pass. occ. Acts xiv. 26. So Wetstein cites from Plutarch Camill. tom. i. p. 135. D. EN THῆ ΠΑΡΟΙΧΗΜΕΝΗ νύκτι, In the night past."

Παρομοιάζω, from παρομοίος.

To resemble, be like. occ. Mat. xxiii. 27.

Παρομοίος, οἶα, οἶον, from παρὰ near, and ὁμοίος like.

Nearly resembling, similar, like. occ. Mark vii. 8, 13.

Παροξύω, from παρὰ intens. and ὀξύω to whet, make sharp, which from ὀξύς sharp. To sharpen, incite, irritate.

I. Παροξύνομαι, Pass. To be sharpened, incited, stirred up, in a good sense. occ. Acts xvii. 16. "The word παροξύνοσθαι signifies that a sharpened was, as it were, set upon his spirit, and that he was wrought up to a great eagerness of zeal." Doddridge. Comp. 1 Mac. ii. 24, 26.

II. Παροξύνομαι, Pass. To be provoked to anger. occ. 1 Cor. xiii. 5, where Theodoret thus explains the Apostle's expression: Καν τι λυπηρον παρα τινος γενηται, φερει μακροθυμῶς δι' ἣν εχει φιλοσοφίαν. And if any thing grievous is done (toit) by any one, it bears it patiently from it's affec-

tionate temper;" and Theophylact, σπ αναπηδα εἰς ὀργην, doth not burst out into anger." To the same purpose our Translators, is not easily provoked: "But σ παροξύνεται signifies rather, says Bp. Pearce, is not embittered, (the English Bible of 1508, has, is not bitter), or is not highly provoked, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diidati translates it, non s'inasprisce, is not exasperated; so the French, ne s'aigrit point.

Παροξύσμος, σ, δ, from παροξύσμαι perf. pass. Attic of παροξύω.

I. In a good sense, A stirring up, an inciting. occ. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, Ad Demon. cap. 20. Μαλιστα δ' αν ΠΑΡΟΞΤΝΘΕΙΗΣ ορεχθῆναι των ΚΑΛΩΝ ΕΡΓΩΝ—But you will be most excited to the love of good actions." Comp. Kypke.

II. In a bad sense, A sharp fit of anger. occ. Acts xv. 39. It is used in the medical writers for the fit or paroxysm of a distemper.

Παροψίζω, from παρὰ intens. and ὀψίζω to anger, irritate.

To provoke to violent or bitter anger, to irritate, exasperate. occ. Eph. vi. 4. Rom. x. 19; where παροψίζω is the 1 fut. Attic for παροψίσω, and the correspondent Heb. word to παροψίω of the Apostle and of the LXX in Deut. xxxii. 21, is ܡܥܡܐ, for which V. the LXX have in many other places used παροψίζω.

Παροψίσμος, σ, δ, from παροψίσμαι 1 pers. perf. pass. of παροψίζω.

A being exasperated, wroth. occ. Eph. v. 26.

Παροπυνω, from παρὰ intens. and ὀπυνω to urge, excite, which the learned Damm, Lexic. col. 1765, derives from ὀπω to excite; ὀπω, ὀπυνω, ὀπυνω, inserting τ. To stir up, excite. occ. Acts xiii. 50.

Παρεῖσα, ας, ῆ, from παρῶν, παρεῖσα, παρον, particip. pres. of the verb παρειμι, which see.

I. A being present, presence. 2 Cor. x. 10. Phil. ii. 12.

II. A coming to a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's coming to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8, where see Macknight. Comp. Mat.

- Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final advent, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15, & al.
- Παροψις**, ἰδος, ἡ, from *παρα* with, and *οψον* (which see under *οψαριον*), q. d. *σκευος εν ᾧ ΠΑΡΑΤΙΘΕΤΑΙ ΤΟ ΟΨΟΝ*, a vessel in which the victuals are set *before* the guests. Comp. *Παρατιθημι* I. A dish or platter, in which victuals are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies *the victuals*, but is sometimes, even by the Attic writers, used for a *dish*, as *paropsis* is also applied in Latin. See *Wetstein* and *Wolfius*, and *Juvenal*, sat. iii. lin. 142.
- Παρήσια**, ας, ἡ, from *παρα* intens. (or *παν*, *παντος*, *all*,) and *ῥσις*, a speaking.
- I. *Freedom or freeness in speaking*, saying freely all that a man thinks, or that he pleases. John vii. 13, 26. Acts iv. 13, 29.
  - II. *Confidence, or boldness*, particularly in speaking. Eph. iii. 12. vi. 19. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and *Macknight* there.
  - III. *Plainness, perspicuity of speech*. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12.
  - IV. *Openness, publickness, of speech*. John xviii. 20.
  - V. *Freedom, liberty*. Heb. x. 19.
  - VI. It denotes *being publick*, or *publicly known*, in opposition to *being concealed*. Thus John vii. 4, *Εν παρήσια ειναι*, To be in publick, *to be publickly known*, comp. ver. 10. *Ουκ ετι παρήσια περιπατει*, John xi. 54, *He no longer walked openly, or in publick*. Comp. Col. ii. 15.
- Παρήσιαζομαι**, from *παρήσια*. To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. Eph. vi. 20, & al. On 1 Thess. ii. 2, see *Macknight*.
- ΠΑΣ**, *πασα*, *παν*, from the Heb. *כָּל* to spread, be diffused.
- In general, *All, the whole*.
- I. *All, every one, the whole*, universally. Mat. ii. 3. v. 22, 28. John i. 3. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2, see *Kypke*. In Col. i. 18, *Kypke*, after *Beza*, understands *εν πασι* not of things, but of *persons*, i. e. of *believers*; so as to make the expression *εν πασι πρωτευων* parallel to *πρωτοτοκος εν πολλοις αδελφοις*, Rom. viii. 29; and he shews that *πρωτευων εν* or *πρωτευων εν*—is by *Plutarch*

several times applied to *persons*, and that *Demosthenes* uses the phrase *το ΠΡΩΤΕΤΕΙΝ ΕΝ ΑΠΑΣΙ*, for *being pre-eminent among all*.

On Col. iii. 11, we may observe, that *Lucian*, De Syr. Dea, tom. ii. p. 892, uses *παντα* in a similar view: *Και δι ΠΑΝΤΑ Κομψαζος ην*. And *Combabus* was *all things or every thing* to her." So *Tyrannicid*. tom. i. p. 780, *ΠΑΝΤΑ ο παις ην αυτω*, His son was *all things* to him. Comp. 1 Cor. xv. 28, where see *Wetstein* and *Kypke*.

**Δια παντος**, *Through or in all*, *χρονε time*, namely, *always*. Mat. xviii. 10.

- II. With a cardinal N. of number, *All*, collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered in *all*; and thus the word is often used by *Josephus*, as in Ant. lib. xii. cap. 2, § 2. *Ταχως ενισταται ΠΑΣΑΙΣ ημεραις τελος ειληφει τα δοχθυνα τω βασιλει*, The King's orders were accomplished speedily in seven days in *all*; and cap. xi. § 1. *Τω Ιωδα δ' ησαν οι ΠΑΝΤΕΣ χιλιοι*, *Judas had in all a thousand men*." See also *Wetstein* on Acts xxvii. 37.

- III. *Of all kinds or sorts*, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1.

- IV. *All*, in a qualified sense, i. e. *All*, in general, though not each individual, *most, a great many*. Mat. iv. 8, 24. x. 22. Mark i. 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18, *Every (other) sin that a man doeth is without (ενος, external, to) the body*,—i. e. *most*, by far the greater number of, *other sins are without the body*; for it is certain that *gluttony, drunkenness, &c.* a man sinneth also against his own body.

- V. *Any, any one, any whatsoever*. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. *כֵּן*. See inter al. Exod. xx. 4. Lev. iv. 2. Num. xxxv. 22. Ps. cxliii. 2. Ezek. xv. 3. Dan. xi. 37. Hab. ii. 19.

Joined with a negative particle, *No, none, none at all*. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 20. v. 3, 5. Heb. xii. 11. 1 John ii. 19.

*Black-*

*Blackwall*, Sacred Classics, vol. ii. p. 6, proves from *Theognis*, lin. 177, 8, that this is not a mere *hebraical* phrase.

VI. *Every*, quivis, quilibet. Mat. xix. 3, *Κατα πασαν αιτιαν*, For every cause, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce for trifling causes. *ΚΑΘ' ἅΣ ΔΗΠΟΤΟΤΝ ΑΙΤΙΑΣ* πολλὰς δ' ἂν τοῖς ἀνθρώποις τοιαῦται γίνοντο, for any causes whatsoever, and to men many such happen"—as *Josephus* explains the Law, Ant. lib. iv. cap. 8, § 22. And how far they in practice carried this doctrine we may judge from the instance of *Josephus* himself, a zealous Pharisee, who in his *Life*, § 76, tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners, καὶ ὃν δὲ καιρὸν καὶ τὴν γυναῖκα, μὴ ἀρεσκομένος αὐτῆς τοῖς ἡέσιν, ἀπέπεμψαμην, τριῶν παιδῶν γενομένην μητέρα. See *Whitby's* Note on Mat. xix. 3, and *Wetstein's* on Mat. v. 32. *Polydus*, cited by *Raphelius*, uses *πας* in the same sense as St. Matthew in the above text: *Και τὸς πρότερον κατὰ τὴν μὴδὲν ἀδικούντων, ΠΑΣΑΝ ἱκανὴν ποιεῖμενος προφασιν εἰς τὸ πολεμεῖν, διὰ τὴν πλεονεξίαν*. Those who formerly out of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them." So *Josephus*, speaking of *Herod the Great*, when in that horrid state of mind into which he fell after the murder of *Mariamne*, says, "He was grievously afflicted both in body and mind through vexation and remorse, καὶ ΠΑΣΑΙΣ ΤΑΙΣ ΑἰΤΙΑΙΣ ἐτοιμωτέρως εἰς τιμωρίαν τῶν ὑποπεσόντων ἐχρήτο, and very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure." Ant. lib. xv. cap. 7. § 8.

VII. *The greatest, the highest*, summus. Act. ix. 20. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2. Tit. ii. 10. 1 Tim. v. 2. i. 16, τὴν πασαν μακροθυμίαν, The greatest long-suffering, or highest clemency. "Great, says *Raphelius*, is the emphasis of the article prefixed to *πας*, as appears from this very place." He afterwards produces a similar passage from *Polybius*: Το γὰρ

τοῖς ἀνθρώποις ὀρθίζοντόν εἰς τὰς θεὰς ἀσεδεῖν, ΤΗΣ ΠΑΣΗΣ ἀλολίσιας ἐστὶ σημεῖον. For that one who is angry with men should be impious against the Gods is a sign of the highest madness." So *Herodotus*, lib. i. cap. 111, cited by *Raphelius*, ΠΑΣΑ ἀνάγκη, the highest necessity, absolutely necessary, which phrase *Arrian* likewise uses, *Epictet*, lib. i. cap. 19, twice. *Herodian* also frequently applies *πας* for the highest, or greatest. Thus, for instance, lib. i. cap. 19, edit. *Oson*. "For a few years *Commodus* τιμὴν ΠΑΣΑΣ ἐπένευσε τοῖς πατρίωσι φίλοις, shewed the highest respect for his father's friends." So cap. 31. "When these things were told to *Commodus*, μετὰ ΠΑΣΗΣ ὀργῆς καὶ ἀπειλῆς ἐπιστάλῃ τοῖς τῶν ἐθνῶν ἡγεμόνοις, he writes with the greatest anger and threats to the governours of those nations—"

VIII. *Mere, pure, unmixt*. Thus *Raphelius* understands it Jam. i. 2, 17, and produces some passages from *Arrian* which he interprets to the same sense; but in the former of these verses *πασαν* may signify the highest, greatest, and in the latter *πασα* and *παν* may, I think, with *Wolffius* he better rendered every, especially as *τελειον* perfect is added to *παν δωρημα*. ΠΑΣΧΑ, τό. Undeclined. It is plainly from the Heb. פסח the passover, so called from the V. פסח to pass or leap over, according to that of Exod. xii. 13, And the blood (of the paschal lamb namely) shall be to you for a sign upon the house where ye are; and when I see the blood I will pass over you. In general, The passover.

I. *The paschal lamb*. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use *πασχα* for the Heb. פסח.

II. *The paschal feast, or feast of the passover*. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace-offerings which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning

L 1

after



after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating το πασχα. Comp. under Παρασσυη I.

IV. It is spoken of Christ, *The true paschal lamb, the great reality of all the typical ones.* occ. 1 Cor. v. 7.

ΠΑΣΧΩ, perhaps from Heb. שָׁחַ a bruise, wound, hurt.

To suffer, be affected with some hurt or suffering, "to undergo pain, inconvenience, or punishment." Johnson. Mat. xvii. 12. 1 Cor. xii. 26. 2 Cor. i. 6. 1 Pet. iv. 15. & al.

On Gal. iii. 4, see *Elmer, Wolfius, Wetstein, and Kypke.*

On 1 Pet. iv. 1, see *Macknight.* Καυωσάσθαι, To suffer grievously. Mat. xvii. 15. Polybius, as cited by *Raphelius*, applies the phrase in the same sense.

ΠΑΤΑΣΣΩ, from the Heb. שָׁחַ to smite; whence the N. שָׁחַ a large kind of hammer.

I. To smite, as with the hand. occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15.

II. To smite to death, to kill. occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. טָחַם he smote, from the V. טָחַח, which often (asin this passage) denotes a mortal stroke. And as some persons may doubt whether Moses acted right in thus killing the Egyptian, I would observe, that the smiting of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by טָחַח a participle of the same V. טָחַח, which consequently ought in all reason to be explained of the Egyptian's smiting him so as, at least, to endanger his life. Now it was the general law of God to Noah, Gen. ix. 6, *Whoso sheddeth man's blood, by man shall his blood be shed:* and we are told by *Diodorus Siculus*, that by the particular law of Egypt, "He who saw a man killed or violently assaulted on the highway, and did not endeavour to rescue him, if he could, was punished with death \*." Moses, therefore, in smiting the Egyptian even to death, acted

\* *Ancient Universal History*, vol. i. p. 464, 8vo.

The original Greek of *Diodorus* runs thus: Εαν τις τις ιδω κατα την οδον ανθρωπον φονευσμενον ανθρωπον, η ο καθοδοτος βιαιον τι πασχοντα μη βοηθαι, δυνατος ων, κατατιμ περικοτω φυλακην. Lib. i. § 77, edit. *Wesseling*.

agreeably to the divine law; nor did he violate the law of Egypt: He acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining publick justice on the Egyptian murderer. *Wolfius* and *Wetstein* cite from *Plutarch Alcib.* p. 205. ΠΑΤΑΖΑΝΤΟΣ ελαιοειδω και διαφθαπριος, Striking with a dagger and killing."

III. To smite, afflict, as Christ was smitten and afflicted. occ. Mat. xxvi. 31. Mark xiv. 27.

IV. To smite, afflict, as with a disease. occ. Acts xii. 23.—with a plague or damage. occ. Rev. xi. 6.

Παρω, w, q. βαρω, from βαρω or παω to go, walk, or rather perhaps from παω; a path, a beaten-way, which may be either from Heb. פָּתַח to open, or by transposition from פָּתַח to beat; whence also Eng. to put.

I. To tread, trample. occ. Luke x. 19.

II. To tread, as a wine-press. occ. Rev. xiv. 20. xix. 15. So *Anacreon*, Ode iii. lin. 5. Αρσεν; ΠΑΤΟΣΙ σαφυλην, The men tread the grapes." Comp. Heb. and Eng. Lexicon in פָּדַח V.

III. To tread, trample upon, have in subjection. occ. Luke xxi. 24. Rev. xi. 2. So 1 Mac. iv. 60, *Lest the Gentiles coming ΚΑΤΑΠΑΤΗΣΩΣΙΝ αυρα*, should tread them down, i.e. Mount Sion and it's fortifications.

ΠΑΤΗΡ, πατερος, and by syncope πατερ, δ. The Greek Lexicons derive it, some from σπαιρω to sow, q. σπατωρ, others from παω to acquire, get, or feed, because a father acquires or feeds his children, others from παιδας; ηρσεν, keeping or preserving his children. But as this word is found not only in Greek and Latin, but with little variation in the \* *Northern* languages, and even in the † *Persic*, I would rather with *Pasor* and others deduce it from the Heb. אָב by transposition, and adding the termination ηρ. Comp. Μητηρ, and observe that *Æschylus*, *Eumen.* lin. 899, has the word βα, which the Scholiast there explains by Πατωρ. In general, A father.

\* "Father, Anglosaxon fæder, AL. fater, Islandic and Danish fader, Belg. vader." *Junius Etymol. Ang.*

† See under Ουφατωρ.

I. A

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22, & al. freq.

II. *Πατερες*, plur. is used for *Both parents*, Heb. xi. 23: Thus *Parthenius*, Erot. 10, in *Wetstein*. "Cuanippus falling in love with Leucone, and *παπα των ΠΑΤΕΡΩΝ* αἰρησαμενος, asking her of her parents, married her;" and so the Latin *Patres* is used for *both parents* in two monumental inscriptions produced from *Gruter* by *Jortin*, Tracts, vol. ii. p. 157, edit. 1790. Comp. *Forcus*.

III. *A remote progenitor*. Mat. iii. 9. xxiii. 30, 32. Luke i. 32. xi. 47, & al. freq.

IV. *A person respectable*, for his age or dignity. Acts vii. 2. xxii. 1.

V. *A spiritual father*, i. e. one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming a *child of God*, 1 Cor. iv. 15. But when Christ forbids his disciples, Mat. xxiii. 9, to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of religion, have that *implicit faith* in any *mere man* which *young children* are apt to have in their *parents*, and which the Jews gave to their Teachers and Rabbis, whom they also honoured with the title of *Fathers*. See *Whitby* on Mat. xxiii. 8.

VI. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the murderous Jews are said, John viii. 44, to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30, 31, 32.

VII. *A first author or beginner* of any thing. John viii. 44, where the devil is called *the father of lying*.

VIII. It is spoken of *God*.

1. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former* of the *lights* of heaven. Jam. i. 17, (comp. under *Φως* IV.), and as the *Father of Men* by *creation* (comp. Isa. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.), so He is called *the Father of Spirits* or *Souls*, Heb. xii. 9. (comp. Isa. lvii. 16. Deut. xxxii. 6. Zech. xii. 1. Isa. lxiii. 16.):—and by *redemption*. Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18, & al. Comp. Deut. xxxii. 6. Isa. lxiii. 16. As to the form of the Lord's Prayer in

Luke xi. 2, &c. see *Wetstein* and *Griesbach*, who, on the authority of two or three MSS, and of *Origen* and the *Vulg.* are for omitting the clauses *ἡμῶν ὡς ἐν τοῖς οὐρανοῖς—γενηθῆτω τοῦ θελήματός σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*—and—*ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*; comp. also *Mill* and *Campbell's* Translation and Note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS, so especially in the *Alexandrian*, and in the ancient *Syriac* version. Should they not therefore be retained?

2. *The Divine Essence*, considered as the *Father of the human nature of Christ*. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.

3. Personally. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* [*God-man* \*] and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7, see Note on that text under *Λόγος* XVI.

Πατράλας, α, ὁ, Att. for πατράλοιας, which from πατήρ, —τρός, a father, and αλοῖαι to smite, which from αλοῶ to thresh.

A parricide, i. e. murderer of his father, or rather a striker of his father. occ. 1 Tim. i. 9. Comp. under Μητράλας.

Πατρια, ας, ῆ, from πατήρ, —τρός, a father. A family descended from a common father. occ. Luke ii. 4, (comp. Οἶκος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7.

Πατριάρχης, α, ὁ, q. πατριας αρχή, the head of a family.

A patriarch. It is applied to Abraham, as being the head of the family of the Israelites, and of Christ, occ. Heb. vii. 4. —to David, as being a head of Christ's family, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve Sons of Jacob, as being heads of the twelve Israelitish Tribes. occ. Acts vii. 8, 9.

The LXX use this word for מִנְכָּם מִנְּךָ

\* See an ingenious and learned Pamphlet, printed for White in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.

a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατριος, η, ον, from πατήρ, —τος, a father. Paternal, of or belonging to one's fathers or ancestors. occ. Gal. i. 14. So Josephus, Ant. lib. xiii. cap. 16, § 2, mentions the institutions which the Pharisees introduced *κατὰ τὴν ΠΑΤΡΩΙΑΝ ΠΑΡΑΔΟΣΙΝ*, according to the tradition of the fathers." Comp. under Παράδοσις.

Πατρις, ἰδός, ἡ, from πατήρ, —τος, η.

I. One's own country, the place where one's father or ancestors lived, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the town of Nazareth. Thus in Josephus *πατρις* is often applied to a single town or city, as De Bel. lib. ii. cap. 21, § 2, where John of Gischala persuades Josephus to intrust him with the building of the walls *τῆς ΠΑΤΡΙΔΟΣ αὐτοῦ*, of his native city. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in Polybius, lib. iv. p. 342, edit. Paris, 1616, *πατρίδος* is twice used for a native city. On John iv. 44, Kypke remarks that *πατρις* is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xvi. 16, in Heb. and LXX), and adds other examples of it's signifying a native city from the Greek writers, particularly Josephus.

II. It denotes heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

Πατροπαράδοτος, ο, ὁ, ἡ, from πατήρ, —τος, a father, ancestor, and παρὰδοτος delivered, from παρὰδιδωμι to deliver. Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.

This word is used by the Greek writers. Thus Wetstein cites from Diodorus Siculus, ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εὐνοίαν*; and from Dionysius Halicarn. ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ *εὐσεβείαν*.

Πατριως, or πατρώως, α, ον, from πατήρ, —τος, a father.

Paternal, of or belonging to one's fathers or ancestors. occ. Acts xxii. 3. xxiv. 14. xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ is used by Thucydides, Xenophon, and Josephus, Ant. lib. xviii. cap. 7. § 7, for the gods worshipped by one's fathers. See more in Elsner, Alberti, Wetstein, and Kypke.

ΠΑΤΩ. It may be derived from the Heb. פגע, which denotes an angular extremity or termination.

In general it signifies to put an end or termination to a thing.

I. To cause to cease, refrain, restrain. occ. 1 Pet. iii. 10.

II. Πανομαι, Pass. and Mid. To cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8.—with a participle following, as Luke v. 4. Acts v. 42, & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers—with a genitive following, as 1 Pet. iv. 1, *παραυτας ἀμαρτίας*, hath ceased from sin. So Homer, Il. iii. lin. 150, ΠΟΛΕΜΟΙΟ ΠΕΠΑΤΜΕΝΟΙ, *Having ceased from war*," (comp. Il. xviii. lin. 125.); and Socrates, in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΤΤΑΙ ΤΟΤ ΠΛΑΝΟΤ, *she ceases, or hath ceased, from error*." Phædon. § 27. p. 213. edit. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by is freed from sin, in which sense he shews, that the particip. *παραυμενοι* is used by Plutarch, and the V. *παραυθαι* by Diodorus Siculus, Diogenes Laert. and Hippocrates.

Παχυς, from παχύνω, thick, gross, crass, which from *επαλν* 2 aor. pass. of the old V. *πῆλω* to fix, incrassate, which see.

To make gross, incrassate. occ. Mat. xiii. 15. Acts xxviii. 27. So Ælian has ΠΑΧΤΕ ΤΗΝ ΔΙΑΝΟΙΑΝ, and Herodian, *Ἀνθρωποι τὰς ΔΙΑΝΟΙΑΣ ΠΑΧΕΙΣ*. See more in Elsner, Alberti, and Wetstein on Mat.

The correspondent Heb. word to *παχυνθῆ* of the LXX in Isa. vi. 10, is *עָבַר* to be made fat.

Πέδη, ης, ἡ, from πῆς, ποδός, the foot; so the Latin *pes*, *pedis*, *pedica*, &c. from *πῆς*, *ποδός*: Or else with the Etymologist we may derive *πέδη* from *πῆς* the foot, and *δῶ* to bind.

A fetter, a chain or shackle for the feet, *pedica*, compen. occ. Mark v. 4. Luke viii. 29. See Wetstein.

Πεδίος, η, ον, from *πεδιον* a field, a plain, which from *πῆδον*, the ground, q. *ποδός*, from *πῆς*, *ποδός*, the foot. This derivation is intimated by the Etymologist, when

when he says, *πῶς ἐπὶ σὸν εἰς βεβηκαμέναις ποσὶ*, *πῶς* is that upon which we go with our feet. Comp. under *Πσδγ*. *Champaign, flat, plain*, as opposed to a hill. occ. Luke vi. 17. So *Diodorus Siculus*, cited by *Welstein*, *ἀπασαίνει το στρατοπέδον ἐκ τῶν ΠΕΔΙΝΩΝ ΤΟΠΩΝ εἰς τὴν ΟΡΕΙΝΗΝ*, to lead his army from the plain to the hilly country."

*Πεζῶν*, from *πεζος*, which see under *Πσζγ*. *To go or travel on foot or by land*, as opposed to going by sea. occ. Acts xx. 13. So *Libanius*, cited by *Welstein*, on *Mat. xiv. 13*, opposes *πεζεῖν* to *πλεῖν* sailing.

*Πσζγ*, Adv. It is properly the dative case fem. of the adjective *πεζος*, η, ον, *performed on foot*, pedestris, from *πεζα* the sole of the foot, which from *πῦς* the foot, or according to the Etymologist *παρα τὴν ΠΕΔΩΝ ΕΖΕΣΘΑΙ*, from being set on the ground. So *πεζη*, is q. *πεζή ὁδὸς*, by a journey on foot.

*On foot, afoot*. occ. *Mat. xiv. 13*. *Mark vi. 33*. In both which texts *πεζή* is used in opposition not to riding on beasts, or in carriages, but to going by sea; so it denotes no more than by land. The word is applied in the same sense by the profane writers. Thus in *Plato*, *Thucydides*, and *Xenophon*, *πεζή* is opposed to *κατὰ θαλάσσαν* by sea; and in *Homer* the Nom. *πεζος*, to coming on ship-board. *Odys. i. lin. 173*. *Πσζος* moreover plainly includes riding in a carriage. *Odys. iii. lin. 324*, where *Nestor*, after telling *Telemachus*, that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' ἰθὺς ΠΕΖΟΣ, παρὰ τοὺς ἵππους τε καὶ ἵππας

But if you rather choose to go by land, a chariot and horses are ready.

*Josephus* also, speaking of *Vespasian*, *De Bel. lib. iii. cap. i. § 3*, *Περασας δὲ αὐτὸς τὸν Ἑλλησποντὸν, ΠΕΖΟΣ εἰς Συρίαν ἀφικνεῖται*. But he himself, passing the Hellespont, comes by land into Syria." Comp. *lib. iv. cap. xi. § 1* and *§ 5*. See *Pole Synops.* on *Mark vi. 33*, and *Scott*, *Welstein*, and *Kypke* on *Mat. xiv. 13*, and *Blackwall's Sacred Classics*, vol. ii. p. 204.

*Πειθαρχεω*, ω, from *πειθεμαι* to obey, and *αρχων* a ruler, or *αρχή* authority.

I. To obey, God or man. occ. Acts v. 29, 32.

particularly magistrates. occ. *Tit. iii. 1*. where see *Macknight*.

II. To obey or conform to advice. occ. Acts xxvii. 21.

*Πειθος*, η, ον, from *πειθω* to persuade.

*Suasive, suatory, persuasive, persuasory*. occ. 1 Cor. ii. 4. Comp. *ver. 13*. and see *Wolffius*, *Welstein*, *Br. Pearce*, *Bozger*, and *Kypke*.

*ΠΕΙΘΩ*, from the Heb. *התנע* to entice, persuade, as *Jer. xx. 7*; whence also the Eng. *faith*, (comp. *Πισίς*), and Latin *peto* to ask, whence Eng. *petition*, &c.

I. To persuade, i. e. use persuasions, suadere. It is in this sense followed by an accusative both of the person and of the thing. Acts xiii. 43. xix. 8. xxviii. 23.

II. To seek to persuade, or ingratiate oneself with, to solicit the favour of. occ. *Gal. i. 10*. Comp. *Mat. xxviii. 14*, where see *Welstein*, *Kypke*, *Elsner*, *Wolffius*; and *Doddridge* and *Macknight* on *Gal.*

III. To persuade, i. e. prevail by persuasion, persuadere. *Mat. xxviii. 14*. Acts xiv. 19.

IV. To conciliate, gain the favour of. Acts xii. 20. *Xenophon* uses the participle *πεισας* with an accus. for having conciliated. *Cyri Expedit. lib. iii. p. 186*, edit. *Hutchinson*, 8vo. So the V. *πειθεῖν* to conciliate, p. 187. *Kypke* cites other instances of the like application from *Josephus*, *Thucydides*, and *Xenophon*.

V. *Πειθομαι*, Pass. To be persuaded, assent, believe. *Luke xvi. 31*. xx. 6. Acts xvii. 4. xxi. 14, so with a dative, Acts xxvii. 11. On *Heb. xi. 13*, observe that the words *καὶ πεισθέντες* are omitted in very many MSS, three of which ancient, in the Vulgate, both of the Syriac, and several other old versions, by almost all the ancient Commentators, and are accordingly marked by *Welstein* as what ought to be expunged, and by *Griesbach* are ejected from the text.

VI. *Πειθομαι*, with a dative, To obey, comply with. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. *Gal. iii. 1*, & al.

VII. *Πειθω*, To assure, make confident, to free from fear or doubt, *pacatum & quietum reddo*. occ. 1 John iii. 19.

VIII. Perf. Mid. *Πεποιθα*. To be persuaded, trust. *Rom. ii. 19*. *Heb. xiii. 18*. With an accusative following, To be persuaded or confident of. *Phil. i. 6*, 25. But *πειθοῖς* with a dative following, To depend upon,

upon, trust in, have confidence in. 2 Cor. x. 7. So *πειθοῖα*, and pluperf. *επειθοῖσιν*, with the prep. *ἐν*, and a dative or accusative following. Mat. xxvii. 43. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. So with *ἐν* and a dative. Phil. ii. 24. iii. 3, 4. Particip. *Πειθοῖως*, *Confident*, *emboldened*. Phil. i. 14, *Πειθοῖστας τοῖς δεσμοῖς μὲν*, *Being emboldened by my bonds*; *δεσμοῖς* is here a dative of the means or instrument.

*Πεινῶ*, *ω*, from *πεινᾶ*, *ης, ῆ*, *hunger*, which from *πενόμεαι* to labour, prepare, particularly food, also to be poor. See under *Πενῆς*.

I. *To hunger, be hungry*, in a natural sense. Mat. iv. 2. xii. 1, & al. freq.

II. *To hunger*, in a spiritual sense, to desire earnestly. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35. Rev. vii. 16. *Xenophon* in like manner applies this word to the mind as well as to the body. Thus in *Œcon.* xiii. 9. *ΠΕΙΝΩΣΙ τὸ ἐπαινεῖν ὅχῃ τλον εἶναι τῶν φύσεων ἢ ἀλλὰ τῶν σιτῶν τε καὶ ποτῶν*. Some tempers hunger after praise no less than others after meat and drink." In which and other passages of *Xenophon*, cited by *Raphaelius* on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by *ἐνεκα* on account of understood, as the accusative *δικαιοσύνην* in Mat. by the preposition *δια* on account of, after. In *Plutarch*, *De Ira Cohib.* tom. ii. p. 460, cited by *Grotius*, *Elsner*, and *Wetstein*, *πεινᾶν* and *διψᾶν* are used together, as in Mat. Ὁ μὴ ΠΕΙΝΩΝ μὴδὲ ΔΙΨΩΝ αὐτῆς (τιμωρίας namely). He who neither *hunger* nor *thirsts* after revenge." Comp. under *Διψᾶω* II. and see more in *Wetstein* and *Kypke*.

To the Greek *πεινῶ* is related our Eng. to pine.

ΠΕΙΠΑ, *ας, ῆ*, from *πειρῶ* to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See *Πειρῶ*. *Experience*, *trial*. It is used in the phrase *πειρὰν λαμβάνειν*, which signifies both to make a trial or attempt, *periculum facere*, occ. Heb. xi. 29; and to have trial or experience of evil, to experience evil or suffering. occ. Heb. xi. 36. *Raphaelius* observes, that *Polybius* very frequently uses the phrase in both these senses, as

we may remark *Xenophon* does in the former. *Memor. Socrat. lib. i. cap. 4*, § 18, edit. *Simpson*; *τῶν Θεῶν ΠΕΙΠΑΝ ΛΑΜΒΑΝΗΣ*. You may make trial of the Gods." See also *Wetstein* and *Kypke* on Heb. xi. 29.

*Πειραζῶ*, from *πειρα*.

In general, *To make trial*.

I. *To make trial, try, attempt*. Acts xvi. 7. xxiv. 6.

II. *To make trial of, try, prove*, whether in a good sense, as Heb. xi. 17. John vi. 6. 2 Cor. xiii. 5.—or in a bad one, Mat. xvi. 1. xxii. 18, 35. 1 Cor. x. 9.

III. *To tempt, prove by soliciting to sin*. Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. Ὁ *πειραζὼν* used as a N. *The tempter*, i. e. *the devil*. Mat. iv. 3. 1 Thess. iii. 5. In Heb. xi. 37, *πειρασθῆσαν* they were tempted, may particularly allude to the temptation of present ease and prosperity offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer if they persevered in their duty. See Dan. iii. 14, &c. vi. 10, &c. 2 Mac. vi. 21, &c. vii. 24. But I must further observe, that in Heb. xi. 37, the word *πειρασθῆσαν* is omitted in two Greek MSS, and in the ancient Syriac version, and this omission is approved by *Erasmus*, *Beza*, *Grotius*, *Hammond*, *Whitby* (whom see), and other learned men. See *Wetstein* and *Griesbach*.

IV. *To tempt effectually, to overcome by temptation*. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. i. See Bp. *Bull's* Harmon. Apostol. Dissert. Post. cap. xv. § 20, p. 501, edit. *Grabe*.

*Πειρασμός*, *ς, ὁ*, from *πειρασμαι* perf. pass. of *πειραζῶ*.

I. *A trial, trying, proving*, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12, & al.

II. *A tempting or temptation to sin*. Luke iv. 13. Comp. Mat. vi. 13. xxvi. 41.

III. *A proving or tempting*, as of God by wicked men. Heb. iii. 8.

*Πειραῶ*, *ω*, from *πειρα*.

*To try, attempt*, occ. Acts ix. 26. xxvi. 21.

ΠΕΙΠΩ, either from the Heb. *עָבַד* to pass, (the *y* being dropped or transposed, and the *media* *z* changed into the *tennis* *π*) or

or from *פר* to *break through*, or *פר* to *break*.

I. Transitivity, *To pierce, pierce through*, as with a weapon, a spear, a spit. Thus used by *Homer*. II. xvi. lin. 408. II. xx. lin. 479, 80. II. vii. lin. 317, & al.

II. Intransitivity, *To pass through*. In this sense also *Homer* applies it *Odyss.* ii. lin. 434. This simple V. occurs not in the N. T. but it is inserted on account of it's compounds and derivatives.

*Πεισμονη*, ης, ἡ, from *πεισμαι* perf. pass. of *πειθω* to *persuade*.

*A persuasion*. occ. *Gal.* v. 8.

*ΠΕΛΑΓΟΣ*, ος, ες, το, from the Heb. *יָם* to *divide, distribute*, whence as a N. *יָם* signifies a *distribution, stream, or river, of water*.

I. *The or A sea*. occ. *Acts* xxvii. 5.

II. *Το πηλαγος της θαλασσης*, *The depth of the sea, or the main sea*. *Raphaelius* shews that *πηλαγος* is used by *Arrian* and *Polybius* for the *open or main sea*. See also *Wetstein*, and *Kypke* who cites from *Pindar* in *Plutarch*. *Sympos.* p. 703, *Εν ΠΟΝΤΟΥ ΠΕΛΑΓΕΙ*. In the *midst of the sea*. occ. *Mat.* xviii. 6.

*Πελεκυζω*, from *πελεκυς* an *axe*, which from the Heb. *כַּרֵּץ* to *cleave, cut*.

*To cut with an axe*, i. e. *to behead with an axe*. The Greek writers apply the V. in the same sense. See *Wetstein*. So the Latins use *securi percutere* to *strike with an axe, for beheading*. occ. *Rev.* xx. 4.

*Πεμπλος*, η, ον, An ordinal N. of number, from *πεντε*, *Æol.* *πμπες*, *five*.

*The fifth*. occ. *Rev.* vi. 9. ix. 1. xvi. 10. xxi. 20.

*ΠΕΜΠΩ*. The learned *Damm*, in his *Lexic. Nov. Græc.* deduces it from *πη* *to follow or accompany any where*, *μ* being inserted, as usual, before *π*.

I. In *Homer* it sometimes signifies to *conduct, deduco, deducendum curo*. See II. i. lin. 390. *Comp.* lin. 184, and see *Dammi Lexicon*.

II. *To send*. See *Mat.* xi. 2. *John* i. 33. iv. 34. v. 23, 24, 30. xiv. 26. xvi. 7. *Gal.* iv. 6. *On Mat.* xi. 2, *Wetstein* cites from *Xenophon*, *ΠΕΜΠΕΙ—ΕΙΠΩΝ*, and *ΠΕΜΨΑΣ—ΕΙΠΕΝ*. On *Mat.* xiv. 10, I observe, that we have a very similar expression in *Herodian*, lib. i. cap. 28. *adit. Ozon.* 'Ο Κομμοδος *ΠΕΜΨΑΣ*,

*ΑΠΟΤΕΜΝΕΙ ΤΗΝ ΚΕΦΑΛΑΗΝ*. *Commodus sends, and cuts off his head*. *Comp.* *Mark* vi. 27.

III. *To dismiss, permit to go*. *Mark* v. 12. The profane writers, *Herodotus* and *Homer*, apply the verb in the same sense, as *Raphaelius* has shewn.

IV. *To put forth, as a sickle into the harvest*. occ. *Rev.* xiv. 15, 18. This seems an *hellenistical* sense of the word, taken from the similar use of the Heb. *קָטַף*. *Comp.* *Αποελλα* III, and *Heb.* and *Eng. Lexicon* under *קָטַף* IV.

*Πενης, ητος, ο*, from *πενομαι* to *labour, take care, prepare*, particularly food (thus generally used in *Homer*), also to *be poor*, from Heb. *כָּנָה* to *take care, provide, prepare*.

*Poor, a poor man*, properly such an one as gets his living by his *labour*, in which it differs from *πτωχος*. So *Ammonius*, *Πενης και Πτωχος διαφερει*. *Πενης* *μεν* *γὰρ ο* *απο* *τε* *εργαζομαι* *και* *πονειν* *ποριζομενος* *τον* *βιον*, *Πτωχος* *δε ο* *σκαιτης*, *ο* *τε* *εχειν* *εκπεπωχως*, *η* *απο* *τε* *πλωσσαιν*. *Πενης* and *Πτωχος* differ; *Πενης* is one who gets his living by work and labour, but *Πτωχος* a beggar, one *εκπεπωχως* who has lost his goods; or it may be derived from *πλωσσαιν* to *fear, shrink for fear*. This distinction is authorized by *Aristophanes*, *Plut.* lin. 551—3,

*ΠΤΩΧΟΤ* *μην* *γὰρ* *βιος*, *εν* *συ* *λαλεις*, *ζη* *ιστι* *μηδεν* *εχον*,  
*Τυ* *δε* *ΠΕΝΑΤΟΣ*, *ζη* *φειδομενος*, *και* *τοις* *εργοις* *προστυλιν*,  
*Περιμινομαι* *δ'* *αυτη* *μηδεν*, *μη* *μολποι* *μηδ* *πυλα-*  
*ειν*.

The life of a *πτωχος*, which you speak of, is to *live without having any thing*; but the life of a *πενης* is to *live sparingly, and employed in labour*, to abound indeed in nothing, but neither to want any thing. occ. 2 *Cor.* ix. 9.

*Πενθερα, ας, η*, from *πενθερος, ο*, which see. *A wife's or husband's mother*, in this sense a *mother-in-law*. *Mat.* viii. 14. x. 35.

*ΠΕΝΘΕΡΟΣ, ο, ο*. As *Martinus* deduces the Latin *socer a wife's father* from Chald. *אִין* the marriage-yoke or union, conjugium, so he proposes the derivation of the Greek *πενθερος* from Chald. *אִין* a yoke; for by marriage a new connection or relation commences between the father and son-in-law.

L 14

*A wife's*

*A wife's father*, in this sense, *a father-in-law*. occ. John xviii. 13.

Πενθεω, ω, from πενθος.

I. To mourn, grieve, properly upon the death of a friend. See Mark xvi. 10. 1 Cor. v. 2. Jam. iv. 9. Transitiely, with an accus. To bewail, mourn over or for. 2 Cor. xii. 21.

II. From this V. may most rationally be deduced πεπονθα *I have suffered*, which in the Grammarians supplies πασχω with a perf. mid. Comp. Πενθος. occ. Heb. ii. 18.

Πενθος, σος, ες, το. The Etymologist deduces it from παθος suffering, as βεθος depth from βάθος the same. But may it not be as well derived from Heb. נָס denoting \* great distress, compounded perhaps with נָס (Greek Sew) to place, put? Mourning, sorrow, grief. occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4.

Πενυχτός, α, ον, from πενυς poor.

Poor, miserably poor, poor and mean, pauperulus. occ. Luke xxi. 2. This word is thus used also by the Greek writers, as may be seen in Wetstein. To the instances he has produced we may add Theognis, Γρωμ. lin. 165, 181.

Πενταξίς, Adv. from πεντε, five, and ξίς a numeral termination, which see.

Five times. occ. 2 Cor. xi. 24.

Πεντασχιλίοι, αι, α, from πενταξίς five times, and χίλιοι a thousand.

Five thousand. Mat. xiv. 21. xvi. 9, & al.

Πεντακοσιοί, αι, α, from πεντε five, and εκατον a hundred.

Five hundred. occ. Luke vii. 41. 1 Cor. xv. 6.

Πεντε, δι, αι, τα. Undeclined.

A cardinal N. of number, Five, Mat. xiv. 17, 19, & al. freq. "Nature, says the learned Mons. Goguet †, has provided us with a kind of arithmetical instrument, more generally used than is commonly imagined; I mean our fingers. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of numeration. We may observe in Homer ‡,

\* See Heb. and Eng. Lexicon, under πον VIII.

† Origin of Laws, &c. vol. i. book 3, ch. 2. p. 216, edit. Edinburgh.

‡ "Odys. iv. ver. 412. Homer uses the word πμπαζων, which signifies to assemble by five and five. Plutarch and several Lexicographers tell us, that in the infancy of the Greek language they had no

that Proteus counts his sea-calves by five and five, that is, by his fingers." May we not, therefore, with Martinus probably derive the Greek πεντε five, from πας, παντος, all, q. παντε, as the number is equal to that of all the fingers on each hand? "The Tououpinambos (certain American Indians,) says Mr. Locke||, had no names for numbers above five; any number beyond that they made out by shewing their fingers, and the fingers of others who were present."

It may perhaps be worth adding, that our Eng. five, and the Saxon fīf, are from the Germ. funf or Gothick fīnf, which two latter names of five, as also the Welsh pump, Cornish and Armoric pemp, have a manifest resemblance to the Æolic πεμπε five.

Πενταδεκατος, η, ον, from πεντε five, και and, and δεκατος tenth.

Fifteenth. occ. Luke xii. 1.

Πεντηκοντα, οι, αι, τα, Undeclined, from πεντε five, and ηκοντα the decimal termination, which see under 'Εξδομηκοντα.

Fifty. Mark vi. 40. John viii. 57, & al.

Πεντηκοστος, η, ον, from πεντηκοντα fifty.

I. Fiftieth.

II. Πεντηκοστη, ης, η, The feast of Pentecost, so called because it began on the fiftieth day, reckoned from the first day of unleavened bread (i. e. the day after the Passover was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11, and 7.) occ. 1 Cor. xvi. 8. 'Ημερα της Πεντηκοστος is this very fiftieth day, The first day of the feast of Pentecost. occ. Acts ii. 1. xx. 16. See Duddridge's Note on Acts ii. 1.

The hellenistical Jews, before our Saviour's time, used Πεντηκοστη for the feast of Pentecost, as appears from Tobit ii. 1. 2 Mac. xii. 32. So likewise Josephus, De Bel. lib. ii. cap. 3. § 1, where he also explains the reason of the name: Εντασης δε ΠΕΝΤΗΚΟΣΤΗΣ. 'Ουτω καλουντι τινα εορτην Ιουδαιοι παρ' επωλα γινομενην εξδομαδας, καλα τον αριθμον των ημερων προσηγοριαν εχουσιν.—But Pentecost coming on, so the Jews call a certain feast which is celebrated seven weeks

other word for calculating. It then signified what is now expressed by the term αριθμω.

|| Essay on the Human Understanding, book ii. chap. 16, § 6.

after

after (the Passover namely) and has its name from the *number of the days*,—

Περὶ ἡμέρας, *ios*, att. *aws*, ἡ, from *περιβα* perf. mid. of *Παίω*, which see.

I. *Trust, confidence*. occ. 2 Cor. i. 15, (where see *Wetstein*.) iii. 4. viii. 22. x. 2. Eph. iii. 12.

II. *The object of trust or confidence, that on which one trusteth*. occ. Phil. iii. 4.

ΠΕΡ. An *emphatic particle*, perhaps from Heb. *אמר* *glorious*. It is frequently subjoined to other words so as to make one word with them, but it is not used separately in the N. T. It denotes,

1. — *Whoever*, as in *ὅςπερ whosoever*. Mark xv. 6.

2. *Truly*, as in *ἀληπερ, εἴπερ, καθάπερ, &c.* which see.

Περαν, An Adv. governing a genitive, from *περᾶν to pass over*, which from *περῶ* the same, which see.

I. *Beyond, over, on the other side*. Mat. iv. 25. John vi. 1. With the neut. article used as a N. Περαν, το, *The other or further side*. Mat. viii. 18, 28. Mark v. 21. *Δια τὸ περαν, By the further side*. Mark x. 1.

II. *About, near*, Mat. iv. 15. "That περαν sometimes has this signification will appear by comparing Josh. xii. 1, 7, and Num. xxxii. 19, in the LXX." *Dodderidge*. Comp. Mat. xix. 1, and *ἔρ. Pearce* on this text, and on Mat. iv. 15.

ΠΕΡΑΣ, *alos, to*, perhaps from the Heb. *פצר* *to press, press upon*; so the Latin *premo to press* signifies also *to confine or to hem in*.

I. *A bound, limit, end*. occ. Mat. xii. 42. Luke xi. 31. Rom. x. 18, *Περάλα τῆς γῆς, The ends or extremities of the earth*, is an expression frequently used in the LXX for the Heb. *אפסי ארץ*, Ps. ii. 8. xxii. 27. lxxvii. 7. lxxix. 8. & al. and for *קצה ארץ, the end of the earth*, Ps. xlii. 9. lxi. 3, and denotes *the most, or very, distant parts of it*; not that the phrase is merely *hebraic or hellenistical*, for *Homer*, *Odys.* iv. lin. 563, and *Hesiod*, *Oper.* lin. 167, in like manner use ΠΕΙΡΑΤΑ ΓΑΙΗΣ, and *Thucydides*, i. 69. ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in *Wetstein* and *Kypke* on Mat. xii. 42.

II. *An end, finishing*, as of controversy. occ. Heb. vi. 16.

ΠΕΡΙ. A preposition. It may be derived from the Heb. *עבר* *to pass*, and as a particle, *over, &c.*

I. Governing a genitive,

1. *For, on the behalf, or for the sake of*, pro. Mat. xxvi. 28. Mark xiv. 24. Comp. 1 John iv. 10. In this sense it answers to the Heb. *בעבור* (see *Amos* ii. 6. viii. 6.) of the same import, literally *in passing*, as denoting the *transition or passing from cause to effect* (see *Heb. and Eng. Lexicon* in *עבר* XIV.) though I do not find it ever used by the LXX for that Heb. preposition.

2. *For, because of, propter*. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. *בעבור*, Gen. iii. 17. & al.

3. *Concerning, about, de*. Mat. ii. 8. iv. 6. vi. 28. Luke i. 1, & al. Comp. Mat. xx. 24. John vi. 41. 3 John ver. 2. In the two former of which texts some interpret it *against*. On Acts xix. 40, see *Markland in Bowyer's Conject.* Τα (πραγματα namely) *περι τινος, The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where *Wetstein* cites from *Xenophon*, *Hellen.* i. εφρασε ΤΑ ΠΕΡΙ ΕΤΕΟΝΙΚΟΥ.

4. *For, towards, erga*. Mat. ix. 36.

5. *Over, in respect of power*. 1 Cor. vii. 37.

II. Governing an accusative,

1. *Over, about, circum*. Mat. iii. 4.

2. *In, as to*. Tit. ii. 7.

3. *About, of time*. Mat. xx. 3, 5, 6, 9. It is thus frequently used in the Greek writers, see *Vigerus De Idiotism.* cap. ix. sect. 7, reg. 9.—of place, Mark iii. 8, 33, 34. ix. 42.

4. 'Οι *περι*—*Those about or with, i. e. the companions, including the person mentioned himself*. Thus, 'Οι *περι τὸν Παύλον*, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. *Polybius*, cited by *Raphelius*, likewise plainly uses it in this sense—ΤΟΥΤΕ ΔΕ ΠΕΡΙ ΤΟΝ ΓΕΣΚΟΝΑ ΛΑΞΟΥΝΤΕΣ, *ὅσας εἰς ἐπὶ λακκουσίας*—*Taking those that were with Gescon, to the number of seven hundred.*" But what is more remarkable *ὅς* or *ἡς* *περι* frequently in the best Greek writers mean only *one person, namely, him or her who is expressly mentioned*. Thus *ὅς* *περι Πλάτωνα* is *Plato*,



δι περι Αριστοτέλην, *Aristotle*; and so in John xi. 19, τὰς περι Μαρθὰν καὶ Μαρίας means only *Martha and Mary*; on which text see *Raphelius and Wetstein*.

### III. In composition it denotes,

1. *About, round about*, as in περιᾶσω *to go about*, περιελεῖω *to look round about*.
2. *Acquisition*, as in περιποιέω.
3. *For, on account of*, as in περιμένω *to wait for*. In this sense περι out of composition is often used by the profane writers.
4. *Above, beyond*, as in περισσῖος *abundant, excellent*. The profane writers often use it in this sense also, both in and out of composition.
5. *Intenseness*, as in περιεργός *a busy body*: But in this sense περι seems the Adv. which denotes *very much, exceedingly*, and may also be derived from עבר *to pass, surpass, exceed*.

Περιᾶσω, from περι *about*, and ᾶσω *to lead, carry, go*.

- I. *To lead or carry about*. occ. 1 Cor. ix. 5.
- II. *To go about*, used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii. 15. Mark xi. 6.

Περιαιρέω, ω, from περι *round, about*, and αἶρω *to take*.

- I. *To take away on all sides, to take entirely away*. occ. Acts xxvii. 20. Comp. 2 Cor. iii. 16. Heb. x. 11.

II. *To cut off*. occ. Acts xxvii. 40; "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—*Hesych*. Περιελαί, κοψόν—αφελες," *cut, take away*. Markland in Bowyer. So *Wetstein*, "absciderunt funes, anchoris in mari relictis."

Περιασπᾶν, from περι *about, around*, and ασπᾶν *to shine like lightning*: *To shine like lightning round, to lighten around*. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιβάλλω, from περι *about, round about*, and βάλλω *to cast, put*.

- I. *Transitively, To put or cast round*. occ. Luke xix. 43. The LXX have the same phrase περιβαλεῖν χάρακα, Ezek. iv. 2, for the Heb. הָלַךְ מַיִם *to pour out*, i. e. *raise, a bank, mound, or rampart*; not

that this expression is peculiar to the *hellenistical* style; for, as *Raphelius* shews on Luke, both *Polybius* and *Arrian* have used the very same. See also *Wetstein*.

- II. *Transitively, with an accusative both of the person and of the thing, To put about, put on*, as a garment on a person. Luke xxiii. 11. John xix. 2. So with an accusative of the thing, Περιβαλλομαι, mid. *To put on, be clothed with*. Acts xii. 8. Rev. xix. 8. and Περιεσθηναι, particip. perf. pass. *Having on*. Mark xiv. 51. xvi. 5, & al. But Rev. xvii. 4. this participle is construed with a dative of the thing. So the V. active in *Herodian* cited by *Wetstein* on Mat. vi. 29, ΧΑΛΑΜΤΑΙ ΠΟΡΨΤΡΑ ΠΕΡΙΒΑΛΛΟΤΕΙΝ.

- III. *Transitively, with an accusative of the person, To clothe*, Mat. xxv. 36, 43. Περιβαλλομαι, mid. *To be clothed*. Mat. vi. 29, 31. Luke xii. 27.

Περιελεῖω, from περι *round about*, and ελεῖω *to look*.

*To look round*; hence Περιελεσθαι, mid. *To look round about, or round about on*; for it is used either absolutely, as Mark ix. 6. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11.

Περιεσθαιον, σ, το, from περιεσθαι *clothing*, which from περιεσθαι, perf. mid. of περιβαλλω *to put round, clothe*, which see. *A covering, a vesture*. occ. 1 Cor. xi. 15. Heb. i. 12.

Περιδραμεν, from περι *about*, and obsol. δρέμω *to run*.

*To run about or over*. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. περιδραμεντες. occ. Mark vi. 55.

Περιδεω, ω, from περι *about*, and δεω *to bind*. *To bind about*. occ. John xi. 44.

Περιελευθω, from περι *about*, and ελευθω *to go*.

*To go about*. An obsolete V. whence in the N. T. we have by syncope 2 aor. περιηλθον, particip. περιελθων. See under Περιερχομαι.

Περιεργάζομαι, from περι *very much*, and εργάζομαι *to work*.

*To be a busy-body, impertinently meddling with what does not concern one*. occ. 2 Thess. iii. 11; where observe the παρονomasia.

Περιεργός,

Περίεργος, α, δ, η, from *περί* intensive, and *εργον* work, business.

I. In an active sense, *Curious*, or *impertinently meddling in other people's affairs*, a *busy-body*. occ. 1 Tim. v. 13.

II. *Curious*, in a neuter sense. occ. Acts xix. 19. Περὶεργα, α, *Curious*, i. e. *magical, arts*. In the old Latin version of \* *Irenæus*, lib. i. cap. 20, the word is used in this sense, concerning *Simon Magus*, and † *Origen* applies the particip. *περίεργαζομενοι* in the same view, to which he opposes *ἀπερίεργον ἦθος*, a *life free from these curiosities*. The Greek writers also cited by *Wolffius* and *Wetstein* on Acts xix. 19, use the adjective *περίεργος* in an active sense for *one who uses curious or magical arts*; and from *Plato*, *Apol. Socrat.* § 3, edit. *Forster*, we learn, that the accusers of *Socrates* alleged that Σωκράτης ἀδικαί, καὶ ΠΕΡΙΕΡΓΑΖΕΤΑΙ ἑλὼν τὰ τε ὑπὸ γῆν καὶ τὰ ἐπὶ οὐρανία. *Socrates* does wrong, and is *over-curious* by searching what is under the earth and what is in heaven." " *Philostratus*, *Chrysostom*, and a variety of more ancient authors, quoted by many, and particularly by Mr. *Biscoe* (at *Boyle's Lect.* ch. viii. § 1, p. 290—293.), have mentioned the *Ephesian letters* (ἑφεσια γραμμάτα); meaning by them the *charms* and other *arts of a magical kind*, which the inhabitants of that city professed: And as these practices were in so much reputation there, it is no wonder that the books that taught them, how contemptible soever they might be in themselves, should bear a *considerable price*." *Doddridge*. See also *Wetstein*, who cites a number of the Greek writers who have mentioned the ἑφεσια γραμμάτα.

Περίεργομαι, from *περί* about, and *εργομαι* to go.

I. To go about or round, to coast round. occ. Acts xxviii. 13.

II. Transitiuely, with an accusative, To go about, or from one place to another. occ. 1 Tim. v. 13.

III. To go or wander about. occ. Acts xix. 13. Heb. xi. 37.

Περίερχω, from *περί* about, and *ερχω* to have, hold.

• " *Amatoria quoque & agogima, & qui dicuntur pædici, & oniropompi, & quæcunque sunt alta perierga apud eos studiose exercentur.*"

† See *Whitby's Note*.

I. To contain, as a writing. occ. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So *Josephus*; Ant. lib. xiv. cap. 12, § 2. Διατάγμα ΠΕΡΙΕΙΧΟΝ τὰυτα, A degree containing these things or orders;" and lib. xi. cap. 4, § 9, Ἡ μὲν ΕΠΙΣΤΟΛΗ τὰυτα ΠΕΡΙΕΙΧΕΝ.

In 1 Pet. ii. 6, seven MSS, one of which ancient, for ἐν τῇ γραφῇ have ἡ γραφή, so *Vulg. Scriptura*. But *Er. Schmidtus*, retaining the common reading, supplies Θεός as the Nom. case to περιέχει, Wherefore (God) saith summarily in the Scripture. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement or of altering the received reading. *Raphelius* has observed, that the simple V. εἶναι is very frequently used for being, subsisting, particularly by *Hærodotus*; and *Kypke* cites *Josephus*, Ant. lib. xi. cap. 4. [§ 7, edit. *Hudson*] applying the compound V. act. περιέχει for the pass. περιέχεται is contained. "I send to you a copy of the letter, which I found among the records of *Cyrus*, καὶ βυλομαί γενεσθαι πάντα καθὼς ΕΝ ΑΤΘΗ: ΠΕΡΙΕΧΕΙ, and I will that all things be done, as it is contained in it, [quemadmodum in eis prescriptum est. *Hudson*]." The ancient Syriac version in 1 Pet. ii. 6, has אמר דו גיר בכתובא, For it is said in the Scripture.

II. To seize, possess, surround, as astonishment. occ. Luke v. 9, Θαμβος γὰρ περιέσχεν αὐτον, For astonishment possessed or surrounded him. *Grotius* observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See *Homer*, Il. iii. 342. and Il. iv. lin. 79.

Περίζωννυμι, from *περί* about, and *ζωννυμι* to gird.

I. To gird round or about, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Αὐτὸς ζωννύμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence

II. The loins girded, Luke xii. 35, denote figuratively and spiritually readiness to receive, and, as servants, to attend upon our

our heavenly Master. See *Grotius* on the place. And *Eph. vi. 14*, the Christian soldiers are directed to have *their loins girded about with truth*, i. e. with uprightness and sincerity of heart, in allusion to the "military girdle, which was not only an ornament, but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action." See *Doddridge* and *Wetstein* on the place. Comp. *Οσφύς III.* *Homer* mentions the *ζωστήρ* or *girdle* among the defensive armour of the ancient Greeks, *Il. iv. lin. 186, 215.* Comp. *Il. ii. lin. 479.*

*Περιθεσις, ιος*, att. *σως, ῆ*, from *περιτίθημι* to put about, put on. Comp. *Περιβαλλω.* A putting on. occ. *1 Pet. iii. 3.*

*Περίστημι*, from *περι* about, and *στημι* to stand.

I. To stand round about. occ. *John xi. 42.* Acts xxv. 7.

II. *Περίσταιμι*, Pass. To stand round about, and hence to restrain, repress. *Raphelius* shews it is thus used by *Polybius*; and to this sense he refers *2 Tim. ii. 16.* But it is no less certain, that *περίσταιμι* signifies to avoid, decline, stand aloof, as it were, or at a distance. Thus *Josephus*, *Ant. lib. i. cap. 1, § 4*, says, that "God asked *Adam*, after his transgression, why he, who formerly delighted in his company, νυν φεύγει ταύτην καὶ ΠΕΡΙΪΣΤΑΤΑΙ, now flies from and avoids or shuns it." So *Lucian*, *Hermotimus*, tom. i. p. 619. "But if at any time hereafter I should happen, against my will, to meet a philosopher in my way, ὅπως ἐκτραπησομαι καὶ ΠΕΡΙΣΤΗΣΟΜΑΙ, ὥσπερ τῆς λυτλωνίας τῶν κυνῶν, I will turn out of the way and avoid him, as people do mad dogs." See other instances in *Wetstein*. And I must confess myself most inclined to this sense of avoiding, as being also most conformable to that of *παραισ*, *1 Tim. iv. 7. 2 Tim. ii. 23*, and of *ἐκτραπησομενος*, *1 Tim. vi. 20.* (comp. *1 Tim. i. 4. Tit. i. 14.*) occ. *2 Tim. ii. 16. Tit. iii. 9.* See also *Hammond* on *2 Tim. ii. 16*, and *Swicer* Thesaur. in *Περίσταιμι*.

*Περίκαθαρμα, αλος, το*, from *περίκαθαίρω*, to purge or cleanse all around, or thoroughly, (used by the LXX, *Deut. xviii. 10.* *Jos. v. 4*, and by *Josephus*, *De Bel. lib. v.*

cap. 1. § 3.) which from *περι* around, & intens. and *καθαίρω* to cleanse, purge.

*Filth*, or else, *An human expiatory victim.* occ. *1 Cor. iv. 13.* *We are made, ὡς περικαθάρματα*, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our Translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the Prophet *Jeremiah*, *Lam. iii. 45*, *Thou hast made us* (as) the off-scouring (*Heb. חס*) and refuse (*Heb. דומם*) in the midst of the people: But the terms *περικαθάρματα* and *περίσθημα* may also refer to the human expiatory sacrifices which were offered among the Greeks and Romans, or, to borrow the words of *Doddridge*, may signify those "wretches who, being taken from the dregs of the people, were offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. *Suidas* says, that these wretched victims were called *καθάρματα*, as their death was esteemed an expiation: And when their ashes were thrown into the sea, the very words *τὴν Περισθημα, τὴν Καθάρμα*, Be thou a propitiation, were used in the ceremony." Comp. *Περίσθημα*. I do not, however, find, that these human victims are in any of the profane Greek writers called by the compound name *περικαθάρματα*; and therefore instead of *ὡς περικαθάρματα* in *1 Cor. iv. 13*, I would rather, with the New College MS cited by *Mill* and *Wetstein*, read *ὥσπερ καθάρματα*, or with that of *Leicester* and the edition of *Er. Schmidius*, *ὥσπερ καὶ καθάρματα*. See *Wetstein's* Lect. Var. on the place, and comp. *1 Cor. xv. 8*. In defence, however, of the common reading, it may be observed, that the LXX use *περικαθάρμα* for the Heb. כֶּפֶר a ransom, expiation, *Prov. xxi. 18*; and if this reading be embraced, *περικαθάρματα* will be best explained in the same sense as *καθάρματα*, concerning which the reader may not be displeased to see some further account.

The Scholiast then on *Aristophanes*, *Plut. lin. 453*, speaks thus: ΚΑΘΑΡΜΑΤΑ ἐλεῖστον οἱ ἐπὶ ΚΑΘΑΡΣΕΙ λίμβη τινος, ἢ τινος ἑτέρας γούση δύομενοι τοῖς Θεοῖς. Τὴν δὲ τὸ εὖδος καὶ παρὰ Ῥωμαίους ἐπεκράτησεν.

πραττες. Δεσται δε και ΚΑΘΑΡΙΣΜΟΣ. Those who were sacrificed to the Gods for a *illustration or purification* of some famine, or any other calamity, were called ΚΑΘΑΡΜΑΤΑ PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑΡΙΣΜΟΣ A PURIFICATION." Id. in Equites, lin. 1133. Ετραπον γαρ τινας Αθηναιοι λιαν αλεναις και αχρηστους, και εν καιρω συμφορας τινος επελθουσης τη πολει, λοιμω λειψω, η τοις εις τινος, εδουν τειες ενεκα ΚΑΘΑΡΘΗΝΑΙ τε μiasματος, ες και επανομαζον ΚΑΘΑΡΜΑΤΑ. For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to purify themselves from the pollution, sacrificed these, whom also they called ΚΑΘΑΡΜΑΤΑ PURIFIERS."

The people of Marseilles, originally a Grecian Colony, had a like custom; for we learn from Servius on the 3d Aeneid, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the State might rest on him, and was then thrown into the sea.

The Mexicans had a similar custom of keeping a man a year, and even worshipping him during that time, and then sacrificing him. See Picart's Ceremonies and Religious Customs of all Nations. On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned Spearman, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑΡΜΑΤΑ PURIFIERS, strangely answer to the בריח, or purification-sacrifice of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called בריח, Isa. xlii. 6. xlix. 8: so in the New, His blood is said ΚΑΘΑΡΙΖΕΙΝ to cleanse us from all sin, 1 John i. 7; and it is declared, Heb. i. 3, that He made ΚΑΘΑΡΙΣΜΟΝ a purify-

ing or cleansing of oursins. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. בריח a feminine N. it is no more impropriety in language to call Christ, the great purification-sacrifice, by this name, than the Greeks were guilty of when they used the neut. N. καθαρμα for their supposed purification-sacrifices of men, especially if it be considered that feminine nouns in Heb. often answer to neuter ones in Greek.

Περικαλυπτω, from περι about, and καλυπτω to cover.

I. To cover round about, overlay on every side, as with gold. occ. Heb. ix. 4.

II. Transitivity, To cover, as the face. occ. Mark xiv. 65.

III. Transitivity, To blindfold a person. occ. Luke xxii. 64. This seems to have been an usual practice with regard to condemned criminals. See Esth. vii. 8, and Heb. and Eng. Lexicon in ΠΕΡ I.

Περικειμαι, from περι about, and κειμαι to lie, he put.

I. To be put about or round. occ. Mark ix. 42. Luke xvii. 2.

II. To surround. occ. Heb. xii. 1.

III. With an accusative following, To be encompassed or surrounded with. occ. Acts xxviii. 20. Heb. v. 2. The profane writers use the same construction. See Wetstein on Heb. and Kypke on Acts and Heb.

Περικεφαλαια, ας, η, from περι about, and κεφαλη the head.

A head-piece, a helmet, a defensive armour of the head. occ. Eph. vi. 17. 1 Thess. v. 8.

Περικρατης, εος, υς, ο, η, from περι intens. and κρατω to lay hold of.

That hath obtained his desire or purpose, compass, a master of. occ. Acts xxvii. 16.

Περικρυπτω, from περι about, and κρυπτω to hide.

To hide, conceal. occ. Luke i. 24, where Campbell, "lived in retirement."

Περικυκλω, ω, from περι about, and κυκλω to surround.

To surround on all sides, to compass round. occ. Luke xix. 43.

Περιλαμπω, from περι about, and λαμπω to shine.

To shine round about. occ. Luke ii. 9. Acts xxvi. 13.

Περιλειπω, from περι intens. and λειπω to leave.

To leave comparatively few. Περιλειπωμαι, To be left, i. e. alive, when many others

others are dead, occ. 1 Thess. iv. 15, 17. So *Wetstein* cites from *Herodian*, ll. i. 16, (or lib. ii. § 4. edit. *Oxon.*) Μονος τς των πατρων ΠΕΡΙΑΕΙΠΟΜΕΝΟΣ φίλων στν. And being the only one of his father's friends who was still left."

Περλυτος, σ, δ, η, from περι intens. or about, and λυπη sorrow.

Exceedingly sorrowful, or surrounded with sorrow on all sides. Mat. xxvi. 38, & al.

This word is often used by the Greek writers, as may be seen in *Wetstein*.

Περιμνω, from περι for, and μνω to remain, wait.

Transitively, with an accusative, To wait for. occ. Acts i. 4.

It is used in the same manner by the Greek writers. See *Wetstein*.

Περιξ, Adv. from περι about, round about. Round about. With the prepositive article used as an adjective, Circumjacent. occ. Acts v. 16. Thus *Josephus*, De Bel. lib. ii. cap. 19. § 1. and § 4. ΤΑΣ ΠΕΡΙΞ κωμας, The circumjacent villages." So lib. iii. cap. 7. § 1.

Περιοικω, ω, from περι about, and οικω to dwell.

To dwell round about, occ. Luke i. 65.

Περιοικος, σ, δ, η. See Περιοικω.

Περιοικοι, οι, Plur. Persons dwelling round about, neighbours, accolæ, vicini. occ. Luke i. 58.

Περισσιος, σ, δ, η, from περισσια abundance, from περι beyond, and σσια being.

Abundant, excellent, peculiar. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it, in order to express the Heb. מְנוּחָה a peculium, a peculiar treasure or property, for which Heb. word they use the adjective περισσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18; and the substantive περισσιασμος a peculium, Ps. cxxxv. 4. Eccles. ii. 8. Λαος περισσιος, "A supernumerary people, a people wherein God had a superlative propriety and interest above and besides his common interest to [in] all the nations of the world," says the learned *Jos. Mede*, p. 125, fol. See also *Wolpius*, and *Suicer Thesaur.* on the word. occ. Tit. ii. 14.

Περιοχη, ης, η, from περιεχα perf. mid. (if used) of περιεχω to contain.

A passage, or portion, of Scripture namely.

occ. Acts viii. 32. The profane writers use it in like manner for a period or sentence in a writing or book. See *Wetstein* on Acts.

Περιπατω, ω, from περι about, and πατω to walk.

I. To walk, walk about. See Mat. iv. 18. ix. 5. xi. 5. Mark viii. 24. xii. 38. 1 Pet. v. 8. Rev. ii. 1. On Luke xi. 44, see *Bowyer*. Acts iii. 12, παροικησιν τς περιπαλειν αυτον. "The construction may seem unusual, I believe παροικησιν is to be resolved into, and is the same as if it had been written, περιπαλεις σσι, that is, αυτοις σσι: and then ΤΟΤ περιπαλειν is right. So Ps. xxvii. 13, πισευω τς ιδειν, for εχω πισιν τς ιδειν. Acts xxvii. 1. 'Ως δε επιδη τς αποπλειν ημας, i. e. ως ελεγετο κριμα τς αποπλειν, which may be explained by that in ch. xx. 3, ελεγετο γνομη τς υποσρεφειν. Several other like instances may be brought. So in Latin, illum participavit sui consilii, i. e. illum fecit participem sui consilii." *Markland* in *Bowyer's* Conject.

II. To walk, in a figurative sense, to converse, have one's conversation. John vii. 1. vi. 66, Ουκ εστι μετ' αυλης περιπαλεις, no longer walked with or accompanied him.

III. To converse, behave, live. Rom. vi. 4. viii. 1, 4. 2 Cor. x. 2. Eph. v. 2. Gal. v. 16. 1 John i. 7. ii. 6, & al. The LXX use it in this last sense, 2 K. xx. 3. Eccles. xi. 9, for the Heb. חָתַת and חָתַת to walk; not that this application of περιπατω is peculiar to the hellenistical style; for *Blackwall*, Sacred Classics, vol. ii. p. 18, cites *Isocrates* applying it in the same manner: Αρτων γαρ την μαν σσιαν εν ταις οικiais, την δε διαοιαν φανεραν εχοντα ΠΕΡΙΠΑΤΕΙΝ. It is absurd for a man to live in the world having his goods secured at home, but his mind exposed." Ad Demon. p. 17. edit. *Fletcher*. So *Arrian*, *Epictet*. lib. ii. cap. 19. Τι εν—περιθεμενοι σχημα αλλοτριοι, ΠΕΡΙΠΑΤΕΙΤΕ κλεψιας και λωποδυλίας τειτων των υδεν προσηκουσιον ονοματων και πραγματων; Why then do ye assume a strange character, and walk about or live like thieves and robbers, usurping names and things which do not at all belong to you?"

Περιπειρω, from περι round about, and πειρω to pierce through.

To



**Περίσπας**, α, from *περί* about, around, and *σπας* to draw.

Properly, *To draw different ways at the same time*; hence, *To distract with different cares and employments at the same time*, one drawing, as it were, one way, and another, another. Comp. *Μερίμνα*. occ. Luke x. 40. In *Ecclus.* xli. 2. we have the phrase ΠΕΡΙΣΠΩΜΕΝΩ: ΠΕΡΙ *πῶλον*, and in *Diodorus Sic.* lib. i. ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΤΣ. See more in *Wolfus* and *Wetstein*.

**Περίσσια**, ας, ῃ, from *περίσσειν*.

I. *Abundance*. occ. Rom. v. 17. 2 Cor. viii. 2. x. 15. *Εἰς περίσσιαν*. "So as to abound yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else providence may lead us." *Doddridge*.

II. *Superfluity*. occ. *Jam.* i. 21. Comp. under *Καρία* I.

**Περίσσειμα**, αλος, το, from *περίσσευμαι* perf. pass. of *περίσσειν*.

I. *Abundance, exuberance, overflowing*. occ. Mat. xii. 34. Luke vi. 45. 2 Cor. viii. 14, twice.

II. *Somewhat remaining over and above*. occ. Mark viii. 8.

**Περίσσειν**, from *περίσσιος*.

I. In a neuter sense, *To abound, be abundant*. See Mat. v. 20. Mark xii. 44. Luke xii. 15. xxi. 4. 2 Cor. i. 5.

II. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17.

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Thess. iv. 10.

IV. With a genitive following, *To abound in, have abundance of, to have enough and to spare*, Luke xii. 15. Comp. Rom. xv. 13.

V. In a transitive sense, governing an accusative, *To cause or make to abound*. 2 Cor. ix. 8. 1 Thess. iii. 12. So *περίσσευμαι*, pass. *To be caused or made to abound*. Mat. xiii. 12. xxv. 29.

VI. *To be better*, i. e. than others in the sight of God. 1 Cor. viii. 8, where, says Bp. *Pearce*, "I read with the Alex. and some other Gr. MSS [*Wetstein* and *Griesbach* cite but one more] *εἰτε γὰρ εἰν μὴ φάσωμεν, περίσσευμεν, εἰτε εἰν φάσωμεν ὑπερμεθᾶ*; and render it, *for neither if we eat not, are we the better; nor if we*

*eat, are we the worse*: and the Copt. version agrees with this, as do the Lat. MSS in general. Undoubtedly the particle *μη* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols.

**Περίσσιος**, ῃ, ον. The Greek Etymologists derive it from *περί* denoting *very much, exceedingly*. (See under *Περί* III. 5.) The reader will consider for himself, whether it may not, with equal probability at least, be derived from the Heb. פָּרַץ *to spread abroad*, or from פָּרַץ *to spread abroad, increase abundantly*.

I. *Abundant*. occ. John x. 10, where *περίσσιος* may be the accus. fem. attic. agreeing with *ζωνή*. Ex *περίσσιος*, *Abundantly*, q. d. of *abundance*. So *Lucian*, Pro Merc. Cond. tom. i. p. 514. ΕΚ ΠΕΡΙΤΤΟΤ, occ. Mark vi. 51. Eph. iii. 20. 1 Thess. iii. 10. v. 13. In which three latter texts the phrase *ὑπερ ex περίσσιος*, or, as some editions read in the two last, *ὑπερ ex περίσσιος*, is very emphatical, denoting *very exceedingly*, q. d. *above the greatest abundance, superabundantly*. The language of the Apostle seems to labour for an expression sufficiently strong. The compound adv. *ὑπερεκπερίσσιος* is used by *Clement*, 1 Cor. § 20. in the same sense.

II. *Over and above, more, exceeding*. occ. Mat. v. 47. Ex *περίσσιος*, *Moreover*. occ. Mark xiv. 31.

III. *Excellent, extraordinary, eximius*. occ. Mat. v. 47. Thus frequently used in the profane writers.

IV. *Superfluous*. occ. 2 Cor. ix. 1.

V. *Περίσσιος*, το, *Advantage, prerogative, privilege, "pre-eminence," Macknight*. occ. Rom. iii. 1, where *Wetstein* shews, that το *περίσσιος* is applied in the like sense by *Gaius*. De Usu Partium. III.

**Περίσσευλος**, α, ον, Comparative from *περίσσιος*.

I. *More abundant, greater, more*. occ. Mat. xxiii. 14. Luke xii. 4. 48. xx. 47. 1 Cor. xii. 23, 24. 2-Cor. ii. 7. In this last text it denotes *too much, over much*, a sense in which the learned reader needs not

not be informed, that comparatives are very frequently used both in Greek and Latin. *Περισσολαπον* neut. adverbially. *More abundantly, more.* occ. Mark vii. 36. 1 Cor. xv. 10. 2 Cor. x. 8. Heb. vi. 17. vii. 15.

II. *More excellent, greater, more.* occ. Mat. xi. 9. Luke vii. 26.

*Περισσολαπος*, A comparat. adv. from *περισσοτερος*.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12, & al.

II. In a superlative sense, as comparatives are often used, *Very much, especially.* Thus it may be understood, 1 Thess. ii. 17. Heb. ii. 1. xiii. 19.

*Περισσως*, Adv. from *περισσος*.

I. *Abundantly, exceedingly.* occ. Acts xxvi. 11. Mark x. 26. The correspondent word in Mat. xix. 25, is *σφοδρα* *very much*.

II. *More, the more.* occ. Mat. xxvii. 23.

*Περιστρα*, *as, &*

A dove, a pigeon. Mat. iii. 16. x. 16. xxi. 12, & al. The Greek Etymologists ingeniously derive it from *περισσως* *εργον*, *loving exceedingly*, on account of this bird's lasciviousness, say they; whence it was anciently sacred to *Venus*; but why if we admit this etymology, should we not rather say, on account of it's remarkable conjugal love and fidelity to it's mate, to which the ancients have borne abundant witness (as may be seen in *Bochart*, vol. iii. 23.) and which is even alluded to in Scripture, Cant. ii. 14. v. 2. vi. 9? But perhaps we may with others more probably derive *περιστρα* from *περισσως* *τρεσιν*, *trembling exceedingly*; for this is a very fearful bird, as is remarked not only in the S. S. Hos. xi. 11. † Ezek. vii. 16, but frequently in the profane writers. Thus in *Ovid* the nymph *Arethusa*, speaking of herself, and of *Alpheus* pursuing her, *Metam.* lib. v. fab. 10, lin. 604, &c.

*Sic ego currabam, sic me ferus ille premebat,  
Ut fugerem accipitrem pennâ trepidante columba,  
Et solet accipiter trepidâs urgere columbas.*

*So did I flee, and so did he pursue,  
As flies the fearful dove with trembling wing,  
And as the falcon rapidly pursues.*

\* Which, by the way, from the Heb. חורר to be hot.

† Where observe the Heb. חורר כלם are by the Vulgate rendered *omnes trepidi*, all of them trembling; so by *Junius*, *trepidantes omnes*.

And *Homer*, II. xxii. lin. 139,—140,

Ἡὐτε κυρὸς ὄρεσιν ἑλαφροτάτος περὶ πρῆδ' αἰμῶσι μετα ΤΡΗΡΩΝΑ πτελίαν  
Ἡ δὲ Σ' ἸΤΑΙΘΑ ΦΟΒΕΙΤΑΙ, δ' δ' ἄγχιθεν ἐν λαοῖσι  
Ταφρὶ παύσσει, ἔλπει τε ἰ Συμῶς ἀνέμῳ.

Thus at the panting dove a falcon flies,  
(The swiftest racer of the liquid skies,)  
Just when he holds or thinks he holds his prey,  
*Obliquely wheeling thro' th' aerial way;*  
With open beak and shrilling cries he springs,  
And aims his claws, and shoots upon his wings.  
POPE.

I add further with the learned *Bochart*, that *περιστρα*, which *Homer*, not only in the above lines, but in other † passages uses for a dove or pigeon, is by *Athenæus*, *Eustathius*, *Hesychius*, &c. derived from *τρεσιν* to tremble, and thus corresponds to the compound name *περιστρα*, which also in this view agrees with the Heb. name of a dove, יונה, from ינח to oppress. See more of this bird, and what the Scriptures say of it, in *Bochart*, vol. iii. 8, &c. and in *Suicer Thesaur.* under *Περιστρα*.

*Περιστῆναι*, from *περι* round about, and *τῆναι* to cut, cut off.

I. To cut off round, i. e. the prepuce, to circumcise. Luke i. 59. ii. 21. John vii. 22, & al. freq.

In this sense it is not only very frequently used by the LXX for the Heb. כּוּ or כּוּחַ to circumcise, but is thus applied by *Herodotus*, lib. ii. cap. 104, and *Diodorus Siculus*, lib. i. See *Grotius De Verit. Relig. Christ.* lib. i. § 16. Not. 70, 71, and *Herm. Witsii Egyptiaca*, lib. i. cap. 7, § 1. Comp. lib. iii. cap. 6, § 2, 8, 9, 10.

II. It denotes spiritually, the mortification of the sins of the flesh. Col. ii. 11.

*Περιστῆναι*, from *περι* about, and *τῆναι* to put.

To put about or round. See Mat. xxi. 38. xxvii. 23, 48. Mark xv. 17. (comp. *Ecclus.* vi. 31, or 33.) 1 Cor. xii. 23, where *Raphelius* observes, that “*περιστῆναι* signifies in general to shew or give honour, honorem exhibere: But in this passage, by a metonymy, to cover over with a garment those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of honour. Properly

† See *Dammi Lexic.* in Τρηρ, vol. 2061.

M m

περι.



*περιθέναι* is spoken of raiment, Mat. xxvii. 8, but is very often in *Polybius* applied metaphorically, as p. 478, lin. 13, ΠΕΡΙΘΕΝΤΑΣ *ἐκείνῳ* ΤΗΝ ΒΑΣΙΛΕΙΑΝ, investing him with the kingdom; p. 572, lin. 5. Τὴν ὅλης τῆς Ἀσίας ΑΡΧΗΝ Σελευκῷ ΠΕΡΙΘΕΙΝΑΙ, to invest Seleucus with the government of all Asia, &c." *Wetstein* shews, that the very phrase *τιμὴν περιθέναι* is used by *Dionysius Halicarn.* and *Sextus Empiricus*. Comp. also *Kypke*.

The LXX use *περιθῆσσι τιμὴν* for the Heb. קָרַן shall give honour. Esth. i. 20. Περιτομή, ης, ῆ, from *περιτερομα* perf. mid. of *περιτεμνω* to circumcise.

I. Circumcision, cutting off the prepuce. John vii. 22, 23, & al. freq. 'Οι ἐκ περιτομῆς, They of the circumcision, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Ex i. 2.

II. The abstract being put for the concrete. Persons circumcised, i. e. the Jews, as opposed to the uncircumcised Gentiles. Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and *Boxer* there.

III. It denotes spiritual circumcision of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the circumcision made without hands, and the circumcision of Christ, as being what he both requires and performs. See *Mac-knight*.

IV. The persons thus spiritually circumcised. Phil. iii. 3. Comp. Sense II.

Περιτρέπω, from *περι* about, and *τρέπω* to turn.

Transitively, To turn about, turn, drive. occ. Acts xxvi. 24.

Περιφέρω, from *περι* about, and *φέρω* to carry.

To carry or bear about or hither and thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. Eph. iv. 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παράφέρω.

Περιφρονέω, ω, from *περιφρων* very wise, (which from *περι* intens. and *φρων* mind, wisdom). Also, a despiser, contemner; thus

used by *Josephus*, De Maccab. § 9. Ἦσαν γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν πατέρων. For they were despisers of, i. e. they despised, sufferings."

To despise, contemn, as persons, who think themselves very wise, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1<sup>st</sup> Tim. iv. 22, where we have καταφρονεῖτε; and the Scholiast on *Aristophanes*, Nub. lin. 225, says of *Περιφρονῶν*, ἴσον τῷ καταφρονῶν, it is equivalent to καταφρονῶν to despise." So *Platarch*, cited by *Scapula* and *Wetstein*, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, to despise the Lacedemonians."

Περιχωρός, ος, δ, ῆ, from *περι* about, round about, and *χωρα* a country.

A neighbouring, or more strictly a circumjacent, country, γῆ being understood, a country round about, the environs. Mat. iii. 5. xiv. 35.

Περιψήμα, ατος, τό, from *περίψω* to scour or scrape off all around, "circumcirca abstergo vel defrico," *Scapula*, from *περι* about, and *ψω* to scour or scrape off, which may be considered either as a word formed from the sound, or as a derivative from the Heb. מַרַץ to scrape. Comp. *Ξεω*.

I. Properly, Off-scouring, filth scoured off. Hence

II. It was by the Heathen applied to those wretched men who, after suffering all kind of indignities, were offered as \*expiatory sacrifices to their Gods; and St. Paul applies the word to the Apostles of Christ, occ. 1 Cor. iv. 13; as *Ignatius* doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περικαθάρμα.

Περίφρονεσθαι, from *περιφρονος*, which *Hezychius* explains ὁ μετα βλακειᾶς στασιφρονος, he who sets up himself, and is at the same time indolent and contemptible; and *περιφρονος* may with great probability be deduced from a reduplication of the Heb. גָּבַר, which as a V. signifies to glorify,

\* *Suidas* in the word Περιψήμα—'Ουτως ὀνομαζομένην τὴν κατ' ἐμὰς ἐντροχίαι τῶν κακῶν. ΠΕΡΙΨΗΜΑ ἵμνησι γίγναι, ὡς σωτηρία καὶ ἀπολύτρωσις. Καὶ πάλιν τῇ Σαλαστῇ, ὡς αὐτῇ τῷ Περσίδῳ Συσταί ἀποκαταστή. They said thus to him who was every year devoted for the averting of calamities, 'Be thou our ψήμα, i. e. our salvation and redemption,' and then they threw him into the sea, as a sacrifice to Neptune. Comp. *Thomi Amphiloch* in *Moloss Car.* Philol. vol. v. p. 742.

make

make glorious, and in Hith. to glorify oneself, glory, boast.

To vaunt, or boast oneself. Heuychius explains περπερευεται by κατὰκαίματα, see effort, sets up itself, and Ecumenius by αλαζονεύσας, boasteth or vaunteth itself. Casaubon, however (p. 183. Casaubonian. cited by Wolfius), observes, that περπερευεσθαι has not exactly the same sense as αλαζονευεσθαι, the latter signifying to boast falsely of excellencies which one has not, the former, to make too great an ostentation of those one really has. Wolfius further remarks, that περπερευεται implies boasting or vaunting oneself in words, and that it is different from φυσικαί, which denotes pride or elation of mind. The Vulg. renders περπερευεται, by perperam agit, which seems to have led some persons into the mistake (for such I think it is), that περπερευεσθαι was formed from the Latin perperam. It seems rather a pure Greek word. The adjective περπερος is found both in Polybius and Arrian, the former of whom applies it in such a \*connection as determines it's meaning to be boasting, a boaster, bragger, or the like; and Wetstein has produced the verb itself from Marcus Antoninus, V. 5. Αρσεκουσθαι και ΠΕΡΙΠΕΡΕΤΕΣΘΑΙ και τοσαντα βριλάζεσθαι τη ψυχῃ; and long before the time of this emperor, who lived in the second century, Cicero had used the compound verb εμπερπερευεσθαι in his 14th. Epist. to Atticus, lib. i. (edit. Gruter and Olivet) "Ego autem ipse, Dii boni! quomodo υπερπερευσαμην νοσῶ auditori Pompeio? Where, according to Dr. † Middleton, υπερπερευσαμην signifies, that he exerted himself with all the pride of his eloquence before his new hearer, Pompey; or, as Suicer more particularly explains it, that ‡ he set himself off, and vaunted in a juvenile kind of manner;

\* He is drawing the character of a certain person in his Exc. Lex. 124, and says that he was κατὰ δι' ιδίαν φωνὴν συμμιγὸς καὶ λαλῶν καὶ ΠΕΡΙΠΕΡΟΣ διαφρητῆς, in his own nature remarkably noisy, talkative, and boasting.

† Life of Cicero, vol. i. p. 265, 4to.

‡ "Me ostentavi & quasi juvenititer jactavi, omnibus adhibitis fucia, & ornamentis orationi mee, quasi exultavi, & placere illi studui." Theissurus in Πεπινημομαι. See also the Note in Olivet's edition of Cicero.

that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 Cor. xiii. 4, where see Wolfius and Wetstein.

Περαυσι, An Adv. of time, from περαω to pass, pass through.

The past year, last year. So Demosthenes, ΠΕΡΤΕΙ ενδημων, residing last year; and Philostratus, ειδον αυτον ΠΕΡΤΕΙ, I saw him last year." See more in Mintert's Lexicon and Wetstein's Note on 2 Cor. viii. 10.

In the N. T. it is used only with απο preceding, Απο περαυσι, From last year, a year ago. occ. 2 Cor. viii. 10. ix. 2.

ΠΕΤΑΩ, ω, from the Heb. פתח to open.

I. To open, expand, stretch out. Thus used in the profane writers. See Scapula's and Hederic's Lexicons.

II. Πεταομαι, ωμαι, mid. or pass. To fly, properly to be expanded, to expand himself or his wings in flying. occ. Rev. iv. 7. viii. 13. xiv. 6. xix. 17.

Περευον, υ, ρο, from περομαι to fly.

A bird, a fowl, which Eng. word is in like manner from the Saxon fleon to fly. Mat. vi. 26, & al. freq.

Περομαι, the same as πεταομαι; see under Περαω.

To fly. occ. Rev. xii. 14.

Περα, ας, η, from περοος.

A rock. See it's different applications in Mat. vii. 24. xvi. 18, (where see Whitby and Doddridge.) Mat. xxvii. 51, 60. Luke viii. 6. Rom. ix. 33. 1 Cor. x. 4. Rev. vi. 15.

ΠΕΤΡΟΣ, ς, δ.

I. Homer uses it, constantly I believe, for a large stone, i. e. a piece or fragment of a rock, but such as a strong man might throw. See II. vii. lin. 270. II. xvi. lin. 411, 734, and II. xx. lin. 288. Hence Πετρος may not improbably be derived from the Heb. בור to divide, separate, or be craggy.

II. Peter, the surname of Simon translated into Greek from the oriental Κηρας, which see. John i. 43, & al. freq. On Mat. xvi. 18, we may observe, that as our Lord himself probably used the same original word כפיס in both parts of the sentence (see under Κηρας), so the French translation well expresses both Πετρος and περραυ by the same word Pierre; but

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Diodati,

*Diodati*, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πέτρος by *Pietro*, and πέτρα by *pietra*.

Πέτρως, ος, υς, ὁ, ἡ, καὶ το—ς, from πέτρος a *stone*, or perhaps a *rock*. (Comp. Luke viii. 6.)

*Stony, rocky*. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρίον *place*, or χωρία *places*, are understood.

ΠΕΤΩ, from the Heb. נָסַח *to withdraw*, decline; whence also the Latin *peto to tend, incline*.

*To fall*. An obsolete V. whence in the N. T. we have 1 aor. πέσεν, Rev. i. 17. 2 aor. πέσον (\* which with peculiar irregularity takes the characteristic of the 1 fut.) Rev. v. 8. subj. πέσω, Rev. vii. 16. infin. πέσειν, Luke xvi. 17. particip. πέσων, John xii. 24. 2 fut. mid. πέσεται. See under Πίστω.

ΠΕΤΘΟΜΑΙ, perhaps from Heb. נָחַל *to open*.

*To ask, enquire*. An obsolete V. whence in the N. T. we have 2 aor. ἐνδομην, infin. ενδομαι, particip. ενδομενος. See under Πυθανομαι.

Πηλον, ο, το, from πηλυμι or πηλω *to fix*. The name of an herb, *Rue*, which Dr. Quincey observes is replete with a *viscous juice*, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its *viscidty* bridges those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42.

ΠΗΓΗ, ης, ἡ. The Greek Lexicographers deduce it from πηδω *to leap up*, because πηδα ἐκ γῆς, it *leaps or springs* out of the earth, (see John iv. 14.): But it may with much greater probability be derived from the Heb. יָצַק *to pour out, be diffused*, as waters.

*A fountain, or spring*. See Jam. iii. 11, 12. Mark v. 29. John iv. 14. Rev. vii. 17. 2 Pet. ii. 17.

ΠΗΓΩ, πηλυμι, either from the Heb. נָפַח *to meet, meet with*, or rather by transposition from נָפַח *to condense, coagulate*, in which senses the Greek πηλω is sometimes

used by the profane writers (see *Scapula*), and in the LXX answers to the Heb. נָפַח. Exod. xv. 8.

*To fix, pitch*, as a tent. So the word is often applied by the LXX for the Heb. נָפַח *to expand, stretch out*, and twice for the Heb. נָפַח *to plant, fix, pitch*; and the phrase σκηνην or σκηνας ἑξαι is very common in the purest Greek writers. See *Wetstein*. occ. Heb. viii. 2.

Πηδalion, ο, το, from πηδω *an oar*, which from πηδω *to leap*, as an oar is made to do in the water; and this V. may be from the Heb. נָפַח *to be agitated*.

*A rudder of a ship*. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently two rudders may be seen abundantly proved in *Bochart*, vol. iii. col. 453, in *Elmer*, and especially in *Wetstein* on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See *Scheuchzer*, Phys. Sac. tab. cclvii. where several such two-ruddered vessels are represented to the eye. On Acts xxvii. 49, says the learned *Markland* in *Bowyer's Conject.* "They likewise unloosed the rudders (i. e. as well as cut off the anchors) and let them too drop. The rudders, πηδalia, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had two rudders."

ΠΗΘΩ, perhaps from the Heb. נָפַח a bruise, wound, hurt, & being changed into ω or θ after the Chaldee and Syriac manner †.

*To suffer*. An obsolete V. whence in the N. T. we have 2 aor. παθεν, infin. παθειν, particip. παθων. See under Πασχω.

Πηλιος, η, ον, from πη λω? (which see under Πιος), and ἡλιος *how great*.

*How great*, of quantity or size. occ. Gal. vi. 11.—of dignity. occ. Heb. vii. 4.

ΠΗΑΟΣ, ο, ὁ, from Heb. נָפַח *to roll oneself in dust*; whence also παλασσω *to defile*, from which V. *Eustathius* deduces πηλος.

*Mire, mud, clay*. John ix. 6. Rom. ix. 21.

ΠΗΡΑ, ας, ἡ, either from φέρω *to carry*, or rather perhaps from Heb. נָפַח *to open*, or γινω *louse*.

\* "Quod peculiare est, & nescio an simile exemplum occurrat in illo verbo Γεωμο," says the learned *Dupert* on *Theophrast.* Ed. Char. p. 331.

† See my Chaldee Grammar, p. 2, and *Marslet's Grammatica Chaldaica*, p. 4, and—*Syriaca*, p. 122.

A scrip,

*A scrip, a satchel, a little bag to carry provisions in.* Mat. x. 10. Mark vi. 8. & al. The word is used in the same sense by the Greek writers. Thus *Homer*, *Odyss.* xvii. lin. 410. Πάσαν δ' ἀρα ΠΗΡΗΝ σίτου καὶ κρέων, They filled his scrip with bread and meat; and *Plutarch*, *De Profect.* in *Virtut.* tom. ii. p. 79, Ε. Διο-  
 γηνος δὲ τὸν κινεῖν αὐτὴν χερσὶν δεασα-  
 μένος ἐξέβαλε τῆς ΠΗΡΑΣ τὸ πώληριον.  
*Diogenes*, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his scrip." See more in *Welstein*.

Πήχυς, σός, ὁ. It may, I think, be best derived from πήσω to fix, as denoting that part of the arm which, being fixed, or leaning upon some support, sustains or keeps steady a man's head and body in reclining. So the Heb. כַּמָּה of the same import as πήχυς implies support, and the Latin cubitus is from cubo to lie down, recline.

I. Properly, *The lower part of the human arm from the elbow.* Thus used in *Homer*, *Il.* v. lin. 314,

Ἀμφὶ δ' ἱὸν φίλον υἱὸν ἔχυντο ΠΗΧΕΕ ΛΙΝΩ.  
 About her much-lov'd son her arms she throws.  
 Pope.

So *Odyss.* xxiv. lin. 346,

Ἀμφὶ δὲ σπῶδι φίλῳ βάλει ΠΗΧΕΕ. —

II. *A cubit-measure, equal to the length of a man's arm from the elbow to the end of his middle finger, i. e. about 17½ inches.* occ. *John* xxi. 8. *Rev.* xxi. 17. Thus the Heb. כַּמָּה *Deut.* iii. 11, and the Latin cubitus, signify both the lower part of the arm, and a cubit-measure.

III. It denotes a short time, as the Heb. כַּמָּה a hand-breadth does *Ps.* xxxix. 5, or 6. So the English span is used for "any short duration." *Johnson.* occ. *Mat.* vi. 27. *Luke* xii. 25. The word in these two passages is plainly determined to the sense of time by *Luke* xii. 26, where our Saviour speaks of ἀρσέναι ἐπὶ τὴν ἡλι-  
 κίαν αὐτοῦ ΠΗΧΤΗΝ ἕνα, as being εὐλαχί-  
 σον a very small thing, whereas adding a cubit to a man's stature would indeed be a great one. For this remark I am in-  
 debted to *Welstein* on *Mat.* vi. 27. The adjective πήχυος is in like manner applied to time by *Minermus*, Πισί Βίη, where, speaking of the shortness of hu-

man life, and comparing men to leaves, he adds,

Τὸς κεῖλα ΠΗΧΤΙΟΝ ἐπὶ χερσὶν ἀνθρώπων  
 Τετρεμύθε, —

Like these, for a short time the spring of youth  
 We taste. —

See *Hammond* on *Mat.* vi. 27.

Πιάζω, from πίεζω.

I. To press by laying one's hand upon. So *Scapula*, *injecit manu premp.*

II. To take hold on another, as by the hand, in a friendly manner. *Acts* iii. 7.

III. To lay hold or hands on, to catch, apprehend, in a violent and hostile manner. *John* vii. 30, 32, & al.

IV. To take, catch, as fish. occ. *John* xxi. 3, 10.

ΠΕΙΖΩ, from the Heb. נָדַד denoting compactness.

To press, press or squeeze down. occ. *Luke* vi. 38.

Πιθανολογία, ας, ἡ, from πιθανός persuasory, persuasive (which from πείθω to persuade), and λόγος a word, speech.

Persuasive speech, plausible or enticing words or discourse. occ. *Col.* ii. 4.

Πικραίνω, from πικρός bitter.

I. To make bitter, embitter. occ. *Rev.* x. 9. Πικραίνομαι, Pass. To be made bitter, to be embittered. occ. *Rev.* viii. 11. x. 10.

II. Πικραίνομαι, Pass. To be bitter, bitterly severe or angry. occ. *Col.* iii. 19. So in the LXX it denotes to be bitterly angry, answering to the Heb. נָפַח to foam with anger, *Exod.* xvi. 20, *Jer.* xxxvii. 15. *Philo* likewise, cited by *Welstein* on *Col.* several times uses it in the same sense; and *Kypke* (whom see) produces the like application of it from *Dio Cassius*.

Πικρία, ας, ἡ, from πικρός.

I. Bitterness. occ. *Acts* viii. 23, where ὀλὴν πικρίας, gall of bitterness, denotes extreme wickedness, which in this present time is highly offensive to God and all good men, and is likely to be hurtful and destructive to others, and to which bitter suffering is reserved in the world to come. *Comp.* *Deut.* xxxii. 32, 33. Ρίζα πικρίας, A root of bitterness, *Heb.* xii. 15, means a wicked person, whose life and conversation is now offensive to God, and noxious to men. *Comp.* *Deut.* xix. 16.

II. Bitterness, bitter anger. occ. *Eph.* iv. 31. So the LXX use it, *Jer.* xv. 17, for the

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Heb.

Heb. *עצ* *foam, indignation*; and the best Greek writers apply it in the same sense, as may be seen in *Wetstein* on Rom. iii. 14.

- III. *Bitterness, bitter and reproachful language.* occ. Rom. iii. 14. So *Plutarch* in *Wetstein*, ΠΙΚΡΙΑ των λόγων, *Bitterness of speech*;" and *Menander*, p. 338, lin. 327, edit. *Cleric*. Τοις λόγοις ΠΙΚΡΟΣ, *Bitter in words*."

ΠΙΚΡΟΣ, α, ον, from the Heb. *עצ*, which as a N. fem. plur. *עצ* is used for the fruits of the wild vine or bitter gourd, which are so excessively bitter and acrid as to be a kind of poison. See 2 K. iv. 39, and Heb. and Eng. Lexicon in *עצ*; from which Heb. word may also be derived French *piquer*, and Eng. to *pique*.

- I. *Bitter to the taste, brackish, as water.* occ. Jam. iii. 11, where see *Wetstein*. I add that γλυκύς and πικρός are opposed in the same view by the Greek writers. Thus *Herodotus*, lib. iv. cap. 52, mentions the Scythian river *Hypanis*, which for some distance from its source is ΓΑΤΚΥΣ sweet, but afterwards becomes ΠΙΚΡΟΣ δεινώς excessively bitter, εκδίδου γαρ ἐς αὐτὴν κρήνη ΠΙΚΡΗ, for a bitter spring runs into it;" and *Josephus*, De Bel. lib. vii. cap. 6, § 3, speaking of the springs of water near the castle of *Machærus*, says, ΠΙΚΡΑΙ—αὐτῶν τινες αἰν, αἱ δὲ ΓΑΤΚΥΤΗΤΟΣ εἶεν ἀπολειψασαι. Some of them are bitter, others by no means deficient in sweetness."

- II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and it's derivatives are applied figuratively as well in the profane as in the sacred writers. Thus *Aristotle*, Eth. iv. cap. 5, cited by *Scapula*, 'Οι δὲ ΠΙΚΡΟΙ δυσδιαλυτοί, καὶ πολὺν χρόνον ὀφίζονται. Men of a bitter disposition are hardly placable, and retain their anger a long time."

Πικρῶς, Adv. from πικρός.

*Bitterly.* In the N. T. it is applied only figuratively to weeping. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίειν for the Heb. *בכה* *to weep bitterly*, Isa. xxxiii. 7, and for *בכה* *to be bitter in weeping*. Isa. xxii. 4.

Πιμπρημι, from the obsolete V. *πρω* *to burn* (which see under *Εμπρηθω*), by prefixing the reduplicate syllable *πι*, and

inserting *μ* before *π*, as in *πιμπλημι* from *πλω*.

*To burn, inflame.* Πιμπρημαι. Pass. *To be inflamed, or to be swollen from inflammation.* Bochart shews, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ. Acts xxviii. 6, where comp. *Wolffius*, *Wetstein* and *Scheuchzer*, Phys. Sacra.

Πινακίδιον, ο, το. A diminutive of Πιναξ. See Πιναξ II.

A little writing-board or table, a writing-tablet. occ. Luke i. 63. *Arrian* uses this word, *Epictet*. lib. iii. cap. 22, p. 318. Dr. *Shaw*, Travels, p. 194, informs us, that the Moorish and Turkish boys in *Barbary* are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, adds he, for the Jewish children use the same, was the little board or writing-table (as we render it, Luke i. 63.) that was called for by *Zacharias*."

Πιναξ, αχός, ὁ, q. from *πινος*, ἡ, a pine-tree, which perhaps from Heb. *עץ* *to turn*, as the pine-tree, on account of it's height and form, easily doth with the wind, according to that of *Horace*, lib. ii. ode 10. lin. 9, 10,

*Sepius ventis agitur iogens*  
Pinus.

The lofty pine by storms is often tost.

- I. A board, or plank, properly made of pine. Thus it is used by *Homer*, *Odys.* xii. lin. 67, for the planks of a ship,

Ἄλλα δ' ἔμν ΠΙΝΑΚΑΣ τι νηὶ καὶ σωματι φέρον  
κυμασθ' ἅλας φέρονσι. —

But both the planks of ships and limbs of men  
The fierce waves dash.

- II. A board, or small plank of wood, which the ancients used to smear with wax, and then write on it, a writing-table, or tablet. Thus applied by *Homer*, II. vi. lin. 169. Comp. under Γραφω II. and Πινακίδιον.

- III. A large dish, a platter, a charger, in which meat is brought to the table. So *Homer*, *Odys.* i. lin. 141, *Od.* iv. lin. 57. *Od.* xvi. lin. 49, speaks of ΠΙΝΑΚΑΣ κρειών, dishes of flesh-meats, which were set on the table. It is highly probable, that,

that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. occ. Mat. xiv. 8, 11. Mark vi. 25, 28. Luke xi. 39. And to illustrate the horrid history in Mat. xiv. and shew that others have been guilty of like barbarities, I add from *Bayle's Dictionary* in FULVIA, Note (E), that "*Mark Antony* caused the *heads* of those he had proscribed to be brought to him [even] *while he was at table*, and entertained his eyes a long while with that sad spectacle. *Cicero's* head being one of those that was brought to him, he ordered it to be put on the very pulpit where *Cicero* had made speeches against him. But before this was put in execution, *Fulvia* [*Antony's* wife] took that *head*, spit upon it, and putting it in her lap, she drew it's tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against *Cicero*." See also *Welstein* on Mat. xiv. 11.

ΠΙΝΩ and ΠΙΩ, from the Heb. פה *the mouth*.

*To drink*. For the various applications of this word see Mat. vi. 25. xi. 18. xx. 22. xxiv. 49. Luke xvii. 27. John iv. 14. vi. 53, 54. Rev. xviii. 3, and comp. under Εσθω I. On Heb. vi. 7, *Welstein* (whom see) cites *Herodotus* several times using the expression ἡ γῆ ΠΙΝΟΥΣΑ ΤΟ ὙΔΩΡ.

Observe *πισται* in Luke xvii. 8, is the 2 fut. mid. 2 pers. sing. according to the Ionic, or rather the ancient, dialect, from *πιω*, as *φαίσται* in the same verse from *φαίω*. So *Πισθε* plur. Mat. xx. 23. See *Welstein* on both texts.

ΠΙΣΤΗΣ, ητος, η, from Πισ, σος, υς, το, *the fat*, which from Heb. פש *to spread*, for the fat of most animals is *spread* all over the body (comp. under Αιπαρος); or else *πιστης* may be deduced from the adjective *πισω*, ονος, ο, η, *fat*, and this from a corruption of the oriental פים; whence the Heb. N. פִּימָה and Greek *πυμω* signify *fat*, *suet*.

*Fatness*, as of the olive tree, to which also it is applied in the LXX, Jud. ix. 9. for the Heb. רשן *fatness*. occ. Rom. xiv. 17.

ΠΙΠΑΣΚΩ, from *πεσῶ* (from *πεισῶ*, which

see), with the reduplicate syllable *πι* prefixed. But as כסר in Hebrew denotes both *to go about* and *to traffick*, and *σπασπος* both a *passenger in a ship* and a *merchant*, so *πεσῶ* signifies not only *to pass through*, but also *to sell*. Thus in *Homer*, Od. xiv. lin. 297,

Κυθη δὲ μ' ὧς ΠΕΡΑΣΗΣΙ.—

That he might *sell* me there.

Where observe, that in the text of *Schrevelius's* edition, with *Didymus's* Scholia, it is *πρασσι*, as if from *πρῶω*, which comes still nearer to *πρασσω*. *To sell*, for money or a price. Mat. xiii. 46. Acts ii. 45. iv. 34. Rom. vii. 14, where the phrase *παραμεινός ὑπο τῇ ἀμαρτίᾳ* means *sold*, as it were, *into the power of sin*, as a slave into that of his master. On Mat. xviii. 25, comp. Exod. xxii. 3. Lev. xxv. 39, 48. 2 K. iv. 1. Neh. v. 5, 8. Isa. l. 1.

ΠΙΠΩ, from the obsolete *πειρω* or *πιῶω*, with the reduplicate syllable *πι* prefixed.

I. *To full*. See Mat. xiii. 4. xv. 14, 27.

II. *To fall down*. See Mat. ii. 11. iv. 9. xxvi. 39. Mark ix. 20. John xviii. 6, Acts v. 10.—as a house, Mat. vii. 25, 27.—a tower, Luke xiii. 4.—or walls, Heb. xi. 30. On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of *πιπῶω* to a city or community is a mere *Hebraism*, for *Kypke* on Rev. xiv. 8, cites from *Euripides*, Τροίαν ΠΙΕΣΟΤΕΑΝ, *Troy fallen*, and from *Plutarch*, Σπαρτῇ ΠΕΣΟΤΕΣΗ, *falling Sparta*.

III. With *επι* following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16—*as a lot*, Acts i. 26.

IV. *To fall, perish, be destroyed*. See Mat. x. 29. Luke xxi. 24. 1 Cor. x. 8. Heb. iii. 17. Comp. Rom. xi. 11.

V. *To fail*. Luke xvi. 17, where see *Welstein*.

VI. *To fall into sin and a state of disfavour with God*. Rom. xi. 22. 1 Cor. x. 12.

VII. *To fall in judgement, to be condemned and punished*. Rom. xiv. 4.

ΠΙΣΤΕΥΩ, from *πισ* *faith, belief*.

I. Transitivity, with a dative following. *To believe, give credit to*. Mat. xxi. 25, 32. xxvii. 42. John v. 46. xii. 38.

II. Intransitivity, *To believe, have a mental persuasi...*

M m 4

persuasion. Mat. viii. 13. ix. 28. Jam. ii. 19.

III. *To believe, be of opinion.* Rom. xiv. 2. Ὁς μὲν πιστεύει φαῖναι πάντα, *One believeth that he may eat all things.*

IV. Πιστεύειν ἑαυτὸν, with a dative, *To trust oneself to.* John ii. 24.

V. Πιστευομαι, Pass. with an accusative, *To be intrusted with.* Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. The profane writers apply it in the same manner. See Wetstein on Rom. iii. 2, and Kypke on 1 Cor. ix. 17.

VI. Πιστεύειν οἷς, *To believe in or on Christ implies knowledge of, assent to, and confidence in him.* John iii. 15, 16, 18. xii. 11. xiv. 1. So Πιστεύειν ἐντί, *To believe on*, either with an accusative, Rom. iv. 5, 24; or dative following, Rom. ix. 33. x. 11. Πιστεύειν ἐν, *To believe in, give credit to*, Mark i. 15. These three phrases are taken from the similar Heb. one—בְּיִשְׁמַח *to believe in*, to which the last answers in the LXX of Ps. lxxviii. 22. and 32, (according to some copies). Πιστεύειν ἐν (Alexand.) or Πιστεύειν ἐν (Complut.) occurs also in the LXX of Isa. xxviii. 16.

VII. Since *believing* in Christ or in the Gospel is the distinguishing characteristic of a Christian, hence *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. xiii. 12. xiii. 2. & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS, and in the ancient Syriac version, and is accordingly marked by Wetstein as what ought to be expunged, and is thrown out of the text by Griesbach. I own it sounds to me of a later age than the Apostolic.

Πιστικός, η, ον, from πιστις *fidelity*.

*Genuine, unadulterated, pure.* occ. Mark xiv. 3. John xii. 3. Thus Theophylact says, that by Ναρθὸν πιστικὴν was meant τὴν ἀδόλον ναρθὸν καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, *Nard unadulterated and faithfully prepared.* So Jerome, veram & absque dolo. See this interpretation further confirmed in Suicer, Thesaur. under Ναρθός, and by Kypke. I add from Menandri Fragment. p. 218, lin. 142, edit. Cleric. ΠΙΣΤΙΚΟΝ λόφος, *His discourse is genuine, or commands belief.*

Πισίς, 105, Att. εὐς, η, from πείσσειν, 3 pers. perf. pass. of πείθω *to persuade*, and in pass. *to be persuaded, believe.*

I. *A being persuaded, faith, belief.* Rom. xiv. 22, 23, where see Macknight; and Campbell's Prelim. Dissertat. p. 112. It generally implies such a *knowledge of, assent to, and confidence in* certain divine truths, especially those of the gospel, as produces *good works*. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, \* 25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of and assent to* religious truths, such an one namely as *may be without good works*. See Jam. ii. † 14, 17, 18, 24, 26.

II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles,* Mat. xvii. 20. xxi. 21. Mark. xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15, (where see Macknight). Mark xvi. 17.

III. *The doctrine of faith, or of the gospel, promising justification and salvation to a live faith in Christ.* Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion.* See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude ver. 2.

V. *Fidelity, faithfulness.* Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12, where see Macknight.

On 2 Tim. iv. 7, comp. under Τησαρ IV.

VI. *Assurance, proof.* Acts xvii. 31. Josephus uses πιστις for *proof or evidence*, De Bel. lib. iv. cap. 5, § 4. So cap. 8, § 4, at the end, Τα μὲν δὲ περὶ τὴν Σοδομίτην μυθουμένα τοιαύτην ἔχει ΠΙΣΤΙΝ ἀπὸ τῆς οὐρεως. What is related concerning the country about Sodom has such sort of *proof* from a view of it." Thus likewise Plato, Phædon, § 14, p. 188. edit. Forster: Τὸτο δὲ ἰσως ἐκ οὐκίας δειραι παραμυθίας καὶ ΠΙΣΤΕΩΣ—But this perhaps wants no little discourse and *proof*—Comp. under Παρηχα VIII.

VII. *Belief, or persuasion, of the lawfulness of an action.* Rom. xiv. 23.

\* See Wetstein, Griesbach and Bowyer.

† See Randolph's Sermon on this text.

‡ See Doddridge's Paraphrase and Note on this verse.

Πιστός,

πισος, q, w.

I. *Faithful, certain, worthy to be believed, true.* 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. & al. Thus in the profane writers it generally signifies *worthy of belief, credible*; *Raphaelius* shews it is in this sense joined with *αλος* by *Polybius*, and *Arrian*. Comp. *Wetstein* on 1 Tim. i. 15.

II. *Faithful, true, just, observant of and steadfast to one's trust, word, or promises.* See Mat. xxv. 21, 23. Luke xii. 42. xvi. 10. 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2, comp. 1 Mac. xiv. 41, and see Bp. *Chandler's* Defence of Christianity, p. 38, &c. 1st edit.

III. *Believing or giving credit to another.* John xx. 27, where see *Campbell's* Note, and comp. Gal. iii. 9. *Plato*, according to *Scapula*, uses it in this sense. But *Quintilian* Hence

IV. *One who believeth in the Gospel of Christ, a Believer, a Christian.* Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. 1 Tim. vi. 2. Tit. i. 6, & al.

πισω, w, from πισος.

To confirm, establish, ascertain, q. d. to make faithful, or certain. *Πισομαι*, *μαι*, pass. spoken of a person, To be confirmed in, assured of. occ. 2 Tim. iii. 14. See *Wetstein* on the place, and *Swicer* Thesaur. in *Πισω*.

πιω, from Heb. פה the mouth.

To drink. An obsolete V. whence in the N. T. we have 2 aor. *πιον*, imperat. *πιε*, infin. *πιειν*, particip. *πιων*, 2 fut. *πιω*, Luke xxii. 18. 2 fut. mid. 2 pers. Ionic *πιασαι*, Luke xvii. 8. See under *Πιω*.

Πλανω, w, from πλανη.

I. Properly, To lead out of the way, cause to stray or wander. It occurs not, however, strictly in this sense as a V. active in the N. T.

II. *Πλαναομαι*, *μαι*, Pass. To err, stray, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.

III. *Πλαναομαι*, *μαι*, Pass. To wander, as men. Heb. xi. 38, where see *Harmer's* Observations, vol. iv. p. 518.

IV. In a figurative sense, To seduce, deceive. Mat. xxiv. 5, 11, 24. John vii. 12. *Πλαναομαι*, *μαι*, Pass. To be seduced, deceived. Luke xxi. 8. John vii. 47.

V. *Πλαναομαι*, *μαι*, To err, be mistaken. Mat. xxii. 29. Mark xii. 24, 27.

ΠΛΑΝΗ, ης, ι, perhaps from the Heb. פנה to separate.

I. Properly, A wandering out of the right way. See Jam. v. 20.

II. *Error, a wandering from the way of truth and virtue.* occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11.

III. *Deceit, imposture.* occ. Mat. xxvii. 64. 1 Thess. ii. 3.

IV. *Seduction, deceiving.* occ. Eph. iv. 14. 2 Thess. ii. 11. 1 John iv. 6. & Comp. ver. 1, 2, 3.

The above cited are all the passages of the N. T. wherein the word occurs.

Πλανητης, α, δ, from πλαναομαι to wander.

A wanderer, wandering. occ. Jude ver. 13, where, I think, *αστερες πλανηται* can mean nothing but those five wandering stars which we call planets, namely. *Mercury, Venus, Mars, Jupiter, and Saturn.* (Of which see *Cicero*, De Nat. Deor. lib. ii. cap. 30.) Thus the words are used by *Philo Byblius* in *Eusebius*, Præp. Evang. lib. i. cap. 9, p. 33. A. speaking of the Egyptians and Phenicians; *Φυσικοι δε ηλιον και σεληνην και τας λοιπας ΠΛΑΝΤΑΣ ΑΣΤΕΡΑΣ, και τα στοιχεια, και τα ταυτοις συναρη, Θεας μονον ελινωσκον.* The natural Philosophers acknowledged only the sun, the moon, and the other planets or wandering stars, and the elements, and what was connected with them, for Gods." Comp. p. 28. A. *Plato*, cited in the same work, lib. xi. cap. 30, p. 558. C. after mentioning the sun and moon, speaks of *πεντε αλλα αστρα επικλην σχοντα ΠΛΑΝΗΤΕΣ*, the five other stars called planets." And the learned *Dutens*, in his Enquiry into the Origin of Discoveries, &c. p. 165, Note (a), Eng. edit. cites *Diodorus Siculus*, lib. i. p. 78, mentioning *τας τε των ΠΛΑΝΗΤΩΝ ΑΣΤΕΡΩΝ κινήσεις και περιόδους και σταθμούς*, the motions, periods, and stations of the planets" as well known to the ancient Egyptians. "The Jews, says *Doddridge* on Jude ver. 13, are said to have called their teachers stars; and they are represented under that emblem Rev. i. 16. ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and sometimes retrograde, they are proper emblems of persons so unsettled in their principles, and so irregular in their behaviour, as these men were."

Πλανος,



Πλανος, ὁ, και ἡ, και το—ον, from πλανη *error, deceit.*

*Deceiving, deceitful, seducing.* It is properly an adjective. occ. 1 Tim. iv. 1, (where however fourteen MSS and several printed editions read πλανης, so Vulg. *erroris*.) But hence πλανος, ο, ὁ, is used as a substantive, *a deceiver, impostor.* occ. Mat. xxvii. 63. 2 Cor. vi. 8. 2 John ver. 7. twice.

ΠΛΑΞ, πλακος, ἡ. The Greek Etymologists deduce it from πλατυς *broad*, q. πλαταξ. It may, I think, be better derived from πλασσω *to form, fashion*; but best of all from the Heb. חֵצֶה *to cleave*, and as a N. *A fragment, or piece broken off*, see Jud. ix. 53, in Heb. whence also the Eng. *flake*.

*A table or slab of stone.* occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3.

In the LXX it is used as in the N. T. for the Heb. חֵצֶה *a smooth plank*. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλασμα, ατος, το, from πηλασμαι, perf. pass. of πλασσω *to form, fashion.* *Somewhat formed or fashioned*, figmentum. occ. Rom. ix. 20.

ΠΛΑΣΣΩ. The Greek Lexicographers deduce it from πηλος *clay*: But it may be better derived from the Heb. עָשָׂה *to adjust, adapt, contrive*.

I. *To form, fashion*, as a statuary, or the like. So Plutarch, as cited by Scapula, speaks, Φειδης ΠΛΑΤΤΟΝΤΟΣ, of Phidias (an eminent statuary's) *fashioning or carving*. Comp. LXX in Hab. ii. 18, with the Heb. or with the Eng. Translation.

II. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the potter's business more than to the *statuary's*, or &c. Comp. next sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX.

III. *To form*, as Adam of the dust of the ground, and Eve of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of Adam's body, by the LXX, Gen. ii. 7, 8, for the Heb. יָצַק *to form, fashion*.

Πλασος, η, ον, from πλασσω *to form*, also *to feign, devise*.

*Artificial, artful.* occ. 2 Pet. ii. 3. Plato

uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ *for making an artificial laboured discourse*, Apol. Socrat. § 1.

Πλατεια, ας, ἡ. See under Πλατυς II.

Πλατος, εος, υς, το, from πλατυς *broad*.

*Breadth.* occ. Rev. xx. 9. xxi. 16, twice. Eph. iii. 19, where observe, that terms of *Architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of Diana. Comp. Eph. ii. 19—22, and under Αρτεμις.

Πλατυνω, from πλατυς *broad*.

I. *To make broad, widen.* occ. Mat. xxiii. 5.

II. Πλατυνομαι, Pass. *To be dilated, enlarged*, as the heart in tender love and benevolence. I cannot forbear observing, that the expression καρδια πεπλατυνται is strictly and philosophically just; *the heart of man is really dilated by love and zealous affection*, and in consequence, while he is under the influence of those joyful passions, his pulse becomes *strong and full*. occ. 2 Cor. vi. 11, 13. Comp. Isa. lx. 5, and Heb. and Eng. Lexicon under צָרַח I.

ΠΛΑΤΤΩ, εια, υ. The most probable derivation of it seems to be from the Heb. שָׁלַח *to set free, deliver*, q. d. *to set at large*, according to Ps. xxxi. 8.

I. *Broad, wide.* occ. Mat. vii. 13.

II. Πλατεια, ας, ἡ, *A broad place* (χωρα being understood) of a city, *a broad street or open place*, platea. Mat. vi. 5. Luke xiv. 21. Acts v. 15.

ΠΛῶ, from the Heb. מָלַא *to fill*, or being changed into it's sister labial π, εφωνας *gratiâ*, for the 'sake of a more agreeable sound, as it is also in the old Latin derivative pleno *to fill*; whence plenus, impleo, compleo, &c.

*To fill.* An obsolete V. whence may be deduced 1 fut. πλησω, 1 aor. πλησα, (see Mat. xxvii. 48. John xix. 29.) &c. the latter of which often answers in the LXX to the Heb. מָלַא. See under Πληθω.

Πλεγμα, ατος, το, from πηλειμαι perf. pass. of πλεκω *to plait*.

*A being plaited or braided, a plaiting or braiding.* occ. 1 Tim. ii. 9.

Πλεισος, η, ον. An irregular superlative, from πολυς *many*, q. πολισος, or from πλεος or πλαιος *full*, used by Homer, Il. x. lin. 579. Il. xi. lin. 636, & al.

*Very many, very great in number, the most.*

most. occ. Mat. xi. 20. xxi. 8. Πλειον, τo, neut. used adverbially, *κατα* and *μαρος* being understood, *At the most*. occ. 1 Cor. xiv. 27.

Πλειων, ονος, ὁ, ἡ, και το—ον. An irregular comparative, from πολλος *many*, q. πολλων, or from πλεος or πλειος. Comp. under Πλειστος.

I. *More* in number. Mat. xxi. 36. xxvi. 53. Luke ix. 13. 'Οι πλειους, *The more, the greater part or number*. Acts xix. 32. 1 Cor. xv. 6. Also, Πλειονες, plur. *Many, a great many*. Luke xi. 53. Acts xiii. 31. xxi. 10. xxvii. 20. xxviii. 23.

II. *More* in quantity. Mark xii. 43. Luke xxi. 3. John xv. 2. Πλειον, neut. used adverbially, *More*, of two, Mat. v. 20; or, as we commonly express it, *Must*, Luke vii. 42. Επι πλειον, *Longer, in or by more words*. Acts xxiv. 4. Thus used also in *Polybius*. See *Raphelius*.

III. *More, greater, more excellent*. Mat. vi. 25. xii. 41, 42. Mark xii. 33.

IV. *Of time, Longer*. Acts xviii. 20.

ΠΑΕΚΩ, perhaps from Heb. תבא *a distaff*, used in spinning or twisting flax together. *To plait, plico*. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2.

Πλεοναζω, from πλεω *more*.

I. *To have more, than enough namely, to abound, superabound*. occ. 2 Cor. viii. 15.

II. *To cause or make to abound*. 1 Thess. iii. 12. Comp. 2 Cor. ix. 6.

III. *To abound, be abundant*. Rom. vi. 1. Phil. iv. 17, & al. On Rom. v. 20, comp. ch. iii. 20. vii. 7, 8, 9.

Πλεονεξω, ω, from πλεον *more*, and εχω *to have*.

In general, *To have more than others, or than one ought, to have the advantage of*.

I. With a genitive of the thing following, *To have more or a greater share than others, whether of good, as Thucydides, lib. vi. των ωφελιμων η ΠΑΕΟΝΕΚΤΕΙ ΜΟΝΟΝ, Hath not only the greatest share of the benefits,*—or of evil, as *Xenophon, Cyropæd. lib. i. ΠΑΕΟΝΕΚΤΕΙΝ τε ψυχης και πονων, To have the greatest share of, or to endure the most, cold and labour.*

II. In the N. T. it is used only in a bad sense. Transitive, with an accusative of the person, *To make a gain or prey of, to defraud, aliquem quæstui habere*. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6.

In which last text *Theodore, Chrysostom, Theophylact*, and others of the Greek commentators, explain πλεονεξειν of *defrauding or injuring* our brother by *adultery*; so likewise do many of the moderns, as *Erasmus, Heinsius, Whitby, &c.* and indeed the context, both preceding and following, clearly proves that it relates to *this sort of injustice*. See more in *Suicer* Thesaur. under Πλεονεξω, and in *Whitby* and *Kypke* on the text.

III. *To get the better, as an enemy, whether by force, conduct, or fraud*. *Elsner* produces several passages where it is so applied by the Greek writers, who likewise use the passive πλεονεξισμαι, υμαι, for *being worsted*. Thus *Plutarch*, ΠΑΕΟΝΕΚΤΟΤΜΕΝΟΣ ὑπο των πολεμιων, *Being worsted by the enemies.* So 2 Cor. ii. 11, 'Ινα μη πλεονεκηθωμεν ὑπο τω Σατανα, *Lest we should be overcome by Satan*, i. e. *Lest Satan should get an advantage of us, as it is well rendered in our translation*. See *Wetstein*.

Πλεονεκης, υ, ὁ, from πλεονεξω.

I. *Covetous, avaricious*, q. ΠΑΕΟΝ ΕΧΕΙΝ βυλομενος, *desirous of having more, than his due namely*. occ. 1 Cor. v. 10, 11. vi. 10.

II. *A person exorbitantly addicted to carnal lusts*, "*alewd, lascivious libertine.*" *Locke*. occ. Eph. v. 5.

Πλεονεξια, ας, ἡ, from πλεω *more*, and εχω *to have*.

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches*. Luke xii. 15. Mark vii. 22, where *Campbell*, whom see, "*Insatiable desires.*" Comp. 2. Pet. ii. 14.

II. *A defraudation, extortion, a gift or kindness extorted by importunity and force, as it were, and conferred with grudging*. occ. 2 Cor. ix. 5, where see *Macknight*.

III. *Inordinate lust, or "exorbitant desire in venereal matters."* *Locke*. Eph. v. 3. Col. iii. 5. Eph. iv. 19, Εις εφιασιαν αναβασις πασης εν πλεονεξια, "*To the committing of all uncleanness, even beyond the bounds of natural desires.*" *Locke's Paraphrase*. See also his Note here, and on Eph. v. 3. It may be worth adding, with *Whitby* on 1 Thess. iv. 6, that *Plato* uses πλεονεξια in a like view, where *Socrates* tells *Callicles*, when pleading for those pleasures, that men ought not to be

be ἐπιθυμίας ἀκολασύης, of unbounded lusts, ου δε ΠΑΕΟΝΕΞΙΑΝ οἱσι δεῖν ἀσκαῖν, but thou, says he, thinkest that a man may exceed in these matters." The same *Plato*, De Repub. lib. ix. speaks of men given to sensual pleasures, ἕνεκα τῆς τῶν ΠΑΕΟΝΕΞΙΑΣ κυριότητος καὶ λακίσζοντες ἀλλήλους, on account of their inordinate lust after these things butting and kicking one another." See *Blackwall's Sacred Classics*, vol. ii. p. 211.

Πλευρά, ας, ῃ, q. from πλεῖν to be, and εὐρύς broad, as being the breadth, as it were, of the body, or of whatever it is spoken of. The side of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7.

Hence the Eng. *pleurisy*, *pleuritic*.

ΠΑΕΩ, from the Heb. קָטַע to cut, cleave; whence also the Eng. *plough*. To sail in a ship, q. d. to cut the sea in sailing. Thus τέμνειν to cut is applied in Greek, as the words seco, sulco, &c. often are in Latin, and cut, plough in Eng. So *Homer*, *Odyss.* iii. lin. 174, 5,

Καὶ φῶγμι πλεῖλος μίσση τις Εὐβοῖαν  
TEMNEIN.

And ordered us to plough the deep  
Straight to Eubœa.

And *Virgil*, *Æn.* v. lin. 2,

Fluctuque atro Aquilone secabat.

Cuts his wat'ry way.  
DRYDEN.

*Æn.* x. lin. 166,

Massicus arat princeps secat æquora Tigri.  
Brave Massicus i' th' Tiger cuts the seas.

—lin. 197,

Et longæ culcat maria alta carinæ.  
And with a length of keel he ploughs the deep.

So *Dryden* renders *Æn.* i. lin. 39,

Et spumas salis ære ruebant.  
And ploughing frothy furrows in the main.

occ. *Luke* viii. 23. Acts xxi. 3. xxvii. 2, 6, 24.

Πλεων, ονος, δ, ῃ, καὶ το πλεον, the same as πλειων, which see.

More. occ. *Luke* iii. 13.

Πληγή, ῃς, ῃ, from perf. mid. πᾶπλησα of πλησσω to strike.

I. A stroke, a stripe, a wound. See *Luke* x. 30. xii. 48. Acts xvi. 23, 33.

II. A plague, calamity, affliction. *Rev.* xi. 6. xv. 1, 6. It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλάσα for πληγή: But I must confess, when I find that the Islandic *plaga* denotes a calamity, the Swedish *plaga* and Irish *plagam* to *plague*, the Welsh *pla*, and Dutch *plaag* a *plague*, I am inclined to deduce not only these northern words and Engl. *plague*, but even the Latin *plaga* and Greek πληγή, not from the V. πλησσω, but from the Heb. קָטַע to cleave, cut or break in pieces.

Πληθος, εος, υς, το, from πληθω to fill.

A multitude, a great number. *Mark* iii. 7, 8. *Luke* i. 10. ii. 13. *Jam.* v. 20. 1 *Pet.* iv. 8, & al. freq. On *Luke* v. 6, see *Herodotus*, lib. i. cap. 141, cited in *Wetstein*. Φρύσαντων πληθος, A number of sticks. occ. Acts xxviii. 3. *Pricæus* in *Pole Synops.* shews that πληθος is in the best Greek writers likewise applied to inanimate things.

Πληθυνω, from πληθος a multitude, which from πληθος the same.

Transitively, To multiply, increase, cause to multiply or increase. 2 *Cor.* ix. 10. *Heb.* vi. 14. Also, Intransitively, To multiply, be multiplied. Acts vi. 1. Πληθυνομαι, pass. To be multiplied or increased, to abound. *Mat.* xxiv. 12. Acts vi. 7. xii. 24; where it is applied to the word of God, considered as a divine seed bringing forth abundant increase. See *Doddridge* on the place, and comp. Ἀύξανω III.

Πληθω, from the obsolete V. πλάω to fill, which see; whence the reduplicate verbs πημπλάω and πημπλημι the same.

I. To fill, make full, as a sponge with vinegar, *Mat.* xxvii. 48. *John* xix. 29.—a marriage feast with guests, *Mat.* xxii. 10.

II. To fill, in a figurative and spiritual sense, as with the Holy Spirit, *Luke* i. 15, 41, 67, & al.—with fear, *Luke* v. 26.—with madness, *Luke* vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17. xiii. 45.—with confusion, Acts xix. 29.

\* "PLAGUE, pestis, C. B. pla, B. plaeg, Gr. πλάσα, Dor. πλάσα, Islandis plaga, est calamitas, Succis plaga to plague, Hibernii plagam, L." *Lye's Junius Etymol. Anglican.*

III. In

III. In the Pass. *To be fulfilled, completed, ended, of time.* Luke i. 23, 57. ii. 21, where the meaning certainly is not that the eight days were ended, but that the eighth day was come. See Gen. xvii. 12. Lev. xii. 3, and comp. Συμπληρω III.

Πληκτής, ε, δ, from πλησσω *to strike.*  
A striker (so Plutarch in Marcell. p. 296. C. τῇ χειρὶ πληκτής); or, a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren. Thus the Greek commentators, Theodoret, Chrysostom, and Ecumenius, understand it: But Theophylact, joining both the proper and figurative sense of the word together, explains it, *μὴτε δια χειρὶν πληγίσινα, μὴτε δια σικκῶν λόγων καὶ ἀποτομῶν ἀκαιρώς*, neither smiting with the hands, nor unseasonably with bitter and severe words." occ. 1 Tim. iii. 3, (where it is opposed to ἀμαχόν.) Tit. i. 7. See Suicer Thesaur. and Elsner and Kypke on 1 Tim. the latter of whom explains the word by vehemens, impetuosus, litigator, vehement, impetuosus, quarrelsome.

Πλημμυρα, ας, ἡ, from πλημυρῆ the flow of the sea, as opposed to the ebb (which from πλημι or πλωω *to fill*) and μύρω *to flow*, which from the oriental מור the same.

I. The flow of the sea, full or high tide. Thus sometimes used in the profane writers.

II. A flood, overflowing inundation, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job. xl. 18, or 23, *Εὰν γαγγῆται πλημμυρα*, If there be a flood, for the Heb. *יִרְוּ נָחַר יְרִי*, Behold the stream may press; so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake.

Πλην, An Adverb or conjunction, from πλεον *more.*

I. An Adverb.

1. Governing a genitive, *Besides*, q. d. *more than.* Mark xii. 32. John viii. 10. Acts xv. 28. xxvii. 22.  
2. With a genitive. *Besides, except.* Acts viii. 1. So with ὅτι and a verb following, *Except that*, q. d. *more than that.* Acts xx. 23.

II. A conjunction.

1. *Moreover, but moreover*, q. d. *what is*

*more.* Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. Luke xii. 31. Hence

2. *Adversative, But.* Luke xxiii. 28.

3. *But, yet, nevertheless.* Mat. xviii. 7. xxi. 39. Luke x. 20, et al.

Πληρης, εος, ες, ὁ, ἡ, και το—ες, from πλωω or πλημι *to fill*, compounded perhaps with ῥω *to flow.*

I. Full, in a passive sense, filled. Mat. xiv. 20. xv. 37, & al. Comp. Luke iv. 1. Acts vi. 3, 5, 8. xix. 28. Πληρης λεπρας. Full of leprosy, Luke v. 12, means over-run with that disease.

II. Abounding or abundant in. John i. 14. Acts ix. 36.

III. Abundant, copious, ample. 2 John ver. 8.

IV. Full, complete, perfect. Mark iv. 28. So the LXX apply it to σταχυς ears of corn, for the Heb. מלֵא full, Gen. xli. 7, 22.

Πληροφορεω, ω, from πληρης full; and φορεω or φερω *to carry.*

I. To fulfil, thoroughly accomplish. occ.

2 Tim. iv. 5, where Chrysostom and Theophylact explain it by πληρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. Πληροφοροεμαι, εμαι, pass. To be fulfilled. occ. 2 Tim. iv. 17. So the Vulg. impleatur, Chrysostom πληρωθη, and Theophylact βαλειωθη, ἡ εἰς παρας ελθῃ και πληρωθη, might be established, or might be brought to an end and completed." And in this sense of being accomplished, I think Campbell, whom see, has proved that it ought to be understood, Luke i. 1. Comp. also Millii Proleg. p. v.

II. Πληροφοροεμαι, εμαι, Pass. To be fully persuaded, or convinced. occ. Rom. iv. 21. xiv. 5. See Wolfius and Whitby on this latter text, and Suicer's Thesaur. in Πληροφορεω. Clement in 1 Cor. § 42, and Ignatius Magnes. § 8, 11, & al. use the word in this sense.

Πληροφορια, ας, ἡ, from the same as πληροφορεω.

Full conviction or assurance. occ. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11. x. 22. Comp. Πληροφορεω II.

Πληρωω, ω, from πληρης full.

I. To fill, as a net with fish, Mat. xiii. 48.—as a house with a perfumed smell, John xii. 3. Comp. Acts. ii. 2. Eph. i. 23, where πληρωμας is for πληρενιος. So Xεοροπον, as Beza hath observed, uses πληρεσθαι for πληρεν, Hist. Græc. lib. vi.

On

On Acts ii. 28, we may remark that *Longinus*, De Sublim. sect. vii. has the similar expression, ἡ ψυχή—ΠΑΗΡΟΤ-ΤΑΙ ΧΑΡΑΣ, The soul is filled with joy."

II. To fill up, as a valley, Luke iii. 5.—or a measure. Mat. xxiii. 32.

III. To fill up, supply. Phil. iv. 19.

IV. To fulfil, complete, of time, Mark i. 15. Luke xxi. 24. John vii. 8. Acts xxiv. 27.—of number, Rev. vi. 11.

V. To complete, perfect. John xv. 11. Phil. ii. 2. Col. ii. 10.

VI. To complete, finish, end. Luke vii. 1.

VII. To fulfil, complete, accomplish, perform fully. Mat. iii. 15. Luke ix. 31, (where see *Kypke*.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17, where see *Elsner* and *Wolfius*.

VIII. To preach or explain fully. Rom. xv. 19. Col. i. 25.

IX. To fulfil, accomplish, or perform, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 30. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, Τότε ἐπληρώθη, Then was fulfilled, Ὅπως and ἵνα πληρωθῇ, That it might be, or So that it was, fulfilled, were in several passages of the New Testament prefixed to texts of the Old, in a sense of allusion or accommodation only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17.

On Mat. ii. 15, observe that Hos. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt.* This latter part of the text, St. Matthew tells us, was fulfilled by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application let us turn to Exod. iv. 22, 23, where God commandeth *Moses*, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me.* In delivering which message to Pharaoh, Exod. v. 1, *Moses* and *Aaron* say, *Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.* Now under the Patriarchal dispensation, every first-born son in the holy line, reckoning from the *Father*, i. e. every one who had the rights of

*primogeniture*, was a type of the *Great First-born*\*, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. The people of *Israel* then being thus solemnly declared by God himself to be his *Son*, even his *First-born*, must (like *David* afterwards, see Ps. lxxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the LORD gave to *Israel* this high title, on occasion of his calling him out of *Egypt*. Believers therefore might naturally expect that something similar to the calling of *Israel* out of *Egypt*, would happen to Him whom *Israel* represented. If *Jesus* then was indeed the *Messiah* the *Son of God*, the *Great First-born*, St. Matthew very pertinently applied *Hosea's* words concerning God's calling *Israel* when a child (i. e. in a political sense, as not being yet formed into an independent nation) out of *Egypt*, to his calling the anti-type of *Israel*, even his beloved child *Jesus*, out of the same country.

As to Mat. ii. 17, 18, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of *Israel* as historical types of the Christian church and people, and what happened to those as types of what should be fulfilled in these; and particularly if we regard the captivity of the former in *Babylon* as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet *Jeremiah*, ch. xxxi. 15, 16, 17, though in their primary, immediate and outward sense certainly relative to the *Babylonish captivity*, yet were, as the Evangelist asserts, fulfilled or accomplished, i. e. in their ultimate and highest view, by the slaughter of the infants at *Bethlehem*, and it's neighbourhood. Yea, the expression that *Rachel* would not be comforted, because they were not, is more properly applicable to a natural, than to a political death†. Comp. under *Eph. VIII.* With regard to Mat. viii. 17, it is almost a li-

\* See Πρωτογενής below, and Heb. and Eng. Lexicon under בְּרִיךְ I.

† See Mr. *Louth's* Notes on Jer. xxxi. 15, and an excellent Sermon of Dr. *George Horne's* (late Lord Bishop of *Norwich*), vol. i. Disc. 2.

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teral translation of the Heb. of Isa. liii. 4, which undoubtedly may, and, I think, ought to, be rendered, *Surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17, will likewise very well bear. Comp. Βασαζω III.

X. When Christ says, Mat. v. 17, *I came not to destroy the law or the prophets, αλλά πληρωσας but to fulfil*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take *πληρωσας* in it's most extensive sense, as denoting that Christ came not only to fulfil the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine. See Kypke.

XI. Πληρον την καρδιαν, *To fill the heart.* Act. v. 3. This is an hebraical or hellenistical expression signifying to embolden, and corresponding to the Hebrew one, בל מל מל, used Esth. vii. 5, Eccles. viii. 11, and by the LXX in the former text rendered εβόλησε *hath dured*, and in the latter ΕΠΑΛΗΡΟΦΟΡΘΗ Η ΚΑΡΔΙΑ.

Πληρωμα, ατος, το, from πληρωω to fill. Properly, *A filling, or filling up.*

I. *A fulness, or being full.* occ. Mark viii. 20. Ποσων σπυριδων πληρωματα κλασματων κρατα; *How many baskets full of fragments*, literally, the fulnesses of how many baskets of fragments, did ye take up?

II. *Somewhat put in to fill up.* occ. Mat. ix. 16. Mark ii. 21.

III. *A fulness, complete number.* occ. Rom. xi. 12, 25, where see Whitby and Doddridge. In both texts it imports a general conversion to Christianity. See Macknight.

IV. Πληρωμα της γης, *The fulness of the earth*, i. e. all the good things with which the earth is filled or plentifully stored. occ. 1 Cor. x. 26, 28. Comp. Ps. xxiv. 1. Observe, that in 1 Cor. x. 28, the words το γαρ Κυρις η γη και το πληρωμα αυτης are wanting in eleven MSS, seven of which ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by Wiststein, to whom we may add Bp.

Pearce (whom see), and omitted in Griesbach's text.

V. Πληρωμα νομου, *A fulfilling of the law.* occ. Rom. xiii. 10. Comp. ver. 8.

VI. Πληρωμα ευλογιας, *A fulness of blessing*, i. e. a full and abundant blessing. occ. Rom. xv. 29. Comp. under Ευλογια IV.

The Apostle prays, Eph. iii. 19, *να πληρωθωσιν εις παν το πληρωμα το Θεου, that they may be filled with all the fulness of God*, i. e. says Theodoret, *να τελειωσιν αυτον εν οικω δεχωσιναι*, that they may receive him entirely for an inhabitant." See also Doddridge and Macknight.

Εις μετρον ηλικιας το πληρωματος του Χριστου, Eph. iv. 13, *To the measure of the full stature of Christ*, i. e. to that full stature or growth in spiritual graces which becomes the body of Christ. See Whitby and Wolfius on the text.

VII. *The fulness of time* denotes the completion of a particular period of time before ordained and appointed. Eph. i. 10. Gal. iv. 4, where see Raphelius and Wolfius.

VIII. *Completion.* The church is called the πληρωμα of Christ, who filled all in all. Eph. i. 23. *Επληρωσε γαρ αυτην*, says Theodoret, *παιδοδασων χρισματων και οικει εν αυτη, και εμπαιρωται κατα την προφητικην φωνην. Τετο δε ακριβεστερον κατα τον πολλοντα βιον γενησεται.* For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the Prophets express it. But this will be done more perfectly in the life to come." Locke also takes the word here in a passive sense for a thing to be filled and completed. But Theophylact's interpretation seems better, who says the Church is the Πληρωμα Completion of Christ, as the body and limbs are of the head. See his words in Suicer's Thesaurus. "Without the Church, which is his body, Christ would not be complete." Macknight on Rom. xi. 12.

IX. *The fulness of divine graces and mercies in Christ.* John i. xvi, where "the expression *Εκ του πληρωματος ατος* is very observable. The Gnosticks in general, and the Cerinthians in particular, were wont to talk much of the πληρωμα or fulness, by which they meant a fictitious plenitude of the Deity, in which the whole race of *Æons* was supposed to sub-

sist,

sist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the *Valentinians* (and probably of the elder *Gnosticks* also), that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all Believers at large have received of the *plenitude* or fulness of the Divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned *Waterland*, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the *History of Heresy* in the primitive church, can hardly doubt but St. John alluded to *Cerintus* and his followers in the above expression.

X. *The fulness of the Godhead in Christ.* Col. ii. 9, (where see *Blacknight*) i. 19. Comp. *Bulowsu* l. The word *Πληρωμα* in these expressions of St. Paul, as in that of St. John under Sense IX. seems likewise to glance at the fictitious *Πληρωμα* of *Cerintus*, whom, as we learn from \* *Jerome*, the Apostle often *laughes*, and who was so far from teaching that the *Pleroma*, or *Fulness of the Godhead dwelt bodily in Christ*, that, according to *Irenaeus*, a very early witness, he taught that † "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and

continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." *Ignatius* also seems to allude to the *Cerinthian* Heretics when, in his salutation to the Church of *Ephesus*, he calls it *Ευλοφημένην εν μεσέβι Θεου Πατρός, ΠΛΗΡΩΜΑΤΙ*. Blessed in the greatness of God the Father, *The Pleroma* or *Fulness*; and when he salutes the Church of the *Trallians*, *Εν ΤΩ ΠΛΗΡΩΜΑΤΙ*, In the *Pleroma* or *Fulness*.

The above cited are all the passages of the N. T. wherein *πληρωμα* occurs.

*Πλησιον*, An adv. governing a genitive, from *πσλας* the same, and this perhaps from the Heb. *בסל* to make level, even, smooth; or from the same word in the sense of *weighing*, in order to which things must be brought *nigh* to each other.

I. Near. John iv. 5.

II. *Πλησιον*, with the prepositive article masc. δ, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. 'Ο *ων πλησιον*, One who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x. teaches us to extend it to all mankind, as St. Paul also doth Rom. xiii. 8, 9, where, in explaining the command of *loving* our neighbour as ourselves, he uses *ἑτεραν another*, i. e. any other man, as a synonymous term with *τον πλησιον*, a neighbour. *Raphelius* on Mat. v. 43, shews from *Polybius*, that the Heathen Greeks, in this preferable to the Pharisaical Jews, by δ *πλησιον* a neighbour meant any man, even *εχθρος* an enemy.

*Πλησμονη*, ης, η, from *πσπλησμαι* perf. pass. of *πληθω* to fill, of the same form as *πσπσρση* from *πσπσρσαι*.

A repletion, satisfying. occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3, and often by the profane writers in the like view. See *Elxner* and *Wetstein*.

*ΠΛΗΣΣΩ*, or *ΠΛΗΤΤΩ*, from the Heb. *רס* to shake.

To smite, strike. occ. Rev. viii. 12, where it is applied to the sun, moon, and stars; and the learned *Daubur* observes, that the *Rabbinical* Jews in like manner use the

\* *Sprinkling of the seeds of the Cerinthian, Ebionaei, and other heresies, which denied that Christ was come in the flesh*, he says, "Quos & ipse (Joannes) in Epistola sua Antichristos vocat, & Apostolus Paulus frequenter percutit." Prolog. in Mat.

† "Illi (i. e. Cerintus and the Nicolaitans) dicunt alterum quidem Fabricatorem, alium autem Patrem Domini: Et alium quidem Fabricatoris Filium; alterum vero de superioribus, Christum, quem & impossibilem perseverasse, descendentem in Jesum Filium Fabricatoris, & iterum revolasse in suum Pleroma." *Irenaeus*, Advers. Haeres. lib. iii. cap. 11, p. 218, edit. Grabs.

the Chald. *ܢܪܬ*, which in their style signifies \* *to strike*, and the N. *ܢܪܬ* *smiting*, to express an eclipse of the sun or moon: In which sense also the Latins apply the verbs *percutere* and *icere* to *smile*, *strike*†. Comp. *Vitrina* on Rev.

Πλοιαριον, *ν, το*. A diminutive of *πλοιον*. A little ship, or vessel, a sailing-boat. Mark iii. 9. iv. 36.

Πλοιον, *ν, το*, from *πλωα* perf. mid. of *πλωω* to sail.

A sailing-vessel, whether large or small, a ship, a bark. See Acts xxvii. 37. Jam. iii. 4. A sailing-boat. See Luke v. 3, 7.

Πλοος, *ς; ος, ε; δ*, also *Πλος*, gen. *πλοος*, (comp. *Νος*) from *πλωα* perf. mid. of *πλωω* to sail.

I. Sailing, navigation. occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. lib. xvi. cap. 2, § 1. ΤΟΝ—ΠΑΟΥΤΗΝ, *ἐπιβαινόντος το χειμῶνος*, ΟΥΚ ἐνομιζεν ΑΣΦΑΛΗ, thought that, as winter was approaching, sailing was not safe."

II. A course by sea, a voyage. occ. Acts xxi. 7. xxvii. 10.

Πλοσιος, *ια, ιον*, from *πλωτος* riches.

I. Rich, having, or abounding in, riches. Mat. xxvii. 57. Luke xii. 16. xiv. 12, & al. freq.

II. Rich, in a spiritual sense, i. e. in faith, holiness, and good works. See Jam. ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. Rich, in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

IV. Rich, abounding, as God in mercy. Eph. ii. 4.

Πλοσιως, An Adv. from *πλοσιος*.

Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. i. 12.

Πλωσω, *ω*, from *πλωτος*.

I. To be or grow rich. 1 Tim. vi. 9.

II. To be rich, in a spiritual sense, and that whether in imagination only, Luke i. 53. (comp. Rev. iii. 17. Mat. ix. 13. Mark

\* Thus in the Talmudical Tract, *Maccoth*, *תנן* *רָאָה* *וְ*, And behold these are beaten," & al. See *Suicer*, *Thesaur.* in *Πλωσω*, and *Castell*, *Heptaglot. Lexicon* in *רָאָה*.

† Thus *Lucan*, *Pharsal*. I. lin. 538. 9.

*Jam Phæbe*, *toto cum fratrem redderet orbe*, *Terrarum subitâ percussa expalluit umbrâ*.

And *Manilius*, *Astron.* lib. i.

*Quod si plana foret tellus, simul icta per omnes*  
*Deficeret toto partiter miserabilis orbe.*

ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. *Πλατουν εις Θεον*, Luke xii. 21, is, *To be rich for God's glory and service* in works of piety and charity. So *Weststein* and *Wolfius* cite from *Lucian*, *Epist. Saturn.* 24. (tom. ii. p. 830. B. edit. *Bened.*) *ΕΣ το κοινον ΠΛΟΥΤΕΙΝ*, *To be rich for (the benefit of) the community*;" and from *Philo Byzant.* ΠΛΟΥΤΕΙΝ ΕΙΣ Θεων ΚΟΣΜΟΝ, *To be rich for the honour of the Gods*."

III. To be rich, abundant, as God in grace and mercy towards all men. Rom. x. 12.

Πλατιζω, from *πλωτος*.

I. To make rich, enrich, both naturally and spiritually. occ. 2 Cor. ix. 11.

II. To enrich in a spiritual sense, as with the blessed truths and hopes of the Gospel. occ. 2 Cor. vi. 10. *Πλουτίζομαι*, pass. *To be enriched*, as with the gifts of the Holy Spirit. occ. 1 Cor. i. 5.

Πλωτος, *ς, δ*. *Eustathius* says that *πλωτον* is thus denominated q. *πολυετον*—*ἐτι εκ πολλων ετων εστι συνημμενος*, because it is collected from many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19, *Soul, thou hast much goods laid up εις ετη πολλα* for many years.

I. Riches, wealth, goods. Mat. xiii. 22. 1 Tim. vi. 17.

II. Abundance, copiousness. 2 Cor. viii. 2.

III. Riches, in a spiritual sense, spiritual gain or advantage, Rom. xi. 12. Heb. xi. 26.

*Spiritual abundance*, Rom. ii. 4. iv. 23. Col. ii. 2. Eph. i. 7. ii. 7. *Spiritual excellence*, Eph. i. 18. Comp. Eph. iii. 8, where it seems to denote that superabundance of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express.

ΠΑΤΝΩ.

*To wash*, properly as clothes, by † *plunging* them in water (comp. *Δου*); so it may, like the Eng. *plunge*, be derived from the Heb. *עָלַל* *to swallow*, *swallow*

† See *Homer*, *Odyss.* vi. lin. 85, & seqt.

N n

np,



up, as water does. See Ps. lxi. 16, in Heb. occ. Rev. vii. 14, where see *Wetstein*:

Πνευμα, ατος, το, from πνευσμα perf. pass. of πναι, πνευσω, to breathe.

- I. *The material spirit, wind, or air in motion.* So Aristotle, De Mundo, Ανεμος οδεν εστι πλην αηρ πολυς ρεων, οστις αιμα και πνευμα λελεται, Wind is nothing else but a large quantity of air flowing, which is also called πνευμα." Theophrastes, Houil. xlvii. p. 325. Αυτος ο κυνμενος αηρ λελεται πνευμα, The air itself in motion, is called πνευμα." occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61, Το δς αλο και ΠΝΕΤΜΑ εν παση χωρη ΠΝΕΙ. In this sense the word is applied not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Ps. x. 7, or xi. 6. xlviii. 7, & al. for the Heb. מר, but frequently in the profane writers. See *Scapula*. To what he has observed I add, that *Josephus*, Ant. lib. i. cap. i. § 1, speaks of ΠΝΕΤΜΑΤΟΣ αυτην (την γην namely) ανωθεν επι θεοντος, the spirit which came upon the earth from above," at the formation namely, Gen. i. 2; and that he uses ΠΝΕΤΜΑ βιαιον for a violent wind, Ant. lib. xiv. cap. 2. § 2, and De Bel. lib. iii. cap. 8, § 3, as *Lucian* also does βαιω ΠΝΕΤΜΑΤΙ, Ver. Hist. lib. 1. tom. i. p. 714. So *Plato*, Phædon. § 24, edit. *Forster*, has ψαλαω τινη ΠΝΕΤΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by *Virgil*, Æn. xii. lin. 365,

———— Boreæ cum Spiritus alto

Intonat Ægeo.

———— When the northern Blast

Roars in th' Ægean. ———

Comp. Acts viii. 39, with 1 K. xviii. 12. And because the air is a most powerful, though subtle and invisible agent, (see John iii. 8, above), hence Πνευμα denotes

- II. *The human soul or spirit breathed into man immediately by God himself* (see Gen. ii. 7. Rev. xi. 11.), and expressly distinguished both from his body, σωμα, and from his ψυχη, or animal soul, which he hath in common with the brutes. 1 Thess. v. 23. Comp. Heb. iv. 12. Eph. iv. 23. Mat. xxvi. 41. Luke i. 47. Acts vii. 59. Heb. xii. 23. 1 Pet. iii. 19. 1 Cor. ii. 11. It is applied to *Christ's*

human soul or spirit. Mat. xxvii. 50, Luke xxiii. 46. John xiii. 21. xix. 30. Comp. Acts vii. 59.

On Luke xxiv. 37, 39, see *Wetstein*, and observe, that what is there called πνευμα is by *Ignatius*, ad Smyrn. § 3, styled δαιμονιον ασωματον, an incorporeal demon or ghost. Comp. Δαιμονιον II. And it may be worth remarking in this place, that the leading sense of the old Eng. word ghost is breath ("spiritus, anima," says *Junius*), whence it is applied not only to the human soul, but also to the Holy Spirit; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Heb. שגשג to move with violence; whence also gush, &c. See *Heb.* and *Eng.* Lexicon under שגשג.

- III. *A temper, or disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *An evil spirit, a devil, whether used absolutely,* Mat. viii. 16. Luke ix. 39. x. 20; or with the words unclean, evil, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21, viii. 2. xiii. 11, & al.

V. *A spiritual or incorporeal substance or being.* John iv. 24. Acts xxiii. 8.

VI. *The third Person of the ever-blessed Trinity, as distinguished from the Father and the Son, whose agency in the spiritual world is described to us in Scripture by that of the air in the natural* (see John iii. 8. xx. 22. Acts ii. 4.), and thus Πνευμα is applied.

1. Either absolutely, as Mat. iv. 1. Mark i. 10. Acts xi. 28. xxi. 4, where see *Bowyer*.

2. Or with epithets added;

So He is called the Holy Spirit, not only because He is the author of sanctification to man, but because HE is himself infinitely separated from and superiour to all creatures. Mat. i. 18, 20. iii. 11. xii. 32. xxviii. 19, & al. freq. Comp. Rom. i. 4, where see *Wetstein*,

—The Eternal Spirit. Heb. ix. 14, where see *Bp. Fell* and *Doddridge*.

—The Spirit of God, or of the Lord, as being himself very God, a Person of *Jehovah*. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 19. Comp. 2 Cor. vi. 16. Wherefore also Christ, speaking

speaking to his Disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16.

—*The Spirit of Christ the Son of God*, since His gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, He is now sent by Christ. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7. Acts ii. 33.

—*The Spirit of Adoption*, since he endues Believers with a filial loving confidence in God, as their reconciled Father in Christ. Rom. viii. 15, where He is opposed to the *Spirit of Servitude*, or that slavish fear of God, which the Mosaic law considered merely as the law of a carnal commandment, had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7.

—*The Spirit of Grace*, from the miraculous gifts and powers, which He graciously vouchsafed to the primitive Believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11, and *Xapis* V.

—*The Spirit of Truth*, John xiv. 17. xv. 26; because He bore witness to Christ by his miraculous operation, and led his Disciples into all the truth. John xvi. 13.

—*The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works He performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

VII. *Acts* xix. 1, 2, *Paul finding certain Disciples at Ephesus said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, Αλλ' οὐδε τι Πνευμα' Αγιον εστιν, ηκουσαμεν*, which we translate, *We have not so much as heard whether there be any Holy Ghost*, as if the words related to the existence of that Person in the Trinity. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism*, i. e. by John himself, having been in Judea during his ministry: And part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. xiii. 11. Mark i. 8. Luke xiii. 16. John

i. 33. These *Ephesian Disciples*, there, could not be ignorant, that there existed such a Divine Person as the Holy Ghost; but they say, *We have not heard*, τι Πνευμα' Αγιον εστι, *whether the Holy Ghost be*, that is, *in action*, or *actually sent* upon the Disciples of Christ. There is an exactly parallel expression, John vii. 39, Ουτω γαρ ην Πνευμα' Αγιον, *For the Holy Ghost was not yet given* (say our Translators rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these Disciples had not heard of the actual effusion of the Holy Ghost on Christ's Disciples according to the Baptist's doctrine.

VIII. The Holy Spirit is symbolically represented, Rev. i. 4, by seven *Spirits*, "in regard of the perfection and variety of his gifts and graces," says Mr. Clark. Comp. *Ezra* II. and see *Vitringa*.

So Rev. iv. 5, *The seven lamps of fire burning before the throne, which are the seven Spirits of God*, denote the perfection or sufficiency of the Holy Spirit co-operating with Christ (comp. Rev. v. 6.) upon his Church, as the material Spirit does with the material light: They moreover refer to the seven lamps on the golden candlestick before the Cherubic throne in the Jewish Tabernacle and Temple. Comp. Exod. xxv. 37. xxxvii. 23, and see *Vitringa* on Rev. iv. 5. Πνευματα Προφητων, 1 Cor. xiv. 32, mean the inspirations of the Christian Prophets by the Holy Spirit (see *Whitby* and *Doddridge*); so ver. 12, πνευματων are spiritual gifts.

IX. It refers to human nature, or man, considered as regenerated or born again of the Holy Spirit, John iii. 6. Comp. 1 Cor. vi. 17.

X. A religious teacher who pretends to divine inspiration or authority, whether truly or falsely. See 1 John iv. 1, 2, 3, 6. 1 Tim. iv. 1. Rev. xvi. 13.

XI. The Spirit of the Law, as opposed to the Letter of it, denotes it's spiritual and evangelical meaning and import, as opposed to it's literal sense and mere outward ordinances. See Rom. ii. 29. (comp. ver. 27, 28.) Rom. vii. 6. 2 Cor. iii. 6. comp. ver. 17, and see Mr. Locke on these passages. Our Lord says in a similar view, John vi. 63, *The words that I speak unto you they are Spirit and they are life*, i. e. They

They are to be taken in a *spiritual sense*, and being thus embraced will quicken you to a *spiritual*, and so bring you to eternal life." See *Doddridge* and *Mr. Clark* on the place.

Πνευματικός, η, ον, from πνευμα spirit.  
In general, *Spiritual*.

I. Of persons, *Spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1, and *Macknight* there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός an animal man, 1 Cor. ii. 15, (comp. Jude ver. 19.) and to σαρκικός carnal men, 1 Cor. iii. 1.

II. Of things. It denotes *spiritual things* in general revealed by the *Spirit of God*, 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding*, Col. i. 9, is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16, are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.

III. The law is said to be *spiritual*, Rom. vii. 14, as requiring not merely outward but inward *spiritual* obedience. Comp. Rom. ii. 29. Christians are built up a *spiritual House* or *Temple*, as opposed to the *material* one which was made with hands, and are in another view an holy Priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see *Doddridge's* Paraphrase.

IV. *Typical, emblematical, symbolical* of *spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. Πνευμα XI. and Πνευματικός II.

V. It is applied to the *glorified and spiritualized* bodies of the Blessed after the resurrection. 1 Cor. xv. 44.

VI. Τα πνευματικά της πορνείας; Eph. vi. 12, mean the *wicked spirits*. So *Theophylact* and *Æcumenius* explain the expression by *demons or devils*. Comp. Πνευμα IV. and Luke vii. 21. viii. 2, and see *Wolfius* on Eph. and *Suicer Thesaur.* in Πνευματικός II. 1.

Πνευματικός, Adv. from πνευματικός.

I. *Spiritually, by the assistance of the Holy Spirit*. occ. 1 Cor. ii. 14.

II. *Spiritually, emblematically, mystically*. occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7.

ΠΝΕΩ, 1 fut. πνεσω, from the Heb. נָשַׁם to blow, breathe, for which *Symmachus* and *Theodotion* use it, Gen. ii. 7, as the LXX do the compound διαπνεω, Cant. ii. 17. iv. 6, 16.

To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8.

Πνίω, q. πνέω asw, to break, interrupt the breath, or from Heb. נָסַם to breathe, and נָבַל to labour, or נָבַל to afflict.

I. To choke, suffocate, as by drowning. occ. Mark v. 18. Comp. *Josephus*, De Bel. lib. iv. cap. 7, § 5.

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as *Wetstein* on Mat. shews merciless creditors used to do by their debtors when they dragged them before the magistrates. occ. Mat. xviii. 28.

Πνίω, η, ον, from πνίω 3 pers. perf. pass. of πνίω to suffocate, strangle.

Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25.

Πνέω, ης, η, from πνέω perf. mid. of πνέω to breathe, blow.

I. A wind, a blast of wind. occ. Acts ii. 2. So in *Homer*, Il. v. lin. 697, we have ΠΝΟΙΗ (for ΠΝΟΗ) Boreas, the breath or blast of Boreas, the north-wind.

II. Breathe, or rather the air considered as proper for breathing. occ. Acts xvii. 25.

Πόδηγος, ος, ης, δ, η, from πούς, ποδός, the foot, and ἀνω to fit.

Reaching down to the feet (thus it is used as an adjective by the profane writers, see *Wetstein* in Rev.), and εὐθής being understood, A garment or robe reaching down to the feet. occ. Rev. i. 13, where Christ in *Glory* (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish High Priest, whose outer robe, or, as it is sometimes called, the robe of the Ephod, is described by the same term πόδηγος in the LXX of Exod. xxviii. 4, answering to Heb. חֵטֶם the outer garment or robe. Comp. Heb. and Eng. Lexicon in עֵטָה XII.

Πόδος, ποδὶ, ποδα, &c. Gen. Dat. Accus. &c. of Πῆς, which see.

Ποθεν, Adv. either from πο where? with the syllabic adjectionθεν denoting from a place, or from πο where? and ὅθεν from whence.

1. Pro.

1. Properly of place, interrogative, *Whence?* Mat. xv. 33. Comp. Mat. xxi. 25. On Mark viii. 4, *Kypke* observes that the Greek writers likewise elegantly apply *ποθεν* and other adverbs of place to food.
2. The phrases *Ποθεν εἶ;* *Whence he is;* and *Ποθεν εἶ σὺ;* *Whence art thou?* signify in the *hellenistical* Greek, *Who is his father,* or *Who is thy father?* John vii. 27. 28. xix. 9. comp. ver. 7, and see 2 Sam. i. 13. 1 Sam. xxx. 13, in LXX, and Bp. *Chandler's* Defence of Christianity, p. 333, 4, 1st edit. who very justly observes, that John vii. 28, should be read interrogatively: *Then Jesus cried—Do you indeed know me, and whence I am?* See also *Doddridge* and *Campbell* on the Text.
3. *Whence? from what cause? by what means?* Mat. xiii. 27, 54. Jam. iv. 1.
4. *How? how comes it to pass that?* Luke i. 43. Mark xii. 37, where see *Kypke*. *Ποιῶν, ὡ, from ποῖος qualis, of what sort or quality? or of a certain sort, endued with a certain quality.*
- I. *To make, to endue a person or thing with a certain quality or qualities, q. d. to qualify.* See Mat. iii. 3. iv. 19, (comp. Mark i. 17.) Mat. v. 36. xxiii. 15. Luke xv. 19. John v. 11, 15.
- II. *To make, appoint, constitute.* Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. where see *Wetstein*, and comp. 1 Sam. xii. 6, in LXX; and on Mark iii. 14, see *Elsner* for similar applications of *ποιῶν* in the Greek writers.
- III. *To make, build, construct.* Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26.
- IV. *To make, as implying creation.* Acts iv. 24. xiv. 15. xvii. 24. So in the LXX it frequently answers to the Heb. ברא *to create*, as Gen. i. 1, 27, & al.
- V. *To make, prepare.* Mat. xxii. 2. Mark vi. 21. Luke v. 29, & al.
- VI. *To make, acquire, gain.* Mat. xxv. 16. Luke xix. 18. *Plato* and *Aristotle* use the V. in the same sense. See *Wetstein* on Mat. So we say, *to make money*, a fortune, &c. and the Latins, *facere pecuniam,—rem.*
- VII. *To keep, celebrate*, as a religious festival. Mat. xxvi. 18. Heb. xi. 28. Thus not only the LXX use *ποιῶν παρχα*, *to celebrate the passover*, for the Heb. עָשָׂה

פֶּסַח, Exod. xii. 48. Numb. ix. 6, 14. Deut. xvi. 1, 2, & al. but *Xenophon* likewise, as cited by *Raphelius* and *Wetstein* on Mat. xxvi. 18, has ΠΟΙΕΙΝ ΤΑ ΟΛΥΜΠΙΑ, *to celebrate the Olympics.* So *Kypke* quotes from *Plutarch*, *Quest. Rom.* p. 267, Τὸν Τερμινὸν ὡς ΤΑ ΤΕΡΜΙΝΑΛΙΑ ΠΟΙΟΥΣΙ, *Seon νομίζοντες*, *Reckoning Terminus, to whose honour they celebrate the Terminalia, for a god.* See also *Blackwall's Sacred Classics*, vol. i. p. 32, 33.

VIII. *To bring forth, bear, produce, as fruit.* Mat. iii. 8, 10. vii. 17, 18. The expression *καρπὸν ποιεῖν*, though applied by the LXX for the Heb. פֶּרַח עֵץ, Gen. i. 11, 12. 2 K. xix. 30, yet it is not a mere *hebraical* or *hellenistical* phrase; for it is repeatedly used by *Aristotle*, cited by *Wetstein* on Mat. iii. 8.

IX. *To produce, send forth*, as a fountain does water. Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However in *Theophrastus*, *Eth. Char.* cap. 3, and in *Aristophanes*, *Veap.* lin. 31, *Ζεὺς*, i. e. *the heavens*, or *air*, are said *ποιεῖν ὕδωρ* *to produce water*, i. e. *to rain*.

X. *To make, i. e. to treat or esteem as.* 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see *Kypke*.

XI. *Ποιῶν ἑαυτοῦ, or αὐτοῦ, To make himself*, i. e. *pretend or claim to be*, seipsum venditare. John v. 18. viii. 53. x. 33. xix. 7, 12.

XII. With words of time, *To spend, pass.* Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Jam. iv. 13. Comp. Acts xviii. 21. *Raphelius* on Acts xv. 33, shews that *χρονὸν ποιεῖν* is a pure Greek phrase; where see also *Wolfius*, *Wetstein*, and *Kypke*.

XIII. *To make, cause.* Mat. v. 32. Col. iv. 16.

XIV. *To do, perform*, in whatever manner, transitively or intransitively. See Mat. i. 24. v. 46, 47. vi. 1, 2. vii. 21, 22, 24, 26. John iv. 34, & al. freq. On John xiii. 27, see *Alberti*, *Wolfius* and *Wetstein* for similar expressions of such *seeming concession* in the Greek and Latin writers. On Rev. xiii. 5, observe that *πολεμεῖν* is wanting in the *Alexandrian*, in another ancient and three later MSS, in the Syriac and Vulg. versions, and in several of the best editions, and is accordingly marked by *Wetstein* as spurious, and re-

jected from the text by *Griesbach*; and indeed *πολεμον* seems to be an addition by some copyist who did not understand what was meant by *ποιησαι* alone, and that it signified absolutely *to practise, to perform exploits*, as the Heb. *יָצַח*, and it's Greek translation *ποιεῖν* is used Dan. viii. 12, 24. xi. 28, 32, & al. See *Vitringa* on Rev. xiii. 5, and Bp. *Newton* on Proph. vol. 3. p. 228, 8vo.

With a dative of the person, *To do to, act by, treat*, *agere cum*. Mat. vii. 12. xxi. 36, 40. xxv. 40, 45. Luke vi. 11. xviii. 41, where observe that we have the very same phrase in *Anacreon*, ode xii. lin. 1,

ΤΙ ΣΟΙ ΘΕΛΕΙΣ ΠΟΙΗΣΕΩ ;

With two accusatives, one of the person, the other of the thing. Mat. xxvii. 22, *Τι ἐν ποιήσω τὸν Ἰησοῦν*; What then shall I do to Jesus? So *Scapula* cites from *Xenophon*, *Πῶς σε κακὸν ἢ αἰσθόν*, I do (to) you harm or good. See *Vigerus* De Idiotism. cap. v. § 10. reg. 1.

XV. *To practise*. John viii. 34. 1 John-iii. 7, 8, 9. Comp. John iii. 21.

XVI. Intransitively, *To work, labour*. occ. Mat. xx. 12. The verb is used in the same sense by the LXX. Ruth ii. 19. 2 K. xii. 11, for the Heb. *יָצַח*; and Isa. xliii. 13, for the Heb. *יָצַח* *to work*.

XVII. *Ὅδον ποιεῖν*, *iter facere, To go a journey, or simply to go*. occ. Mark ii. 23, where *Wetstein* cites *Herodotus*, lib. vii. cap. 42, using this phrase for the going or march of an army; and *Kypke* produces the same expression from *Xenophon*, *Dionysius Halicarn.* *Josephus*, and *Dio Cassius*. It is not, therefore, to be reckoned a *Latinism*.

XVIII. *Ποιεῖν φόνον*, *To commit murder*. Mark xv. 7. So *Polybius*, cited by *Raphaelius*, *ΠΟΙΕΙΝ αἷμα καὶ ΦΟΝΟΥΣ*, *To commit slaughter and murders*.

XIX. *Καλῶς ποιεῖν*, construed with an accusative, *To do good to*. Mat. v. 41. This is a phrase common in the best Greek writers. Very many MSS however (five of which ancient) and some printed editions read in this text *τοῖς μισοῦσιν* in the dat. and this reading is embraced by *Wetstein* and *Griesbach*.—With a dative, according to the Latin or Syriac idiom, Luke vi. 27. See *Campbell's* Pref. to Luke,

p. 183. But the purest Greek writers also use *ποιεῖν* with a dative in the same sense. See *Zeunius's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 16.—With a participle following, it denotes that the action expressed by such participle is *right or proper*. Acts x. 33. The best Greek authors frequently use the same phrase. See *Wolffius* and *Wetstein* on Acts, and *Vigerus* De Idiotism. cap. v. § 10. reg. 2.

XX. *Ἐξω ποιεῖν*, *To put out or aside*. Acts v. 34, where see *Elisner*, and *Hoogheveen's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 6.

XXI. *Ποιεῖν ποσειδά*, *To make, or take, a journey, to journey, travel*. Luke xiii. 22. So *Raphaelius* cites from the *Life of Homer*, ascribed to *Herodotus*, *Δια Λαρισσῆς τὴν ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ*, *Taking his journey through Larissa*;" and from *Xenophon*, *Cyropæd.* lib. vi. Καθ' ἑαυτὸς τὴν ΠΟΡΕΙΑΝ ΠΟΙΕΙΝ, *To take their journey, or to travel, by themselves*." See also *Wetstein*. *Josephus* uses the phrase with *ἐν* following, as St. Luke with *εἰς*, *Τίτος δὲ τὴν προπαραγενην ΠΟΙΟΥΜΕΝΟΣ ΠΟΡΕΙΑΝ ἐν Αἰγύπτῳ*, *Titus taking the journey, which he proposed, to Egypt*." De Bel. lib. vii. cap. 5, § 3. Comp. cap. 2, § 1.

XXII. *Ἀνατολὴν ποιεῖν*, *To make delay*. Acts xv. 17.

XXIII. *Πάσαν σπουδὴν ποιεῖν*, *To use the utmost diligence, or earnestness*. occ. Jude ver. 3. This phrase is used in the same sense by the best Greek writers, as may be seen in *Wetstein* and *Kypke* on Jude, and in *Wetstein* on 2 Cor. viii. 7. Comp. under Πας VII.

XXIV. *Ποιεῖν πολεμον μετὰ*, *To wage, or as we say, make, war with*. Rev. xi. 7. xii. 17. xiii. 7. So *Thucydides*, cited by *Wetstein*, *ΠΟΛΕΜΟΝ ΜΕΤ' αὐτῶν ΠΟΙΕΙΣΘΑΙ*.

XXV. *Ποιεῖν εὐδοκίαν μετὰ τινος*, *To shew mercy, compassion, or kindness to any one*. occ. Luke i. 72. x. 37. Jam. ii. 13. This seems an *hellenistical* expression. It is used by the LXX, Gen. xxiv. 12. Jud. i. 24. viii. 35. Ruth i. 8, & al. for the correspondent Heb. phrase—*וַיַּחַד עִם*.

XXVI. *Ποιεῖν κῆρας*, Luke i. 51. See under *Κῆρας*.

Ποιῦμα,

**Ποιμα**, ατος, το, from ποιημαι perf. pass. of ποιω to make.

*Somewhat made, a work, workmanship.* occ. Rom. i. 20. Eph. ii. 10. Comp. Eccles. viii. 17, in LXX.

Hence the Latin *poëma* and Eng. *poem*; in which sense the Greek ποιμα also is generally applied in the profane writers.

**Ποιησις**, ιος, Att. εως, η, from ποιω to act, do.

*An acting, deed, performance.* occ. Jam. i. 25. Hence the Latin *poësis* and Eng. *poesy*; so the Greek ποιησις is often used for the making of poems.

**Ποιητης**, υ, ο, from ποιω to do, make.

I. *A doer, a performer.* occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11.

II. *A poet, a maker of poems.* occ. Acts xvii. 28.

**ΠΟΙΚΙΑΟΣ**, η, ον. It may be derived from the Heb. כּוֹס denoting a species of colour (whence Latin and Eng. *fucus*), and כל all, q. d. of all colours.

I. *Various, of various colours.* Thus it is used not only in the LXX for the Heb. קָטָן spotted, Gen. xxx. 40. & al. פְּסָפִים pieces, stripes, Gen. xxxvii. 3. & al. מְרִמָּה embroidered, 1 Chron. xxix. 2, & al. but also in the profane writers. See *Scapula*.

II. *Various, different, manifold.* Mat. iv. 24. Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. iv. 10, & al.

**Ποιμαινω**. The learned *Damm*, in his Lexicon, deduces it from ποιω a flock, (used by *Homer*, Il. iii. lin. 198. Il. xi. lin. 695. Il. xv. lin. 323, & al.) and ποιω to care, mind, curo, studeo; and ποιω may be deduced from ποιω to eat, which from Heb. פֶּה the mouth; for ποιω see under *Μαινομαι*.

I. *To feed or tend a flock*, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7.

II. *To feed or tend*, in a spiritual sense. occ. John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. vii. 17. So Mat. ii. 6, it is spoken of Christ's spiritual government and care of his people. The correspondent Heb. word to ποιμαινω in Mat. is הָרַחֵם ruling. Thus *Homer* frequently styles kings or rulers ΠΟΙΜΕΝΕΣ ΛΑΩΝ, *Shepherds of the people*; and *Xenophon* observes, *Cyropæd.* lib. viii. p. 450, edit. *Hutchinson*, 8vo. Ὅτι παραπλησια εἶπα εἰς νόμους ἀλάθε καὶ βασιλεὺς ἀλάθε, *That*

the offices of a good shepherd and of a good king are very much alike." See *Hutchinson's* Note there, *Camerarius* in *Pole Synopsis* and *Raphelius*, *Wetstein* and *Kypke* on Mat. ii. 6, and comp. Ps. lxxviii. 70—72. But St. Jude, ver. 12, speaks of certain, ἐαυτοὺς ποιμαίνοντες, *who fed themselves*, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 19.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked shepherds of Israel are described as *feeding themselves*, ἐσθίσαν—ἐαυτοὺς, LXX, whilst they neglected the flock.

III. *To rule, govern, restrain.* occ. Rev. ii. 27. xii. 5. xix. 15. Comp. Ps. ii. 9, where the LXX render the Heb. תִּרְעָץ by ποιμαίνεις αὐτούς, *thou shalt feed or tend them*.

**Ποιμην**, ενος, ο, from ποιμαινω, which see.  
I. *A shepherd*, "one who tends sheep in the pasture." *Johnson*. Luke ii. 8, 15, 18, 20.

II. It is applied spiritually to Christ. Mat. xxvi. 31. John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and to the spiritual pastors of his flock. occ. Eph. iv. 11.

**Ποιμνη**, ης, η, from ποιμην.

I. *A flock of sheep.* occ. Luke ii. 8. 1 Cor. ix. 7.

II. *A spiritual flock of men.* occ. Mat. xxvi. 31. John x. 16.

**Ποιμνιον**, υ, το. A diminutive of ποιμην. *A flock*, properly a little flock. In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32, *Wetstein* shews that the purest Greek writers likewise join the adjective μικρος or μικρος with a diminutive noun.

**Ποιός**, α, ον, from ποιη which way? where? how? (which from Heb. מַה where? dropping the \* interrogative מ) and οἷος such as, of which sort, qualis.

*What, which, of what sort*, whether with an interrogation, Mat. xix. 18. xxi. 23. xxii. 36. Acts vii. 49; or without, Mat. xxiv. 42, 43. Luke xii. 39. John xii. 33. xxi. 19.

**Πολεμω**, ω, from πολεμος.

I. *To war, wage, or make war.* Jam. iv. 2. Rev. ii. 16.

\* See Note (s) in the *Jena* edition of *Noldius's* particles on ποω.

N n 4

II. To

II. *To fight, engage.* Rev. xii. 7. So *Diodorus Siculus*, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ και ἡττηθέντων, *The Carthaginians engaging and being beaten.* See *Raphelius*, and comp. Πόλεμος II.

Πόλεμος, *ν, δ*, either from πολὺς *much*, or *many*, and ὁλω *to destroy*, *q. πολολεμος*, or, according to *Damm*, Lexic. from παλαμή *the hand*, which from παλλω *to shake, move*, and this from Heb. רָעַשׁ *to shake*.

I. *A war*, Mat. xxiv. 6. Mark xiii. 7. Ποίω πολέμον, see under Ποίω XXIV.

II. *A battle, an engagement.* 1 Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. It is used in the same sense by *Arrian* and *Diodorus Siculus*. See *Raphelius* on 1 Cor. xiv. 8. Rev. xii. 7, and *Wetstein* on Luke xiv. 31.

Πολὺς, *ιος*, Att. εὖς, ἦ, from πολὺς *many*, as containing or consisting of *many* inhabitants.

I. *A city, or town*, urbs. Mat. ii. 23. iv. 5, (where see *Wetstein*.) v. 14. xi. 20, & al. freq.

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40.

III. Spiritually, it denotes *Heaven*. Heb. xi. 10, 16. xiii. 14.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi.

Πολιταρχός, *ν, δ, q. d. ὁ τῶν πολιτῶν ἀρχὴ ἢ ἀρχὴς*, the head or ruler of the citizens. *A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεία, *ας, ἦ*, from πολιτεῖν.

I. *A political society, state, or commonwealth*, civitas. occ. Eph. ii. 12, where, however, the following sense is also applied.

II. *Citizenship, the rights of a citizen, freedom of a city or state*, jus civitatis. occ. Acts xxii. 28. *Josephus*, Ant. lib. xii. cap. 3, § 1, cited by *Wetstein* on Eph. ii. 12, several times uses the word in this sense. See also *Wetstein* on Acts.

Πολιτευμα, *ας, το*, from πεπολιτευμαι, perf. pass. of πολιτεῖν.

*A state, community, or political society* (as it were) to which one belongs. occ. Phil. iii. 20. See *Raphelius* and *Wolfius* on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26.

Πολιτεῖν, from πολιτής.

I. *To manage or govern a city or state.*

II. *To live in a state or society according to its laws and customs, to converse.* In this view it is applied in the passive voice, Acts xxiii. 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοῖς τε Θεοῖς νόμοις μὴ ΠΟΛΙΤΕΤΕΣΘΑΙ, *Not to live after the laws of God.* Eng. Translat. And *Josephus* in like manner says of himself, in his *Life*, § 2, Ἠρξάμην τε ΠΟΛΙΤΕΤΕΣΘΑΙ τῇ Φαρισαίων ἀρεσσει, κατακολουθῶν, *I began to live in conformity to the sect of the Pharisees;* and § 49, Πυθεσθε—*ε* μετα πάσης σεμνοτήτος και πάσης δε ἀρετῆς ἐνθάδε ΠΕΠΟΛΙΤΕΤΜΑΙ, *Enquire whether I have not (anason, Hudson) lived or conversed here with the greatest gravity and even virtue.*

Πολίτης, *ν, δ*, from πολὺς *a city*.

I. *A citizen*, properly so called, *one who has the right of citizenship, a freeman.* occ. Acts xxi. 39.

II. *A citizen, an inhabitant of a city or town.* occ. Luke xv. 15. xix. 14.

Πόλλας, An Adv. from πολὺς (neut. plur. πολλὰ) *many*, and *ως* a numeral termination (which see) denoting *times*.

*Many times, often, frequently, multoties*, sæpe. Mat. xvii. 15. Mark v. 4, & al. freq.

Πόλλαπλασιον, *ος, ὁ, ἦ, και το—ον*, from πολὺς *many*, and ὠλασιον *fold*, which see under Ἐκατονταπλασιον.

*Manyfold, manifold more, multiplex.* occ. Luke xviii. 30.

Πόλλος, &c. See under Πολύς.

Πολυλογία, *ας, ἦ*, from πολὺς *much*, and λόγος *speech*.

*Much speaking.* occ. Mat. vi. 7; where *Wetstein* cites *Aristotle*, *Galen*, and *Plutarch* using this word.

Πολυμερῶς, Adv. from πολυμερής, *ος, ας, ὁ, ἦ*, consisting of *many parts*, which from πολὺς *many*, and μέρος *a part*.

*By or in many parts or parcels.* occ. Heb. i. 1. *Wetstein* cites *Josephus* applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the various parts of Solomon's magnificent temple. See also *Kypke*.

Πολυποικίλος, *ν, δ, ἦ*, from πολὺς *much*, and ποικίλος *various*.

*Manifold, multifarious, greatly diversified, abounding in variety.* occ. Eph. iii. 10.

ΠΟΛΥΣ,

ΠΟΛΤΣ, πολλη, πολυ, gen. πολλυ, &c. perhaps from the Heb. מִלֵּךְ *to fill*, and as a N. *full*, π being substituted for it's sister labial ϖ, and the Greek termination —υς added. Comp. under Πλαω.

I. Of a *discrete* quantity, *Many*. Luke iv. 25, 27, & al. freq. On Acts i. 5, Kypke observes, that in the words, ου μετα πολλας ταυτας ημερας, there is a remarkable change of construction; for they are put instead of υ πολυ μετα ταυτας ημερας, *not much after these days*, or for υ πολλας ημεραις μετα ταυτα, *not many days after these things*: Yet he produces two instances of a similar phraseology from Josephus.

II. Great in number, *numerous*. Mat. xiv. 14. xv. 30. xix. 2. Acts xviii. 10.

III. Οι πολλοι, *The many*, i. e. *the multitude*, or *whole bulk of mankind*. Rom. v. 15, 19, in which texts δι πολλοι are plainly equivalent to παντας ανθρωπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17.

IV. *Much, great*. See Mat. ii. 18. v. 12. ix. 37. Acts xxi. 40. xxii. 28. xxiii. 10. xxiv. 3, 7. xxv. 23, & al. Πολυ, neut. used adverbially. *Much, greatly*. Mark xii. 27. Luke vii. 47. Acts xviii. 27. So Πολλα, plur. *Much, very much*. Mark iii. 12. v. 23, 38. See *Raphelius* and *Wetstein* on Mark iii. 12, who shew that the best Greek writers apply πολλα in the same manner. Also, *Often, many times*. Mat. ix. 14. Rom. xv. 22. Thus likewise used by *Herodotus* and *Aristophanes*. See *Raphelius* on Mat. and *Wetstein* on Rom. Πολλω, *By much, much*, joined with comparatives. Mat. vi. 30. Luke xviii. 39. John iv. 41, & al. Επι πολυ, *For a great while*. Acts xxviii. 6. It is used four times in this sense in *Epictetus's* *Enchirid.* cap. 63.

Πολυσπλαγγος, υ, δ, η, from πολυς *much*, and σπλαγγον *a bowel*, which see. *Abounding in bowels of mercy, of tender mercy or pity, very merciful or compassionate*. occ. Jam. v. 11.

Πολυτιλης, εος, υς, δ, η, και το—ς, from πολυς *much, great*, and τιλος *expense, cost*.

*Costly, of great value*. occ. Mark xiv. 3. 1 Tim. ii. 9. 1 Pet. iii. 4.

Πολυτιμος, υ, δ, η, from πολυς *much, great*, and τιμη *price*.

*Of great price, very precious or valuable*. occ. Mat. xiii. 46. John xii. 3.

Πολυτροπως, Adv. from πολυτροπος *various*, which from πολυς *many*, and τροπος *a manner*.

*In various manners*. occ. Heb. i. 1, where see *Macknight*.

Πομα, ατος, το, from πινομαι perf. pass. of the obsolete V. πωω *to drink*.

*Somewhat that is drunk, drink*. occ. 1 Cor. x. 4. Heb. ix. 10.

Πονηρια, ας, η, from πονηρος.

*Wickedness, malignity, mischief*. See Mat. xxii. 16. Rom. i. 29. 1 Cor. v. 8.

Πονηρος, α, ον, from πονος *labour, sorrow*.

I. *Evil, bad*, in a natural sense. Mat. vii. 17, 18.

II. *Evil*, in a moral or spiritual sense, *malicious, malignant, mischievous*. Mat. v. 11, 39. xii. 35. Luke iii. 19. vii. 21, & al. freq. On Mat. v. 37, 39. xxv. 26, see *Campbell's* *Notes*. Ο Πονηρος, used as a substantive, *The wicked one*, i. e. *The Devil or Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see *Macknight*.

III. Πονηρος οφθαλμος. See under Οφθαλμος III.

Πονηροτιμος, α, ον. Comparative of πονηρος.

*More wicked, or malignant*. occ. Mat. xii. 45. Luke xi. 26.

Πονος, υ, δ, from πονωα perf. mid. of πονομαι *to labour*, which see under Πινης.

I. *Labour*. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4.

II. *Pain, misery*. occ. Rev. xvi. 10, 11. xxi. 4. Thus it is not only frequently used by the LXX, but sometimes also by the profane writers. See *Scapula's* *Lexicon*.

Πορευα, ας, η, from πορευω *to cause to pass*, which from πεπορα perf. mid. of πειρω *to pass*.

I. *A way, journey*. occ. Luke xiii. 22. Comp. under Ποισω XXI.

II. *A way, course, or manner of life*. occ. Jam. i. 11. Comp. Οδοις ver. 8.

Πορευω, from πεπορα perf. mid. of πειρω *to pass, pass over*.

I. *To cause to go or pass, to carry, convey*. It occurs not, however, in the active form in the N. T.

II. Πορευο-



II. *Πορεύομαι*, Depon. It denotes *local* motion from place to place. *To go*. Mat. viii. 9. xvii. 27. xviii. 12, & al. freq.—In 1 Pet. iii. 19, *πορεύσεις* is used pleonastically, as *ἐλθων* Eph. ii. 17. See *Elsner* and *Macknight*.

III. *To go away, depart*. Mat. ii. 8, 9. xi. 7. xix. 15. xxv. 41. Luke viii. 14, *Πορευόμενοι* *Going away*, i. e. from hearing the word to their usual occupations. Comp. Mat. x. 7, and see *Elsner* and *Wolfius* on Luke.

IV. *To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53, (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39, (on which last verse *Raphelius* shews that *Xenophon* uses the same phrase ΠΟΡΕΤΕΣΘΑΙ ΤΗΝ 'ΟΔΟΝ, and particularly applies *πορεύεσθαι* to a chariot; *Ερυσχάρις* ΕΦ' ΑΜΑΞΗΣ ΠΟΡΕΤΟΜΕΝΟΣ, He was travelling in a chariot." De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1.

V. *To go, or proceed* in a particular way or course of life; so it imports the *manners, actions, conversation*. See Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. iii. 3. Jude ver. 11, 16, 18. In the LXX it often answers to the Heb. הָלַךְ *to walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Ps. xxvi. 1, & al. Not that this is a mere *hellenistical* use of *πορεύομαι*, for *Wolfius* on 1 Pet. iv. 3, shews that *Plato* has several times applied it in like manner.

VI. *To go away by death, to depart*. Luke xxii. 22. Acts i. 25. The profane writers likewise use the V. in this sense. See *Wolfius* on Luke. Comp. 1 Pet. iii. 19, and John xiv. 2, 3, 12, 28. xvi. 7, 8. But in these last passages of St. John it also includes our Lord's *Ascension* into Heaven, and Session at God's right hand. Comp. Acts i. 10, 11. 1 Pet. iii. 22, and *Ἰωάν. II.*

Πορῶν, ω, from *πεπορῶ* perf. mid. of *πορῶ* *to waste, lay waste*, which from the Heb. פָּרַד *to divide, dispart*.

*To lay waste, destroy, desolate, make havoc of*. occ. Acts ix. 21. Gal. i. 13, 23. See *Blackwall's Sacred Classics*, vol. i. p. 234. On Acts *Kypke* shews that *Philo*, in like manner, several times ap-

plies *πορῶν* to the *wasting, ruining, harassing, destroying, of men*. See more in *Kypke*.

Πορίζω, σ, ῶ, from *πεπορίζω* perf. pass. of *πορίζω* *to get, gain, acquire*, which from *πορῶ* *gain*, which see under *Ευρῶσσω*.

*Gain*. occ. 1 Tim. vi. 5, 6.

Πορνεία, ας, ῆ, from *πορνεύω*.

I. It denotes in general *Whoredom*, i. e. any commerce of the sexes out of lawful marriage. See 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. Comp. Acts xxi. 25. Acts xv. 20, where see *Wolfius*, and Bp. *Pearce*, and *Marsh's* Note 19, in vol. i. p. 450, of his Translation of *Michaelis's* *Introduct.* to the N. T.

II. *Simple fornication* between two unmarried persons, as distinguished both from *μοιχεία* *adultery*, and *ἀσελγεία* *lasciviousness* of other kinds, Mark vii. 21.—as distinguished from both these, and also from *ἀκαθαρσία* *uncleanness*, Gal. v. 19.

III. *Whoredom* in a married woman, *adultery*. Mat. v. 32. xix. 9. Comp. *Ecclus.* xxiii. 23.

IV. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1, where see *Macknight*, and comp. 2 Cor. vii. 12.

V. It may include *All kind of lewdness*, Rom. i. 29, according to *Theophylact* on this place: Πασαν ἀπλως τὴν ἀκαθαρσίαν τῶν τῆς πορνείας ὀνομασίᾳ περιλαβόν, The Apostle comprehends absolutely all kind of *uncleanness* under the name of *πορνεία*. Comp. 1 Cor. vi. 13, 18, (where see *Kypke*.) vii. 2. 1 Thess. iv. 3, and following verses.

VI. It denotes *The communication of Christians in idolatrous worship*, which was a violation of the marriage between God or Christ and his Church, and was often accompanied with *bodily prostitution*. (See *Πορνεύω II.*) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2.

In this last sense it is generally used in the LXX for the Heb. פָּדָה, though sometimes for *bodily fornication, or whoredom*, as Gen. xxxviii. 24. Hos. i. 2.

Πορνεύω, from *πορνῆ*.

I. *To commit whoredom, to whore*. occ. 1 Cor. vi. 18. x. 8. Rev. ii. 14, 20.

II. *To commit spiritual whoredom against God or Christ by communication in idolatrous*

*trous worship*, which was frequently accompanied, as 1 Cor. x. 8, (comp. Num. xxv. 1, 2.) Rev. ii. 14, 20, with *hudily whoredom*. occ. Rev. xvii. 2. xviii. 3, 9.

Πορρη, ης, ῆ, from πεπορρα perf. mid. of περ-νημι or περνω to *sell*, which from περρω to *pass through, carry over*, particularly as merchants, and thence to *sell*. See under Πιπρασκω.

I. *A whore, a woman who prostitutes her body for gain*. So the Latin \*meretrix a *whore* is from mereo to *earn, get money*; and our Eng. *whore*, from the German huren, Dutch hoeren, to *hire*, which Eng. V. likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. Jam. ii. 25.

II. *A Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. Πορνεia VI. and Πορνειω II.

Πορνος, ο, δ, from the same as πορρη, which see.

I. *One who prostitutes himself for gain, a male prostitute, a pathic, a catanite*. Thus Socrates in Xenophon's Memor. lib. i. cap. 6. § 13. Την—ωραν εαν μιν τις αρσενικω—πωλη τω βελομενω, ΠΟΡΝΟΝ αυτον αποκαλουν. If one *sells* his beauty for money to any one who pleases to purchase it, they call this person πορνος. In this sense it seems to be used 1 Cor. vi. 9, where μαλακoi are also mentioned; the distinction between whom and πορνοι seems to consist in this, that the πορνοι prostitute themselves for *gain*, but the μαλακοι *gratuitis*. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9, and Heb. and Eng. Lexicon in ωρην V.

II. *An impure or unclean person*, of whatever kind. occ. 1 Cor. v. 9, 10, 11. (comp. ver. 1, and 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.

This word occurs not in the LXX, but in Eccclus. xxiii. 16, 17, or 21, 22.

Πορρω, Adv. from προ before.

*Far, far off, at a distance*. occ. Mat. xv. 8. Mark vii. 6. Luke xiv. 32.

\* Thus Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo cuius mercabilis ære,  
Et miseris jussu corpore quærit opes.

There the poor *whore* for hire sells herself,  
And by her body earns some wretched pelf.

Πορρωθεν, from πορρω *far*, and the syllabic adjectionθεν denoting *from or at a place*. *From far, far off, at a distance*. occ. Luke xvii. 12. Heb. xi. 13.

Πορρωτεω, Adv. comparative of πορρω. *Farther, further*. occ. Luke xxiv. 28.

ΠΟΡΨΤΡΑ, ας, ῆ.

I. A kind of *Shell-fish*, remarkable for yielding that *purple colour* which was so highly esteemed by the ancients. Martinius, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. מריכר to *break*, because the fishes were † *broken* in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can *break* through other shells." But if I embraced this etymology. I should rather say, from the † *broken ruggid form of it's own shell*. Πορψυρα may, however, perhaps be better derived from a reduplication of the Heb. פאר to *adorn, beautify*. The reader may find a particular and curious account of the *purple colour*, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95, &c. edit. Edinburgh.

II. In the N. T. A *purple garment or cloth*. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lexicon.

Πορφυρεος, υς; η; ον; υν; from πορφυραι.

*Of a purple colour, purple*. occ. John xix. 2, 5. Rev. xviii. 16.

Πορφυροπωλις, ιος, att. σως, ῆ, from πορφυρα *purple*, and πωλω to *sell*.

*A seller of purple*. occ. Acts xvi. 14.

Ποσαυις, An interrogative adv. from ποσος *how many?* and αυις a numeral termination denoting *times*, which see.

*How many times? how often?* occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34.

Ποσις, ιος, att. σως, ῆ, from the obsolete ποω to *drink*.

*Drink*. occ. John vi. 55. Rom. xiv. 17: Col. ii. 16.

† "Et majoribus quidem purpuris detractâ conchâ [sicum] auferunt, minores trapetis frangunt, ita demum rorem cum excipientes Tyrii. The Tyrians procure this liquor by *taking off* the shell of the larger purpura, and by *breaking* the smaller in olive-presses." Pliny Nat. Hist. lib. ix. cap. 36.

‡ See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 152, and the plate.

Πορος,

Ποτος, η, ον, from *πη* how? (which see under Ποιος) and *ὅσος* as much as.

I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Ποσω, dative, used adverbially with comparatives, *By how much? How much?* Mat. vii. 11. x. 25. Heb. x. 29, & al. freq.

II. Ποσι, αι, α, plur. *How many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13, & al.

Ποταμος, υ, δ, q. ποτασμος, from ποταζω to flow, which may be either from ποτος drink, or from Heb. יָצַב to overflow. This derivation seems preferable to that from ποτιμος drinkable, especially because Homer applies ποταμος to the ocean, Il. xiv. lin. 245. Il. xviii. lin. 606, & al. See *Scapula*.

I. *A river.* Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2.

II. *A flood, a torrent.* Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15.

Ποταμοφορητος, υ, δ, η, from ποταμος a river, torrent, and φορητος carried. Carried away and drowned by a river, or torrent. occ. Rev. xii. 15, where see *Vitranga* and *Wolffius*.

Ποταπος, η, ον, from ποιος what? or *πυ* where? and *δαπεδον* a soil, δ being softened into τ, as usual.

I. *Of what soil or country?* Thus sometimes used in the best Greek writers, as, for instance, by *Theophrastus*, Eth. Char. cap. 13, towards the end, where see the learned *Dupont's* remark.

II. *What manner of? of what sort? qualis?* occ. Luke i. 29. vii. 39. 2 Pet. iii. 11.

III. Denoting admiration, *What kind of? how great? qualis, quantusque?* occ. Mat. viii. 27. Mark xiii. 1. & John iii. 1.

Ποτε, An Adv. from *πυ* where? or *πη* how? and *ὅτε* when?

1. *When, whether interrogative,* Mat. xxiv. 3. John vi. 25; or not, Mark xiii. 33, 35.

*ἕως ποτε; Till when? i. e. How long?* Mat. xvii. 17, & al.

2. *Indefinite, At some time or other, once, ever.* See Luke xxii. 32. John ix. 13. Rom. vii. 9. 1 Cor. ix. 7. Gal. i. 13, 23.

3. *Μη ποτε, Not ever, never,* Heb. ix. 17, where *Kypke* cites *Dio Cass. Euripides*, and *Homer* using *μηποτε* in this sense.

Ποτερος, α, ον, from ποιος which? and *ἄλλος* another.

*Whether, of two.* It occurs only in the

neut. ποτερον, which is used adverbially, *whether.* John vii. 17.

Ποτηριον, υ, το, from ποταται 3 pers. perf. pass. of the obsolete ποω to drink.

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8.

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the \* ancient custom of the master of the feast's appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτηριον is used in the LXX answering to the Heb. כֶּסֶף, for that portion of happiness or misery which God sends on kingdoms or individuals, as Pa. xi. 6. xvi. 5. xxiii. 5 †. So in the N. T. it denotes the bitter sufferings of Christ for the sins of men, Mat. xx. 22. xxvi. 39 †, 42. Mark x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark x. 39.—of the wicked, Rev. xiv. 10. xvi. 19. xviii. 6, where see *Daubuz*.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports the gaudy and plausible allurements to idolatry. The image is taken from the golden cups of wine used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Ουρος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned *Daubuz* and Bp. *Newton* and *Vitranga*, especially *Note* †.

Ποτιζω, from πορον drinkable, drink, from ποταται 3 pers. perf. pass. of obsol. ποω to drink.

I. Withan accusative of the person following. *To give drink* to a man, Mat. x. 42. xxv. 35. xxvii. 48. Rom. xii. 20. Comp. Rev. xiv. 8.—to a beast, Luke xiii. 15. In 1 Cor. iii. 2, it is construed with two accusatives, one of the person, υμας, and another of the thing, γαλα; and moreover the V. ποτισα, which is strictly ap-

\* See *Homer*, Il. iv. lin. 261, &c.

† Comp. *Homer*, Il. xxiv. lin. 527, &c.

Δοιαι γαρ τι πιβει, &c.

And lin. 663, &c. of *Pope's* Translation,

Two urns by Jove's high throne, &c.

Of *Cowper's*, lin. 660.

Fast by the threshold of Jove's courts, &c.

‡ See *Bowyer's* Conject. Appendix to 4to edit. pllicable

plicable only to γαλα, refers also to βρωμα. So Hesiod, on the other hand, Theogon. lin. 640, cited by Wetstein, applies the V. εδιν eat to nectar, which was the drink, as well as to ambrosia, which was the food, of the Gods:

NEKTAP τ' αμφοσιτι τι, ταπειν θιν αυτοι ΕΔΟΤΕΙ.

Homer in like manner applies εδιν to wine as well as to fat sheep, II. xii. 319, 320,

ΕΔΟΤΕΙ ΤΙ ΚΙΝΑ ΜΥΤΑ,  
ΟΙΝΟΝ Τ' ΕΖΑΙΤΟ, ΜΙΛΗΝΔΙΑ.

II. To water, as plants, applied spiritually. 1 Cor. iii. 6, 7, 8.

Ποτος, ο, δ, from ποτωαι 3 pers. perf. pass. of obsol. ποω to drink.

A comotation, drinking match, drunken bout. occ. 1 Pet. iv. 3.

ΠΟΥ, An Adv. from the Heb. פה where? dropping the מ.

1. Where? Interrogative, Mat. ii. 2, 4.—without an interrogation, John i. 40.

2. Whither? Interrogative, John xiii. 36.—without an interrogation, John iii. 8. viii. 14. xx. 2, & al.

3. Somewhere. occ. Heb. ii. 6. iv. 4.

4. About, near, of time. occ. Rom. iv. 19, where Kypke cites from Plutarch, "Elder than Lysias ΕΤΕΣΙ ΠΟΥ ΕΙΚΟΣΙ by about twenty years; and ΤΕΤΡΑΚΟΣΙΩΝ δὲ ΠΟΥ διασπομενων ΕΤΕΩΝ, about four hundred years being elapsed."

ΠΟΤΕ, ποδος, δ, either from the Heb. ברה to tread or trample under foot, or from ποω to pass, go forwards.

The foot, of man, John xiii. 5, 14, & al. freq.—of beast, Mat. vii. 6. Rev. xiii. 2. For the various applications of this word see also Mat. iv. 6. v. 35. xviii. 8. xxii. 44. Luke i. 79. vii. 44. To illustrate which last text we may observe from Dr. Shaw, Travels, p. 238, that "the custom, which still continues [in the east] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to wash his feet." Comp. Gen. xviii. 4. Jud. xix. 21. 1 Tim. v. 10.

Rom. x. 15, compared with Isa. lii. 7, How beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things! "The feet of those who had travelled far in a hot

country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace, and felicity; and that it is in bringing these welcome tidings they have contracted that sordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy, their dirty feet, as being the natural consequence of the long journey they have made." Campbell's Prelim. Dissertat. to Gospels, p. 145, where see more. Wetstein, I find, had given the same explanation in a more concise manner. "Pedes eorum, qui lætum afferunt nuncium, licet pulvere sordidi, formosi tamen videntur."

ΠΟΥ, from the Heb. פה or פ the mouth. To drink. An obsolete V. whence in the N. T. we have only the perf. act. πεπωκα, Rev. xviii. 3, but in the profane writers are also used perf. pass. πεπωμαι or πεπομαι, and 1 aor. πωθην. See under Πινω.

Πραμα, ατος, το, from πεπραμαι perf. pass. of πρασσω to do, perform.

In general, Somewhat done, a work.

I. A fact, work, deed. occ. Luke i. 1. Jam. iii. 16.

II. A thing. occ. Mat. xviii. 19. Acts v. 4. Heb. vi. 18. x. 1. xi. 1.

III. A matter, an affair. Rom. xvi. 2. 2 Cor. vii. 11. Πραμα εχειν προς τινα, To have a matter, i. e. of complaint or litigation, against any. occ. 1 Cor. vi. 1.

IV. It seems to refer particularly to a venereal affair, 1 Thess. iv. 6, as it doth sometimes in the profane writers. See Raphaelius, Wetstein, and Kypke on the place, and Wolfius on 2 Cor. vii. 11.

Πραμαλεια, ας, η, from πραμαλειω. An affair, business. occ. 2 Tim. ii. 4. See Wetstein.

Πραμαρευω, from πραμα an affair. To engage another in affairs or business, also to manage affairs or business. Hence Πραμαρευομαι, mid. To be occupied or employed in affairs or business, "negotia obire, negotiis gerendis occupari," Wetstein. occ. Luke xix. 13.

ΠΡΑΙΤΩΡΙΟΝ, ο, το. Lat.

A word formed from the Latin prætorium,

vium, a derivative from \* *Prætor* (which from *præo* to go before), a Roman title which sometimes denotes a military, sometimes a civil, officer. Hence *Prætorium* signifies,

I. *The General's tent.*

II. *A place or court where causes were heard by the prætor, or any other chief magistrate, a judgment-hall.* In this sense the word *Πραιτωριον* is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28, the *Prætorium* seems to have been the same as, or a part of, the palace of Pilate; so the Latin word often denotes a governor's palace. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner a palace and court, built by Herod the Great, when he rebuilt and beautified Cæsarea; and that probably some tower belonging to it might be used as a kind of state-prison, as was common in such places.

III. *The Roman emperor's palace.* Phil. i. 13, where see *Wolfius* and *Macknight*.

*Πραχλωρ*, *ωρος*, *ὁ*, from *παραχλω* 3 pers. perf. pass. of *παρασσω* to do, act, exact. An officer, a bailiff, serjeant, or the like. It seems properly to denote the officer whose business it was to exact the money adjudged to be paid. So *Hesychius* explains *πραχλωρ* by *απαίτηται exactors, collectors*; and *Suidas* *πραχλωρ* by *ὁ τὸν συνισμένον εισπραττόμενος φόρος*, he who exacts the tribute imposed; and in the LXX of Isa. iii. 12, this word denotes an exactor, oppressor, answering to the Heb. *שׁוֹבֵר*. occ. Luke xii. 58.

*Πραξις*, *ις*, att. *σις*, *ῆ*, from *παραξαι* 2 pers. perf. pass. of *παρασσω* to do, act.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18, where see *Wolfius*.

II. *Practice, behaviour.* occ. Mat. xvi. 27.

III. *Office, use.* occ. Rom. xii. 4.

ΠΡΑΟΣ, or ΠΡΑΙΟΣ, *α*, *ον*.

*Meek, mild, gentle.* occ. Mat. xi. 29, where see *Elsner* and *Wolfius*.

The most probable of the Greek derivations of this word seems to be from *ῥαος*, for *ῥαδιος*, easy: But may it not be better deduced from the Heb. *כָּרַע* to break, q. d. of a broken heart, contrite? So the

\* See *Ainsworth's Dictionary in Prætor and Prætorium*.

Heb. *עָנָה meek* is from *עָנָה* to afflict, oppress, humble. Comp. under *Πραοτης*.

*Πραοτης*, *της*, *ῆ*, from *πραοτης*.

*Meekness, mildness.* 1 Cor. iv. 21. Gal. v. 22, & al. freq.

The LXX use it for the Heb. *עָנָה meekness*, from the V. *עָנָה* to afflict, humble, Ps. xlv. 4.

*Πρασια*, *ας*, *ῆ*, *q*. *πρασια*, from *πρασ* the extremity.

I. The learned *Damm*, Lexic. col. 1978, says that it properly denotes † a long range, not a broad bed, of plants, at the extreme side of a garden, or of some considerable part of a garden; and thus he remarks *Homer* uses it, *Odysa*. vii. lin. 127,

Εἴδη δὲ κοσμηταὶ ΠΡΑΣΙΑΙ παρὰ τῆς αὐτῆς οὔχῃ  
Παύλαι πεφυασιν.

There are beautiful borders of all kinds of plants at the extreme plot of the garden."

It occurs in this sense *Ecclus*. xxiv. 31, Hence

II. In the N. T. A regularly disposed company of persons. occ. Mark vi. 40, twice, where *Campbell* observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, an hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these two numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συνπρωσια* and *πρωσιαι*, and by Luke, who calls them *χλίσιαι*."

Observe that the repetition of the N. *πρωσιαι*, *πρωσιαι*, in Mark vi. 40, as of *συνπρωσια*, *συνπρωσια*, ver. 39, and of *δυσ*, *δυσ*, ver. 7, in a distributive sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. xiii. 14. A classical writer would have said *κατὰ πρωσιας*, &c.

ΠΡΑΣΣΩ, or ΠΡΑΤΤΩ, from the Heb. *בָּרַא* to create, make, perform. See Num. xvi. 30. Jer. xxxi. 22, in Heb.

I. To do, perform, in general, Acts xxvi. 26. 1 Thess. iv. 11, (where see *Wetstein* and *Kypke*.)—good, Acts xxvi. 20. Rom. ii. 25.—evil, Luke xxii. 23. xxiii. 41. John iii. 20. Rom. xiii. 4. Comp. Acts

† "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris aliarum partis horti."

xvii. 7. xix. 36. Rom. ix. 11. 2 Cor. v. 10. On Luke xxiii. 15, see under Αἵσις I.

II. *Eu πράττειν, To do rightly, or to do, i. e. fare or succeed well, to be happy.* occ. Acts xv. 29; where *Wolffius* observes that the Greek phrase will bear either of these senses, but with *Elser* embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *eu πράττειν* is often used as a wish of prosperity in the beginning of letters; and that in *Plato* it signifies to fare well, be happy. See *Plato's Phædon*. § 2. p. 158. edit. *Forster*. On Eph. vi. 21, *Kypke* shews from the Greek writers that *τι πράσσω* imports both what I do, and, how I do or fare.

III. *To exact, require.* occ. Luke iii. 13. xix. 23. *Raphelius*, after *Camerarius*, observes on Luke iii. 13, that *Xenophon* uses the phrase *χρηματα πράττειν* to exact money; and that *Polybius* has the expression *τελος πράττειν* to exact tribute; the former corresponds with Luke iii. 13, the latter with Luke xix. 23. *Πράσσω* in this sense may be either taken as we say in English, to make (meaning to gain) money, comp. *Ποίω* VI. or else it may be considered as a derivative from the Heb. *פצר* to press, or *פיר* to force, urge.

ΠΑΤΕΣ, *σία, υ*, the same as *πραος*, which see. Meek, mild, gentle. occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4.

Πραῦτης, *τητος, η*, from *πραῦς*. Meekness, mildness. occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15.

ΠΡΑΩ. An obsolete verb.

I. *To burn.* See under *Εμπρηθω*.

II. *To sell.* See under *Πιπρασσω*.

Πραεω. It may be deduced from the Heb. *פאר* to adorn, beautify, and *פא* the countenance, or *פא* the face; or else from *פאר*, and *פא* to be fair, beautiful.

*To become, suit, be fitting.* occ. Heb. vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. It is also used impersonally, *Πραεαι* *It becometh, is fitting, decent.* occ. Eph. v. 3. Heb. ii. 10. *Πρεπον, το*, particip. neut. *Becoming, fitting, suitable.* occ. Mat. iii. 15. 1 Cor. xi. 13.

Πρεβεια, *ας, η*, from *πρεβευω*.

*An embassy.* occ. Luke xiv. 32. xix. 14.

Πρεβευω, from *πρεβεις*, or *πρεβεις*.

*To perform the office of an Embassador,*

*be an Embassador.* occ. 2 Cor. v. 30. Eph. vi. 20, where see *Elser* and *Wolffius*.

Πρεβεις, *υος, ο*, or *Πρεβεις, σια, υ*, from *προσισθηναι* to be far entered into, or advanced in, life or years namely; so aged persons are in the O. T. said to be *בארי ביום* advanced in days, Gen. xviii. 11, & al. and in the New, *ΠΡΟΒΕΒΗΚΟΤΕΣ εν ταῖς ἡμεραις αὐτῶν*. Luke i. 7, 18. Comp. under *Προβημι* II.

I. *Old, an old man, a man advanced in years.*

II. *An Embassador*, because *old men* were usually employed on such occasions. The word occurs not in the N. T. but is inserted on account of it's derivatives. The LXX, however, have often used it for an *Embassador*, as Num. xxi. 21, & al.

Πρεσβυλεριον, *ο, το*, from *πρεσβυλερος*.

I. *An assembly or council of Elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish Sanhedrin or Great Council at Jerusalem. Comp. under *Πρεσβυτερος* III. and *Συνεδριον*, and see *Campbell* on Luke.

II. *An assembly of Christian Elders or Presbyters, a presbytery.* occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβυτερος, *α, ον*, properly an adjective of the comparative degree, from *πρεβεις*.

I. *Elder, more advanced in years.* Luke xv. 25. John viii. 9.

II. *An elder*, in respect of age, a person advanced in years. 1 Tim. v. 1, 2.

III. Because the Jewish Sanhedrin or Great Council was chiefly composed of elderly men (comp. *Πρεσβυτεριον* I. and *Συνεδριον*), hence *Πρεσβυτεροι* Elders, and *Πρεσβυτεροι τε λαοι*, Elders of the people, who are likewise mentioned by *Josephus*, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, & al. freq. Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 33.

IV. *An Elder or Presbyter* in the Christian Church. This title is given both to inferior Ministers, who were appointed Overseers of the Flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the Apostles themselves, 2 John ver. 1, (where see *Wolffius*.) 3 John ver. 1. Comp. 1 Pet. v. 1.

v. 1. So Πρεσβυτριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who, asks the learned *Jos. Mede*, can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors the Saxons first used *Preoster*, whence by a further contraction came *Preste*, and *Priest*. The High and Low Dutch have *Priester*; the French *Prestre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more \*.

V. Πρεσβυτεροι, οἱ, *Ancestors, predecessors*. Mat. xv. 2. Mark vii. 3. 5. Heb. xi. 2.

Πρεσβυτης, ο, δ, from πρεσβυς. *Old, aged, an old man*. occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see *Mac-knight*, and on ver. 3.

Πρεσβυτις, ιδος, η, from πρεσβυτης. *An old or aged woman*. occ. Tit. ii. 3.

Πρηνης, σος, ες, δ, η, from προ forward, and νω or νευω to nod, incline.

*Prono, falling forward on his face*. So *Herichius*, Πρηνης· επι προσωπον πεπλω-  
τως; and *Phavorinus*, Πρηνης εις τ'  
σμπροσθεν, επι σματα, επι προσωπε.  
Thus likewise *Eustathius* on *Homer*, Il. ii.  
lin. 414, observes of πρηνης or πρηνες,  
Κυριως λελεται το πεισον επι προσωπον—  
λελειται δε μεταφορικως πρηνης, και κατα-  
της ρυκος. Οθεν και παροιμια το, σφαιρα  
κατα πρηνες. It is properly applied to  
what falls on it's face, and metaphori-  
cally a sloping ground is called πρηνης;  
whence the Proverb, A globe κατα πρην-  
ες, rolling down hill." Thus πρηνης is  
plainly applied, Il. ii. lin. 418, and Il. vi.  
lin. 43. See also *Raphelius* on Mat.  
xxvii. 5, who observes that he finds no  
authority for πρηνης signifying headlong,  
nor consequently any reason to think that  
*Judas*, after he had hanged himself, fell  
down a precipice; πρηνης γενομενος ex-  
pressing only that he fell on his face. occ.  
Acts i. 18. *Elsner*, whom see, produces  
several passages from the Greek writers  
where πρηνης means flat on one's face,  
and πρηνειν πρηνης to fall on one's face,  
particularly one from *Josephus* De Bel.  
lib. i. cap. 32. § 1, where *Antipater* en-  
ters, και ΠΕΣΩΝ ΠΡΗΝΗΣ προ των

ποδων τε πατρος, and falling prostrate, or  
on his face, at his father's (*Herod's*) feet,  
says, I beseech you, O father, not to pre-  
judge me, &c." I add that in his *Life*  
also, § 28, *Josephus* uses ΠΡΗΝΗΣ ΠΕ-  
ΣΩΝ in the same sense, "humi pros-  
tratus," *Hudson*.

Πριζω. See Πισω.

Πρι, A Conjunction, q. from προ as before  
that.

Of time, *Before*, joined with an infini-  
tive. John xiv. 29.—with an accusative  
case and an infinitive, Mat. xxvi. 34,  
75. Comp. John viii. 58.

Πρι, η, *Before that*, q. d. sooner than,  
joined with an optative, Acts xxv. 16.—  
with a subjunctive, Luke ii. 26.—with  
an accusative and an infinitive, Mat.  
i. 18. Mark xiv. 30, & al.

ΠΡΙΩ, or ΠΡΙΖΩ. *Mintert* says πριω is so  
called q. αριπω to pass through: But may  
it not be better deduced from Heb. פריץ  
to break, as a saw does in cutting? And if a  
different derivation be required for πριζω,  
what can be a more probable one than  
from the Heb. פריץ to break, break through?  
To saw, saw asunder. occ. Heb. xi. 37;  
where the Apostle is by some particularly  
thought to refer to the manner in which  
the prophet *Isaiah* was put to death, con-  
cerning whom there is a tradition among  
the Jews that he was *sawn asunder*. This  
tradition is at least as old as *Justin Mar-  
tyr*, and is mentioned by many. See  
*Wetstein* and *Suicer* Thesaur. in Πριω,  
and comp. Διχοτομω I.

ΠΠΟ. A preposition. It may perhaps be  
considered as a corruption of the Heb.  
עבר beyond, by transposition.

I. Governing a genitive,

1. *Before*, of place. See Mat. xi. 10. Mark  
i. 2. Luke ix. 52. x. 1. Acts xiv. 13,  
*Jupiter*, who was before the city, i. e.  
whose image was erected before, or near  
the entrance into, the city, as a tutelary  
god, according to the custom of the Hea-  
then. See *Elsner*, *Wulfius*, *Wetstein* and  
Bp. *Pearce*.

2. *Before*, at, of place. Acts v. 23. xii. 6, 14.

3. *Before*, of time. Mat. v. 12. viii. 29.  
John xvii. 24, & al. freq. John xii. 1,  
Προ εξ ημερων τε Πασχα, Six days be-  
fore the *Passover*. We have an exactly  
parallel construction in *Josephus*, Ant.  
lib. xv. cap. 11. § 4. ΠΠΟ ΜΙΑΣ ΉΜΕ-  
ΡΑΣ

\* "PRIEST, Presbyter, Sacerdos. A. S. pnest. Al. prister. B. priestre [Su. prest.] G. prestre. It. prete. It. preste. Omnia satis manifestè desumpta sunt ex πρεσβυτερος." *Junii* Etymolog. Anglican.

ΠΑΞ της ἑορτης, One day before the feast." Comp. 2 Cor. xii. 2, and see many other instances of the like trajectory from the Greek writers in *Wetstein* and *Kypke* on John.

4. With an infinitive mood and the neut. article gen. *τις*, Before, before that. Mat. vi. 8. Luke xxii. 15. John xiii. 19, & al.  
5. Before, above, preferably to. *πρæ*. Jam. v. 12. 1 Pet. iv. 8. So applied by *Plato*. See *Zeunius*'s edition of *Vigerus De Idiot.* p. 658. *Lips.* 1788.

II. In composition it denotes,

1. Before, of place, as in *προαῖω* to go before.  
2. Forth, forward, as in *προβαλλω*.  
3. Before, in the presence of, as in *προσπαω*.  
4. Publicly, openly, plainly, as in *Προσπαω* II. III. *Προδῆλος*, which see.

5. Before, of time, as in *προαμαρτανω* to sin before.  
6. Before, of preference, as in *προαιρεομαι* to choose before, prefer.

*Προαῖω*, from *προ* before or forth, and *αῖω* to go, lead, bring.

- I. Of place, To go before, or lead, properly when others follow, Mat. xiv. 22. xxi. 9. xxvi. 32. xxviii. 7, & al.—less properly when others do not follow, Mat. xxi. 31, where it is applied figuratively to the kingdom of heaven.

II. To go before, precede, in time, 1 Tim. i. 18. v. 24. Heb. vii. 18.

III. To bring out or forth. occ. Acts xvi. 30. xxv. 26; particularly to condemnation or punishment, in which view *Raphelius* shews that both *Polybius* and *Arrian* apply this V. occ. Acts xii. 6.

*Προαιρεομαι*, *εμαι*, mid. from *προ* before, in preference, *πρæ*, and *αιρεομαι* to choose. To prefer, choose, *πρæοπτο*. occ. 2 Cor. ix. 7.

*Προδιδιχαομαι*, *ωμαι*, mid. from *προ* before, and *αδιδιχαομαι* to accuse. To accuse, allege, or convict before. occ. Rom. iii. 9.

*Προακωω*, from *προ* before, and *ακωω* to hear.

To hear before. occ. Col. i. 5.

*Προαμαρτανω*, from *προ* before, and *αμαρτανω* to sin.

To sin before. See under *Προαμαρτω*.

*Προαμαρτωω*, *ω*, from *προ* before, and obsol. *αμαρτωω* to sin.

To sin before or already. An obsolete V. whence in the N. T. we have particip.

perf. *προμαρτηκως*. occ. 2 Cor. xii. 21. xiii. 2.

*Προαυλιον*, *ς*, *το*, from *προ* before, and *αυλη*, which see.

A porch, or gateway, such as, we are informed by *Dr. Shaw*\*, the principal houses in the East are still usually furnished with. occ. Mark xiv. 68.

*Προβαινω*. See under *Προβημι*.

*Προβαλλω*, from *προ* forth, forward, and *βαλλω* to cast, put.

I. To put forward, i. e. in order to speak on a public occasion, in which view the V. is also applied by the Greek writers, as may be seen in *Wetstein*. occ. Acts xix. 33, where the French translation, *Les Juifs le poussaient à parler*. Comp. also *Kypke*.

II. To put forth, as a tree it's buds. occ. Luke xxi. 30; where *Wetstein* cites from *Dioscorides* ΠΡΟΒΑΛΛΕΙΝ ανθος, to put forth the flower; and *Kypke* understands the word *τι* any thing, i. e. either leaves, as Mat. xxiv. 32, or flowers [fruit-buds] which the fig-tree shoots out nearly with the leaves.

*Προβατικος*, *η*, *ον*, from *προβατον*.

Of or belonging to sheep. occ. John v. 2, *Επι τη προβατικη (αγορα or πυλη* namely), At the sheep-market or rather-gate. See Neh. iii. 1, 32. xii. 39; in which passages for the Heb. *בִּשְׁעַר הַצֹּאן*, the LXX have *πυλη προβατικη*. See *Campbell* on John.

*Προβατον*, *ς*, *το*, from *προβαινω* to go forward, "because, says *Mintert*, it goes forward in feeding." Or else, the Greek name may be referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See John x. 3, 4, and *Bochart*, vol. ii. 521.

A sheep. Mat. xii. 11, 12, & al. These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of Believers in Christ. John x. 15, 16, 26, 27. Comp. Mat. xxv. 32, 33. Heb. xiii. 20. On Mat. x. 16, *Wetstein* cites a very similar expression from *Herodotus*, lib. iv. cap. 149, *Εφη αυτον καταλειπειν οιν εν λυκοισι*, He said he would leave him a sheep among wolves." Lost or straying

\* Travels, p. 207, &c. 2d edit.



*sheep* represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark vi. 34.

**Προδῆμι**, An obsolete verb, from *προ forward*, and *obso.* βῆμι *to go*; whence in the N. T. we have perf. act. particip. *προδεδῆκως*, 2 aor. particip. *προδὰς*.

I. Of place, *To go forward, advance.* occ. Mat. iv. 21. Mark i. 19.

II. Of time, *To advance.* occ. Luke i. 7, 18. ii. 36. The Greek writers use *προβαίνων κατὰ τὴν ἡλικίαν* for *advancing in age*, and *προδεδῆκως τῇ ἡλικίᾳ*, or simply *προδεδῆκως*, for *a person advanced in age*, as may be seen in *Welstein*: But the phrase *προδεδῆκως* EN TAIS HMEPAIS, literally *advanced in days*, is *hellenistical*, and plainly taken from the Heb. בְּיָמַי נָבָה, to which *προδεδῆκως* (TAIS) HMEPAIS answers in the LXX of Josh. xxiii. 1, 2. 1 K. i. 1; and *προδεδῆκως* HMEPQN, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1.

**Προδίδω**, from *προ forward*, and *βιδάω to cause to go*.

I. *To thrust or push forward.* occ. Acts xix. 33.

II. *To push forward*, in a moral sense, *to egg on, incite.* occ. Mat. xiv. 8. On which passage *Raphelius* shews that *Xenophon* uses ΠΡΟΒΙΒΑΖΕΙΝ ΛΟΓΩΙ, or ΛΕΓΩΝ, *to push or egg on by words*, oratione impellere, in the same sense. See *Xenophon*, Memor. lib. i., cap. 2, § 17, and cap. v. § 1, edit. *Simpson*.

**Προδίδωμαι**, from *προ before*, and *βλέπω to see*.

*To provide.* occ. Heb. xi. 40.

**Προφείνω**, or **Προφένω**, An obsolete verb, from *προ before*, and *obso.* γείνω *or γενω to make*; whence in the N. T. we have particip. perf. mid. *προφένων* *done before*, *past.* occ. Rom. iii. 25.

**Προφίνομαι**, from *προ before*, and *γίνομαι to be*, or *be done*.

*To be or be done before, to be past.* See under *Προφένω*.

**Προφινωσχω**, from *προ before*, and *γινωσκω to know*.

I. *To know before*, whether a person, occ. Acts xxvi. 5;—or a thing, occ. 2 Pet. iii. 17.

II. *To know before, or fore-know with approbation, to fore-approve*, comp. *Γινω-*

*σχω* VII. Or, *To make a previous choice of*, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2.

III. *To ordain before, to fore-ordain.* occ. 1 Pet. i. 20.

**Προφύνωμι**, An obsolete verb, from *προ before*, and *obso.* γνύμι *to know*; whence in the N. T. we have 2 aor. 3 pers. *προφύνω*, and particip. perf. pass. *προφύνωμεν*.

*To fore-know.* See under *Προφινωσχω*.

**Προφύνωσις**, *ιος*, att. *σως*, ἡ, from *προφύνωμι*. *Prescience, fore-knowledge.* occ. Acts ii. 23. 1 Pet. i. 2.

**Προφύνοι**, *ων*, δι, from *προ before*, and *γενεῖν*, perf. mid. of *γείνω to form*, or *γίνομαι to be born*.

*Progenitors, parents, fore-fathers.* occ. 1 Tim. v. 4. 2 Tim. i. 3.

**Προφράω**, from *προ before*, or *openly, plainly*, and *γραφω to write, describe, paint*.

I. *To write before or afore-time.* occ. Rom. xv. 4. Eph. iii. 3, where comp. *ch. i. 9*, and see *Wolffius*.

II. *To post up publicly in writing, proscribe.* occ. Jude ver. 4. Those who were summoned before Courts of Judicature were said to be **ΠΟΤΕΤΡΑΜΜΕΝΟΙ** *εις χρισιν*, because they were cited by *posting up their names in some public place*; and to these, in the style of *Plutarch* and *Achilles Tatius*, ἡ *χρῆσις* **ΠΟΤΕΤΡΑΦΗ**, *judgement was published or declared in writing*. Thus *Elser*; who remarks further, that the Greek writers apply the term **ΠΟΤΕΤΡΑΜΜΕΝΟΤΕ\*** to those whom the Romans called *proscriptos*, or *proscribed*, i. e. *whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them*; therefore in Jude ver. 4, *προφραμμενοι εις τὸ το κριμα*, says the same learned critic, denotes “not only those who must give an account to God for their crimes, and are liable to his judgement, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger.” If it be asked where they are thus **ΠΟΤΕΤΡΑΜΜΕ-**

\* See also *Welstein*, and especially *Plutarch* in *Sylla*, tom. i. p. 472, B. edit. *Xyland*. *Middleton's* *Life of Cicero*, vol. i. p. 31, Note (x.) 4to. and comp. *Kypke* in *Jude*.

**ΝΟΙ** proscribed? I think we must answer in the *examples* of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the *prophecy* of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τίθμῃ VII.

III. To describe or paint (as it were) publicly or openly. occ. Gal. iii. 1, where see Alberti and Wolfius.

**Προδῆλος**, *υ, δ, η, και το—ον* from *προ* before, and *δῆλος* manifest.

Manifest before, or rather publicly, plainly, or evidently manifest. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11, and 40, (edit. Russel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphaelius on 1 Tim. v. 24. We may also observe that Lucian very often applies it to the same meaning.

**Προδίδωμι**, from *προ* before, or forth, and *δίδωμι* to give.

I. To give before or first. occ. Rom. xi. 35.

II. To give or deliver up, q. d. to give forth. In this sense it occurs not in the N. T. but see 2 Mac. vii. 37.

III. To deliver up to another by deceit, to betray. This is a very usual sense of the V. in the profane writers, and the LXX use it for betraying of counsels, 2 K. vi. 11.

**Προδοῦναι**, *υ, δ*, from *προδίδωμι* to deliver up, betray.

I. One who delivers up or betrays another, a betrayer. occ. Luke vi. 16. Acts vii. 52.

II. A traitor, one who betrays his trust. occ. 2 Tim. iii. 4.

**Προδρεμῶν**, An obsolete verb, from *προ* before, and *δρεμω* to run; whence in the N. T. we have 2 aor. *προεδραμον*, particip. *προδραμων*.

To run before. occ. John xx. 4. Luke xix. 4. *Προδραμων* εμπροσθεν. Xenophon writes in the same pleonastic style, ΠΡΟΠΟΡΕΤΕΣΘΕ ΕΜΠΡΟΣΘΕΝ, Cyropæd. lib. iv. p. 200, edit. Hutchinson, 8vo.

**Προδρομος**, *υ, δ*, from *προδεδρομα* perf. mid. of *προδραμω*.

A fore-runner. occ. Heb. vi. 20.

**Προσίδω**, from *προ* before, and *ιδω* to see, or know.

To fore-see, or fore-know. occ. Acts ii. 31. Gal. iii. 8.

**Προσλευθω**, from *προ* before, and *ελευθω* to come, go. An obsolete V. whence in the N. T. we have 1 fut. mid. *προελευσεται*, 2 aor. (by syncope) *προηλθον*, particip. *προσλθων*.

To go before or forwards. See under *Προερχομαι*.

**Προσπικνῶ**, from *προ* before, and *σπικνῶ* to hope, trust.

To hope or trust before others, to hope first. occ. Eph. i. 12, That we (Jewish Converts) should be to the praise of his glory, τὸς προηλπικότες ἐν τῷ Χριστῷ, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephesians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46.

**Προεναρχομαι**, from *προ* before, and *εναρχομαι* to begin, or begin in.

To begin in or among before, or to begin before or already. occ. 2 Cor. viii. 6, 10.

**Προσπαγγελλομαι**, Mid. from *προ* before, and *παγγελλομαι* to promise.

To promise before or afore-time. occ. Rom. i. 2.

**Προεπω**, from *προ* before, and *επω* to tell.

I. To tell before or formerly. occ. Gal. v. 21. 1 Thess. iv. 6.

II. To tell before the event, to foretell, predict. occ. Acts i. 16.

**Προσπαω**, *ω*, from *προ* before, and *επαω* to say, deliver.

I. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. 2 Pet. iii. 2. Jude ver. 17. Comp. Rom. ix. 29.

II. To say or tell before the event, to foretell. Mat. xxiv. 25. Mark xiii. 23.

**Προσπρῆχομαι**, from *προ* before, or forwards, and *ερχομαι* to go.

I. Of place, with a genitive following, To go before. occ. Luke xxii. 47. Used absolutely. Acts xx. 5, 13.

II. With an accusative following, To out-go, get before in going. occ. Mark vi. 33.

III. To go forwards, advance. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10.

*Προηλθον ῥυμην μιαν*, They went forward or advanced (through) one street, δια being understood.

IV. To go before, precede, in time. occ. Luke i. 17. Comp. 2 Cor. ix. 5.

Προτοιμαζω, from προ before, and στοιμαζω to make ready.

To make ready before-hand, to prepare before. occ. Rom. ix. 23. Eph. ii. 10.

Προεγγελλομαι, from προ before, and ευγγελιζομαι to preach the gospel.

To preach the gospel before "the law was given." *Macknight*. occ. Gal. iii. 8.

Προεχω, from προ before, and εχω to have, be.

To have the advantage, *excell*, *præcello*, *præsto*. Thus *Cebes* in his *Picture*, p. 44, edit. *Simpson*, where the stranger asks, Ποτερον υδεν ΠΡΟΕΧΟΥΣΙΝ υτοι οι μαθηματικοι προς το βελτιως γενεσθαι των αλλων ανθρωπων; Have not these men of learning the advantage to become better than other men? Πως μάλιστα ΠΡΟΕΧΕΙΝ; How are they like to have the advantage? replies the old man; and p. 45, Πως εν υτοι ΠΡΟΕΧΟΥΣΙΝ, εφη, εις το βελτιως ανδρας γενεσθαι, ενεκα πτωτων των μαθηματων; How then, says he, have these the advantage to become better men by means of their learning? So Προεχωμαι, mid. To have the advantage. occ. Rom. iii. 9. Thus *Theophylact* explains προεχομεθα by Αρα εχομεν επι πλεον; Have we any advantage? And so the modern Greek version, Εχομεν τιποτας προτιμησι;

Προηλομαι, υμαι, from προ before, and ηλομαι, to think, or lead.

To think or esteem another before, i. e. to prefer (so our Translators): Or rather, To go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where *Macknight's Commentary*, "In every honourable action, go before and lead on one another."

Προθεσις, ιος, att. εως, η, from προτιθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *show-bread*, as it is commonly called. They use the expressions of the Apostle, Heb. ix. 2, Προθεσεις των αρτων, The putting on of bread, for the Heb. מנחת תמיד 2Chron. xiii. 11; and that of the Evangelists, Αρτοι της προθεσεως, literally loaves of setting before (i. e. set before the Lord of the Holy Table), for the Heb. ערך לחם, she setting in order of bread, Exod. xl. 23,

for מנחת תמיד, bread of ordering, 1 Chron. ix. 32. xxiii. 29; and for ערך לחם, bread of the presence, 2Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually ערך לחם before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. \* of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the Holy Place, (see Lev. xxiv. 5—9.) it is evident that this bread typified Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in and through Him are spiritual Priests to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. A predetermination, purpose, intention, design, in God, of calling men in general, Gentiles as well as Jews, to salvation, Rom. viii. 28;—of gathering together all things in Christ, Eph. i. 11. see ver. 9, 10;—of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11. Comp. *Exodus* II. The passages just cited are all wherein the word is applied to the Purpose of God in the N. T.

III. Predetermination, purpose, resolution, of man. occ. Acts xi. 23. 2 Tim. iii. 10.

IV. Purpose, intention, design, of man. occ. Acts xxvii. 13. Comp. under Κρασω VI.

Προθεσμία, ας, η, the fem. of προθεσμιος before-appointed, which from προτιθημι to appoint before.

A before-appointed day or time, namely, ημερα or ωρα being understood. occ. Gal. iv. 2; where *Wetstein* shews that the word is often applied in the same sense by the Greek writers. See also *Κυριε*.

Προθυμία, ας, η, from προθυμος.

Readiness of mind, alacrity. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πασα προθυμία is used for the

\* So Heb. Lev. xxiv. 7. וְעָרַךְ לַחֵם זֵיט וְעָרַךְ לַחֵם זֵיט  
And it shall be to the bread for a memorial. Comp. Lev. ii. 2.

greatest

greatest readiness or alacrity by the purest Greek writers, particularly by *Herodotus* and *Polybius*. See *Wetstein*, and comp. *Πας* VII.

*Προθυμος*, ε, δ, η, και το—ον, from *προ* forward, and *θυμος* mind.

I. Forward or ready in mind, willing. occ. *Mat.* xxvi. 41. *Mark* xiv. 38.

II. Ready, promptus, in a passive sense, desired, wished for. occ. *Rom.* i. 15, where *Wolffius* has justly remarked that εστι is understood. The passage εγω το κατ' εμε προθυμον, κ. τ. λ. may be literally rendered, So, as much as in me lies, or according to the best of my power, it is ready to me (i. e. I am ready or desirous, see *Raphelius*) to preach, &c. Thus the *Vulg.* Ita (quod in me) promptum est, et vobis—evangelizare. *Raphelius* and *Wetstein* have shewn, by quotations from the Greek writers, that το κατ' εμε means as far as is in my power, quantum in me est. The phrase is elliptical for κατὰ το κατ' εμε ον. But it is manifest that according to this interpretation there is in the text, at least, a double ellipsis, namely of ον and εστι. But this seeming harsh to *Kypke*, he would understand only εστι after προθυμον, and refer το to προθυμον; so that το κατ' εμε προθυμον should be considered as synonymous with το προθυμον με, and προθυμον be rendered substantively, as it is used by *Dionysius Halicarn.* *Thucydides*, and *Euripides*. My readiness is to preach, i. e. I am ready to preach.

*Προθυμως*, Adv. from προθυμος.

Of or with a ready mind, willingly, cheerfully. occ. 1 *Pet.* v. 2.

*Προΐσθμι*, from *προ* before, and *ισθμι* to place.

I. Properly, To place or set before.

II. To set over, and \* in the 2d aor. infin. προΐσθαι, with a genitive following, to preside over. occ. 1 *Tim.* iii. 5. So perf. act. particip. contract. 'Οι προΐστωτες, Who preside, presiding. 1 *Tim.* v. 17. Προΐσθαι, pass. To be set over, to preside, used either absolutely, or with a genitive. occ. *Rom.* xii. 8. 1 *Thess.* v. 12. 1 *Tim.* iii. 4, 12.

III. Καλων ερων προΐσθαι. occ. *Tit.* iii. 8, 14. *Whitby* interprets it to excel and outstrip others in good works: But to

express this meaning προΐσθαι should, I apprehend, have been joined with ερως καλως in the dative, as in *Plato*, cited by *Scapula*, Παντων ΠΡΟΣΤΑΣΕΤΨΥΧΙΑΙ, Excelling all in magnanimity." *Doddridge* explains the phrase, to signalize or distinguish themselves in good works: But I find no proof that προΐσθαι will bear this sense. Προΐσθαι means strictly to stand before, and thence is used for defending, as by *Demosthenes* cont. *Timoc.* ΤΩΝ υμετερων ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But *Josephus* has an expression more nearly resembling that of the Apostle, *De Bel.* lib. i. cap. 20, § 2, where *Augustus Cæsar* says to *Herod* the Great, Αξιος ει πολλων αρχην, ετων ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ. Thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantâ fide tuearis." *Hudson*. So that I know not how the phrase καλων ερων προΐσθαι can be more justly or faithfully rendered than as it is in our Translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also *Wolffius*, *Kypke*, and *Macknight* on *Tit.*

*Προκαλεσμαι*, εμαι, from *προ* forward, and *καλω* to call.

To provoke, irritate. occ. *Gal.* v. 6.

*Προκαταγγελλω*, from *προ* before, and *καταγγελλω* to declare, publish.

To declare or speak before or before-hand. occ. *Acts* iii. 18, 24. vii. 52. 2 *Cor.* ix. 5.

*Προκαταρτιζω*, from *προ* before, and *καταρτιζω* to adjust, prepare, complete.

To prepare, make ready, or to complete before-hand, occ. 2 *Cor.* ix. 5.

*Προκειμαι*, from *προ* before, or forth, and *κειμαι* to lie, be set.

I. Of time, To be set or present first, prius adsum. occ. 2 *Cor.* viii. 12, where see *Kypke*.

II. To be proposed, or set forth. occ. *Heb.* vi. 18. xii. 1. 2 *Jude* ver. 7. *Wetstein* on *Heb.* vi. 18, shews that it is applied by *Xenophon*, *Josephus*, and *Philo* to the rewards of labours and contests; and on *Heb.* xii. 1, he cites from *Arrian*, *Epicet.*

\* See under 'ισθμι I.

tet. lib. iii. cap. 25, ΑΓΩΝ ΠΡΟΚΕΙ-  
ΤΑΙ; from *Herodotus*, lib. ix. cap. 59.  
ΑΓΩΝΟΣ μεῖς<sup>8</sup> ΠΡΟΚΕΙΜΕΝΟΙ;  
and from *Euripides*, *Orest.* lin. 845, the  
very phrase ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙ-  
ΜΕΝΟΝ.

With *Jude* ver. 7. 2 *Pet.* ii. 6, may very  
pertinently be compared 3 *Mac.* ii. 5, Συ  
τῷ—Σοδομίτας, διαδήλως ταῖς κακίαις  
γενομένους, πυρὶ καὶ θείῳ κατεφλέχας  
ΠΑΡΑΔΕΙΓΜΑ τοῖς ἐπίσημοις ΚΑ-  
ΤΕΣΤΗΣΑΣ. *Thou (O Lord) burning up*  
*the Sodomites, whose iniquities were mani-*  
*fest, with fire and brimstone, madest them*  
*an example to posterity.*

Προκηρυσσω, from *πρὸ before*, and *κηρυσσω*  
*to preach*.

*To preach before or first.* occ. *Acts* xiii.  
24. iii. 20, “Προκχερισμενον ὑμῖν—  
This being the reading of near forty  
MSS, and better sense, it may be won-  
dered that προκχερυσμενον (*which was*  
*preached before*) should be retained in  
so many editions, ὑμῖν is to be read with  
an emphasis: *and that God may send*  
*Jesus Christ who was fore-designed for*  
*YOU*, he being a minister of the cir-  
cumcision, *Rom.* xv. 8.” *Markland* in  
*Bowyer's Conject.* See also *Wetstein* and  
*Griesbach*, who embrace the reading  
προκχερισμενον.

Προκοπή, ης, ῆ, from προκοπῶ perf. mid.  
of προκοπῶ.

*Promotion, furtherance, advancement, im-*  
*provement.* occ. *Phil.* i. 12, 25. 1 *Tim.*  
iv. 15. The examples from the Greek  
writers cited by *Wetstein* and *Kypke* on  
*Phil.* i. 12, and by *Elsner* on 1 *Tim.*  
(whom see) abundantly prove this noun to  
be a good Greek word, notwithstanding  
it's being condemned by the old  
Grammarians *Phrynichus* and *Thomas*.

Προκοπῶ, from *πρὸ before*, or *forward*, and  
κοπῶ *to strike, impel*.

I. *To go forwards, proceed, advance*, pro-  
perly of place.

II. *To advance*, in wisdom and age, or sta-  
ture. occ. *Luke* ii. 52. So *Wetstein* cites  
from the *Life of Eschines*, ΠΡΟΚΟΠ-  
ΤΕΙΝ ΤΗΉΑΙΚΙΑ, and from *Plutarch*,  
ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν ΑΡΕΤΗ.

III. *To advance*, as the night. occ. *Rom.*  
xiii. 12. So *Josephus*, *De Bel.* lib. iv.  
cap. 4. § 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠ-  
ΤΟΥΣΗΣ, *the night advancing.*

IV. Προκοπῶν ἐν, *To make a progress or*  
*proficiency in some particular discipline*,  
as in *Judaism.* occ. *Gal.* i. 14. Thus *Lu-*  
*cian*, *Hermotim.* tom. i. p. 594. ΠΡΟΤ-  
ΚΟΠΤΟΝ ΕΝ ΤΟΙΣ μαθήμασι, *I made*  
*a progress in learning.* And *Josephus* in  
his *Life*, says of himself, § 2. Εἰς μετὰ-  
λὴν παιδείας ΠΡΟΤΚΟΠΤΟΝ ἐπιδόσιν,  
*I made a great proficiency in learning,*  
literally, *I advanced to a great increase*  
*of learning.*

V. Προκοπῶν ἐπὶ πλεον, *To proceed fur-*  
*ther, or much further, in a figurative*  
*sense.* *Diodorus Siculus*, cited by *Wet-*  
*stein*, has the same expression. occ. 2  
*Tim.* iii. 9. *Comp.* 2 *Tim.* ii. 16, where  
*Kypke* refers προκοψαίν to βαζήλως κω-  
νοφωνίας, and cites from *Lucian*, *Amores*,  
tom. i. p. 138, Εἰς τοσόντῃς τυραννικῆς  
βίας ἦ ΤΟΛΜΑ ΠΡΟΕΚΟΥΕΝ. *Impu-*  
*dence proceeded to such a pitch of tyran-*  
*nical violence.*

VI. Προκοπῶν ἐπὶ χειρὸν, *To grow worse*  
*and worse.* occ. 2. *Tim.* iii. 13. *Josephus*  
uses the same phrase, but in a natural or  
political sense, *De Bel.* lib. vi. cap. 1, § 1.  
Τὰ μὲν ἐν τῶν Ἱεροσολύμων παθὴ ΠΡΟΤ-  
ΚΟΠΤΕ καθ' ἡμέραν ΕΠΙ ΤΟ ΧΕΙΡΟΝ.  
*The miseries of Jerusalem daily grow*  
*worse and worse.* So in the title of this  
chapter, and *Ant.* lib. xx. cap. 8, § 4, at  
the end. And in *Ant.* lib. iv. cap. 4, § 1,  
he has Τῆς ἐπὶ τὸ χειρὸν ΠΡΟΚΟΠΗΣ,  
*A growing worse and worse.*

Προκριμα, ατος, το, from προκρίμαι perf.  
pass. of προκρίνω *to prefer*, which from  
*πρὸ before*, and κρίνω *to judge*.  
*Preference, a preferring of one before an-*  
*other, or rather A fore-judging, prepos-*  
*session, prejudice, præjudicium.* See  
*Wolffius.* occ. 1 *Tim.* v. 21.

Προκυρῶ, ω, from *πρὸ before*, and *κυρῶ*  
*to confirm*, which from *κυρὸς authority*. See  
under *Kyrios*.

*To confirm or ratify before.* occ. *Gal.* iii. 17.

Προλαμβάνω, from *πρὸ before*, and λαμ-  
βάνω *to take*.

I. *To take before another.* occ. 1 *Cor.* xi. 21.

II. *To anticipate, do somewhat before-hand.*  
occ. *Mark* xiv. 8, where see *Wetstein*  
and *Kypke*.

III. Προλαμβάνομαι, *To be taken before*  
*one is aware, to be overtaken, surprised,*  
as into a fault. occ. *Gal.* vi. 1, where see  
*Kypke* and *Macknight*.

Προλεῖω,

**Προλεῖω**, from *προ* before, and *λεῖω* to tell.  
To tell before the event, to forewarn.  
occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Thess.  
iii. 4.

**Προμαρτυρομαι**, from *προ* before, and *μαρ-  
τυρομαι* to witness.

With an accus. To witness, testify, or bear  
witness to, before-hand. occ. 1 Pet. i. 11.

**Πρόμελεται**, *ω*, from *προ* before, and *μελε-  
ται* to meditate.

To meditate before-hand, to premeditate.  
occ. Luke xxi. 14.

**Προμεριμνῶ**, *ω*, from *προ* before, and *με-  
ριμνῶ* to be solicitous.

To be solicitous or anxious before-hand.  
occ. Mark xiii. 11.

**Προνοεῖω**, *ω*, from *προ* before, and *νοεῖω* to  
think.

With a genitive of the person following,  
To provide for. occ. 1 Tim. v. 8. **Προνο-  
εσμαι**, *μαι*, Mid. with an accusative of  
the thing. To provide, take thought or care  
before-hand, for. occ. Rom. xii. 17. 2 Cor.  
viii. 21. Comp. Prov. iii. 4, in LXX.

**Προνοία**, *ας, η*, from *προνοεω*.

I. Providence, care, prudence. occ. Acts  
xxiv. 3.

II. Provision. occ. Rom. xiii. 14. On which  
text *Raphelius*, *Wetstein*, and *Kypke* shew  
that the Greek writers, and particularly  
*Polybius*, often use the phrase *προνοίαν  
ποιεῖσθαι*, and sometimes with a genitive  
following, in the sense of *taking care of*,  
*providing for*, or the like. To their ob-  
servations I add, that in *Josephus* like-  
wise we very frequently meet with the  
same expression. See his *Life*, § 12. § 14.  
§ 32. § 36, and *Ant. lib. xiv. cap. 7, § 4*,  
at the end.

**Προσπαῶ**, *ω*, from *προ* before, and *παῶ* to sec.  
I. To see before, of time. occ. Acts xxi. 29.

II. **Προσπαομαι**, *ωμαι*, Mid. To see before or  
in the presence of. occ. Acts ii. 25, which  
is a citation from the LXX of Ps. xvi. 8,  
where *προσωπῶμην* answers to the Heb.  
*יָנִי* I have placed before. *Προ* in com-  
position is used by *Æschines*, in a similar  
manner; *Προ τῶν ὀφθαλμῶν ΠΡΟΦΑΙ-  
ΝΕΤΑΙ*. De fals. Leg. p. 313.

**Προορίζω**, from *προ* before, and *ορίζω* to de-  
termine.

I. To determine or define before-hand, or before  
the event, to predetermine. occ. Acts iv. 28,  
where it may refer either to the determin-  
ation of the Divine Will considered in

itself, or rather to the pointing out and  
marking before-hand the boundaries of  
the great events, here referred to, by the  
prophetic writings. Comp. Luke xxii. 22.  
Acts ii. 23, and see *Doddridge's* Note on  
Acts iv. 28.

II. To decree or ordain before-hand, to fore-  
ordain, fore-appoint. occ. Rom. viii. 29,  
30; where it is applied to God's fore-  
ordaining or fore-appointing those whom  
he foreknew, i. e. with approbation,  
namely, of the Gentiles as well as of the  
Jews, to be conformable to the image of his  
Son, both in holiness (see 2 Cor. iii. 18.  
Eph. i. 3—7, 11, 12.) and in glory (see  
1 Cor. xv. 49. Phil. iii. 21.) So Eph.  
i. 5, *προορίσας*, having fore-appointed us,  
i. e. believers in general, to the adoption  
of sons. But ver. 11. it relates particu-  
larly to the Jewish converts, who *εκλή-  
ρωθημεν προορισθέντες*, were taken, as it  
were, by lot, (see *Κλήρω*), being before  
appointed according to God's purpose of  
uniting under Christ, as the one Head,  
all things, both which are in heaven, and  
which are in earth, i. e. Angels and men,  
Jews and Gentiles. Comp. ver. 9, 10.  
In 1 Cor. ii. 7, it refers to the gospel-plan  
of saving mankind, particularly the Gen-  
tiles (see Rom. xvi. 25, 26. Eph. iii. 5,  
8, 9.), which was ordained before the  
world began; see 2 Tim. i. 9. 1 Pet. i. 20.  
The above cited are all the passages of  
the N. T. wherein the V. *προορίζω* oc-  
curs; and from a diligent attention to  
them the reader may determine for him-  
self whether in any one of them *προορίζω*  
has any relation to an absolute uncondi-  
tional predestination of particular persons  
to eternal salvation.

**Προπάσχω**, from *προ* before, and *πάσχω* to  
suffer. See *Προπῆθω*.

**Προπέμπω**, from *προ* forwards, and *πέμπω*  
to send.

To send or bring forwards with respect, to  
conduct, attend, deduco. Acts xv. 3. xx.  
38, & al.

**Προπετης**, *ος, υς, ὁ, ἡ, και το—ες*, from  
*προ* forwards, and obsolete *πετω* to fall.  
Precipitate, rash, præceps. occ. 2 Tim.  
iii. 4, where see *Wetstein*. *Προπίετε*,  
neut. used adverbially, Precipitately,  
rashly. occ. Acts xix. 36.

**Προπηθῶ**, from *προ* before, and obsolet. *πηθῶ*  
to suffer.

*To suffer before.* An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. *προπαθόντες*. occ. 1 Thess. ii. 2.

*Προπορεύομαι*, from *προ* before, and *πορεύομαι* to go.

*To go before.* occ. Luke i. 76. Acts vii. 40.

*Προς*. A preposition denoting motion from place to place, q. from *παρῶν* to pass, compounded perhaps with *αὐς* or *εἰς*, to, or from Heb. *מִן* to spread.

I. Governing a Genitive,

1. *From, of, out of.* Thus often used in the profane writers, but not in the N. T.

2. *For, for the advantage of.* Acts xxvii. 34. So *Raphelius* observes from *Portus* that *Herodotus* uses the phrase *ΠΡΟΣΤΙΝΟΣ εἶναι*, to be for any one, or for his advantage (see an instance lib. i. cap. 75); and *Blackwall* cites from *Thucydides*, lib. iv. 220. lin. 2. *Εἰς δὲ καὶ τὰ πλείω ὅρα ΠΡΟΣ ἙΜΩΝ οὐκ*, I see well enough that most things are *with* or *for* us; and what comes still nearer to St. Luke's expression, from lib. iii. 182. lin. 16. *Οὐ ΠΡΟΣ ΤΗΣ ἙΜΕΤΕΡΑΣ ΔΟΞΗΣ ταῦτα*, These things do not *tend to*, or *are not for*, your reputation." Sacred Classics, vol. i. p. 143. Note. See other examples in *Wetstein* on Acts.

II. Governing a dative, *At.* John xviii. 16. Luke xix. 37. Rev. i. 13.

III. Governing an accusative,

1. *To, unto*, denoting motion towards. Mat. ii. 12. iii. 5, 13, 14, & al. freq. *Προς ἑαυτούς*, To their own homes or houses, home. John xx. 10. *Polybius* and *Arrian* use the same kind of expression. So in Latin, *Terence*, *Eunuch*, act. iii. scen. 5, lin. 64, "*Eamus ad me*, Let us go to my house." See *Raphelius* and *Wetstein*. Comp. Acts xxi. 18.

2. *To*, denoting concern or business, as Mat. xxvii. 4. *Τί πρὸς ἡμᾶς*; What (is it) to us? So John xxi. 22, 23. Comp. under *Τίς* I. 1.

3. *To*, after verbs of speaking. Mat. iii. 15. Luke i. 61. ii. 15, & al. freq. Comp. 2 Cor. xiii. 7, and observe that *Scapula* cites from *Thucydides* *ΕΥΧΟΜΑΙ ΠΡΟΣ ΤΟΥΤΕ ΘΕΟΤΕ*.

4. *Towards*, erga. 2 Tim. ii. 24.

5. *With*, apud. Mat. xiii. 56. Mark ix. 19. *Πρὸς σὺ*, With thee, i. e. At thy house. So

the Latins say *apud te*, and the French *chez toi*. Mat. xxvi. 18.

6. *With*, cum. Acts iii. 25. Comp. Rom. v. 1.

7. *By*, near. Acts v. 10.

8. *At*, about. Mat. iii. 10. Mark i. 33. ii. 2. v. 11. Comp. Mark xiv. 54.

9. *Among*. Mark i. 27. Comp. Acts xxviii. 25. 2 Thessa. iii. 1.

10. *According to*. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47.

11. *By*, denoting proof. Eph. iii. 4.

12. *Concerning*. Mark xii. 12. Luke xx. 19. *As to what concerns* or *respects*, quantum attinet ad Rom. x. 21. Heb. i. 7, 8. See *Raphelius* and *Whitby*.

*Τὰ πρὸς*—The things which concern or belong to—Luke xiv. 32. xix. 42. *Polybius*, as cited by *Raphelius*, uses the same phrase.

13. *Because of*, on account of. Mat. xix. 8. Comp. Acts iii. 10.

14. *Against*. Acts ix. 5. Comp. Eph. vi. 11, 12, where see *Kypke*.

15. It denotes comparison, Rom. viii. 18; as *Raphelius* has shewn it does also in *Herodotus*, *Plato*, *Xenophon*, and *Polybius*; and as the preposition *to* often does in English.

16. *Towards*, near, of time, Luke xxiv. 29. On which passage *Wetstein* shews it is applied in like manner with words of time by the best Greek authors.

17. *For*, during, of time. John v. 35. 2 Cor. vii. 8. Gal. ii. 5. 1 Thessa. ii. 17. *Philem*. ver. 15.

18. *Πρὸς τί*, For what (intent or purpose, *πράγμα* being understood.) John xiii. 28.

IV. With an infinitive and the neut. article *το*.

1. It denotes the end or design, *Πρὸς το, For to, to the end that.* Mat. vi. 1. Luke xviii. 1. Eph. vi. 11.

2. — The event or effect, *So that, so as.* Mat. v. 28. Mark xiii. 22. 2 Cor. iii. 13.

V. In composition it signifies,

1. *To, unto*, as in *προσάγειν* to bring to.

2. *Against*, as in *προσπρήνυμι* to break against.

3. *Moreover, besides*, as *προσαναριθμῆμι* to add besides.

4. *Intenseness*, as in *προσπεινός* very hungry.

*Προσάσκαρον*, s, *το*, from *προ* before, and *σάσκαρον* the sabbath.

The

*The day before the sabbath.* occ. Mark xv. 42.

*Προσαλοψω*, from *προς* to, and *αλοψω* to speak.

*To speak to, to call, denominate.* Hesychius explains it by *αψαλασαι* to salute. occ. Heb. v. 10, where see *Macknight*.

*Προσαλω*, from *προς* to, or *towards*, and *αλω* to bring, or come.

I. *To bring to, to bring.* occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under *Προσαλω*.

II. *To come to or towards, to approach.* occ. Acta xxvii. 27, *The mariners thought προσαλιν τινα αροισ χωραν*, literally, *that some land approached them*. No doubt this was an usual sea-phrase for *drawing near to land*. See *Pole Synops.* and *Welstein* on the text; the latter of whom cites from *Virgil*, *Æn.* iii. lin. 72,

*Provehimur portu, terraeque urbesque recedunt,*  
We leave the port; the lands and towns recede.

and from *Valerius Flaccus*, the several similar expressions, "*Jam longa recessit Sepias*, Great \* *Sepias* has now receded—transitque *Electriatellus*, the *Electrian* shore passes by—transit *Halys*, *Halys* passes—*Jam nubiferam transire Carambin*, Now cloudy *Carambis* passes." To which may be added from *Ovid*, *Metam.* lib. vi. lin. 512,

*Admoluntque fretum remis, tellusque repulsa est,*  
The oars now dash the sea, the shore's repell'd;

and from that elegant didactic Poem of the Cardinal *De Polignac*, entitled *ANTI-LUCRETIVUS*, lib. viii. lin. 120, 1, where he is accounting for the celestial phenomena caused by the earth's motion,

*Haud secus, ac portu cum solvit nauta relicto*  
*Littus abit, terrae fugiunt, urbesque recedunt:*  
Thus when the sailor looses from his port,  
The shore retreats, lands flee, and towns recede.

It is evident that such expressions are taken from the *apparent motion of the land* to persons undersail. So *Kypke* remarks, that St. Luke spoke optically, as sailors usually do; and he cites from *Achilles Tatius*, "The port was left; *γην γαρ βαρυναν απο της ηρης κατα μικρον* *ΑΝΑ-*

• A large promontory of *Thessaly*.

*ΧΩΡΟΤΕΑΝ*, *ως αυτην ελυσαν*, for we saw the land, as if itself were sailing, gradually receding from the ship." Comp. under *Αναβαινω* II.

*Προσαλω*, *ως, η*, from *προσαλω*.

*Approach, access, or rather introduction.* (See *Raphelius*.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18.

*Προσαιρεω*, *ω*, from *προς* intensive, and *αιρεω* to ask.

*To ask earnestly, to beg.* occ. Mark x. 46. Luke xviii. 35. John ix. 8. See *Kypke* on Mark.

*Προσαναδηναι*, from *προς* to, and *αναδηναι* to ascend, go up.

*To go up to a place.* occ. Luke xiv. 10.

*Προσαναλιστω*. See *Προσαναλω*.

*Προσαναλω*, *ω*, from *προς* intens. and the obsol. *αναλω* to consume.

*To spend entirely.* occ. Luke viii. 43.

*Προσαναπληρωω*, *ω*, from *προς* intens. and *αναπληρωω* to supply.

*To supply abundantly.* occ. 2 Cor. ix. 12. xi. 9.

*Προσανατιδηναι*, from *προς* to, with, or besides, and *ατατιδηναι* to communicate.

I. *Προσανατιδηναι*, Mid. with a dative, *To communicate, confer, or consult with*, adhibere in consilium, *Welstein*. occ. Gal. i. 16. So *Lucian*, *Jupiter Tragœd.* tom. ii. p. 188. *ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ*, *Consult with me;* and *Diodorus Siculus*, cited by *Welstein* and *Minter*, *ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ* *περι τε σημειν*, *Consulting the Soothsayers about the omen.*

II. *To communicate more or besides, to add in conference.* occ. Gal. ii. 6.

*Προσπαυλιστωμαι*, *εμαι*, Mid. from *προς* besides, and *αυλιστω* to threaten.

*To threaten further or again.* occ. Acts iv. 21.

*Προσδαναναι*, *ω*, from *προς* besides, and *δαναναι* to spend.

*To spend besides or moreover.* occ. Luke x. 35.

*Προσδεστωμαι*, from *προς* besides, and *δεστωμαι* to want.

*To want besides or more, than one has namely, to need, stand in need of something more.* occ. Acts xvii. 25, where see *Welstein* and *Kypke*. The High Priest Simon confesses the same truth, 3 Mac. ii. 8, where he is addressing God concerning the Temple, *γιασας τον τοπον τον εις τον ονομα σοι απαντων* *ΑΙΠΟΣΔΕΒΙ*,  
Thou



Thou hast consecrated this place to thy name, though thou needest nothing."

**Προσδεχομαι**, from *προς* to, and *δεχομαι* to receive, or expect, which see.

I. To receive, take, as the spoiling of one's goods with joy. occ. Heb. x. 34.

II. To receive, accept, as deliverance. occ. Heb. xi. 35.

III. To receive kindly, as a friend. Luke xv. 2, (see *Wetstein*.) or rather, To *love*, approve, take pleasure in, as the V. is used by the LXX, Mal. i. 8. Comp. Mat. xi. 19, and see *Joh. Frid. Fischeri* Prolusiones quinque, &c. p. 6, &c.

IV. To receive, entertain. occ. Rom. xvi. 2. Phil. ii. 29.

V. To receive, admit, as a hope. occ. Acts xxiv. 15. *Wetstein* cites the same phrase from *Euripides*, *Alcest.* lin. 139. *Νυν δε τινα εἰς ΕΛΠΙΔΑ ΠΡΟΣΔΕΧΟΜΑΙ*, Now I receive some hope of life."

VI. To expect, to look or wait for. occ. Mark xv. 43. Luke ii. 25, 38. xii. 36. xxiii. 51. Acts xxiii. 21. Tit. ii. 13. So *Xenophon* cited by *Wetstein* on Mark.

**Προσδοκᾶω**, *ω*, from *προς* to, and *δοκᾶω* to look for, expect, wait for, which from the Chald. *pr* to look, look out.

To look for, expect, wait for. Mat. xi. 3. xxiv. 50. Acts iii. 5, & al. freq. Acts xlvii. 33, *Τεσσαρεσκαιδεκατην σημερον ημεραν προσδοκῶντες, αἱτοῖσι διατελεῖν, μηδὲν προσλαβομενοι*. "Expecting the fourteenth day, which is to-day, ye continue without eating [having taken nothing]. So the meaning is that they had taken no food all that day: The danger was so great that they had no leisure to think upon hunger. This is the literal construction of the words, and implies, that, out of expectation of the fourteenth day (which they looked upon as a critical time when their danger would be at the highest), they had forgot to take their usual repast; not that they had fasted fourteen days." *Pope's* Note on *Odys.* xii. p. 179, cited and approved by *Blackwall*, *Sacred Classics*, vol. ii. p. 172. But no reason appears, why they should have regarded the fourteenth day as peculiarly critical. And the learned *Markland* in *Bowyer's* Conject. says, "*προσδοκῶντες* should have a comma on each side, nothing in the text having any dependence on it. Ye have continued with-

out sustenance all this fourteenth day (since the storm began) waiting for the event."

**Προσδοκία**, *ας*, *η*, from *προσδεχομαι* or *προσδοκᾶω*.

A looking for, an expectation. occ. Acts xii. 11. Luke xxi. 26; where *Kypke* remarks that *προσδοκία* is a word of indifferēt signification, and here denotes fear, and cites *Thucydides* joining *φοβον* and *προσδοκίαν* together; and from *Josephus*, *Ant. lib. v. cap. 10. § 4.* (edit. *Hudson*) "*Εὐετι μᾶλλον βεβαιωτέραν εἶχε τὴν ΠΡΟΣΔΟΚΙΑΝ τῆς τῶν τέκνων ἀπωλείας*, had still a firmer expectation of the destruction of his sons."

**Προσδρέμω**, from *προς* to, and *obsol. δρέμω* to run.

To run to. An obsolete V. whence in the N. T. we have 2 aor. particip. *προσδράμων*. occ. Mark x. 17. Acts viii. 30.

**Προσεαῶ**, *ω*, from *προς* to, and *εαω* to permit. To permit, suffer. occ. Acts xxvii. 7.

**Προσέγγιζω**, from *προς* to, and *έγγιζω* to approach.

To approach, come near to. occ. Mark ii. 4.

**Προσεδρεύω**, from *προσεδρος* an assessor, also assiduous, which from *προς* to, and *εδρα* a seat.

I. To sit by.

II. To attend upon assiduously, be assiduous or diligent in attending or waiting upon. occ. 1 Cor. ix. 13. So *Kypke* cites from *Josephus*, *Cont. Apion. lib. i.* concerning the priests, *Τη Θεραπειᾳ τῇ Θεῷ ΠΡΟΣΕΔΡΕΥΟΝΤΕΣ*, assiduously attending on the service of God."

**Προσελευθῶ**, from *προς* to, and *obsol. ελευθῶ* to come.

To come to. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) *προσηλθον*, particip. *προσελθων*, perf. mid. Attic *προσεληλυθα*. See under *Προσέρχομαι*.

**Προσενεῖκω**, from *προς* to, and *obsol. ενεῖκω* to bring.

To bring to, offer. An obsolete V. whence in the N. T. we have 1 aor. *προσηνεῖκα*, particip. *προσενεῖκας*, 2 aor. imperat. *προσενεῖκε*, Mark i. 44; 1 aor. pass. *προσηνεχθην*, particip. *προσενεχθεις*, perf. mid. Attic. *προσηνεγοχα*, Heb. xi. 17. See under *Προσφέρω*.

**Προσπράττωμαι**, from *προς* besides, moreover, and *πράττωμαι* to gain, or trade.

To

To gain moreover in trade or traffick. occ. Luke xix. 16.

Προσερχομαι, from προς to, and ερχομαι to come.

I. To come to, approach, locally. Mat. v. 1. ix. 14, 20, & al. freq.

II. To come to, approach, draw near, spiritually. Heb. iv. 16. vii. 25. x. 22. xi. 6. xii. 22.

III. To accede, assent to. The Latin accedo is used in the same sense. See Ainsworth's Dictionary. occ. 1 Tim. vi. 3, *If any man teach otherwise, καὶ μὴ προσερχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c.* This sentence evidently relates to those who after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: So that I cannot but think that the substitution of προσερχεται or προσεχει for προσερχεται in this passage would sink the Apostle's meaning; and that *Doddridge* is much too bold when, upon a mere supposition of Bentley's, without the authority of a single MS, he proposes προσερχεται or προσεχει as the original reading. See also *Wolffius*, *Kypke*, and *Bowyer's* Conject.

Προσευχη, ης, η, from προς to, and ευχη a prayer.

I. A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5. In Rev. viii. 4, there is an ellipsis of συν before ταῖς προσευχαῖς. So in *Xenophon* Cyropæd. lib. i. p. 29, edit. *Hutchinson*, 8vo. Πολλὰς γὰρ ἡδὲ αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι—For that many had already fallen down the precipices headlong (together with) their horses."

II. An oratory, a place built to pray in, q. d. a prayer-house. occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, ܡܝܬܐ ܕܒܝܬܐ, *An house of prayer*. That the Jews, wherever they dwelt, usually had such places, which were † open courts commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known

to the learned to be insisted on: I shall, therefore, only remark, that the decree of the *Halicarnassians*, cited by *Josephus*, Ant. lib. xiv. cap. 10. § 23, gives the Jews liberty τὰς ΠΡΟΣΕΤΧΑΣ ποιῆσθαι πρὸς τὴν θάλασσαν ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ΕΘΟΣ, to build oratories by the sea-side according to their national custom; and for further satisfaction I refer to *Wetstein* on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of *Whitby* and *Doddridge*, and *Lardner's* Credibility of Gospel Hist. vol. i. ch. 3. § 3, but especially *Prideaux's* Connection, vol. i. part. book 6. p. 387—389, 1st edit. 8vo. See also *Campbell* on Luke.

Προσευχομαι, depon. from προς to, and ευχομαι to pray.

To pray to God, whether for the obtaining of good, or the averting of evil. See Mat. vi. 9, &c. xxiv. 20. xxvi. 36, 39, 44. Luke i. 10.

Προσεχω, from προς to, and εχω to have.

I. To apply, adhibeo; and hence τὸν νοῦν being understood, To apply the mind to any thing, to attend to it. Acts viii. 6. 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 1. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. *Bois* Ellips. in Νῆς cites the phrase complete from *Plato* Epist. Αὐτοῖς σφοδρὰ ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΤΝ. See also *Wetstein* on Mat. vi. 1. On Acts viii. 6, *Wetstein* and *Kypke* shew that the Greek writers likewise use προσεχειν for attending to somewhat spoken. Hence

II. With a dative, To attend, and to obey. occ. Acts xvi. 14. where *Kypke* shews that the Greek writers use it in both these senses, and refers to the expression πῶς ἢ τῷ Κυρίῳ εἶναι, ver. 15.

III. With a dative, To attend to or on a particular business or office. occ. Heb. vii. 13. *Thucydides* in the same view says, οἱ ΠΡΟΣΧΟΝΤΕΣ ΤΟΙΣ ΝΑΤΤΙΚΟΙΣ, those who attended on the naval affairs; and *Demosthenes*, ΠΡΟΣΕΧΕΙΝ Τῷ ΠΟΛΕΜῳ, to attend to the war." See *Scapula*.

IV. With a dative, To adhere or be addicted to a person, to favour him, or be of his party. Acts viii. 10. The profane writers use it in this sense also. See *Scapula*, *Raphelius*, and *Wetstein*.

V. With

\* See Remarks on Free-thinking, by *Phileas* Luth. Lips. 7th edit. p. 107.

† *Calmet* in his Dictionary at PROSEUCHE gives a print of one of these Oratories.

V. With a dative, *To be given or addicted to*, as to wine, 1 Tim. iii. 8, where *Wetstein* cites from *Polyænus*, Ἀνδρα ΤΡΥΦῆν ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘῆν, A man addicted to luxury and drunkenness.

VI. Προσεχσιν ἑαυτῷ, *To take heed to oneself, to watch over and attend to oneself, one's own conduct and behaviour.* See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text *Raphelius* cites from *Epistetus*, *Enchirid.* cap. 75, Ἀν—ἡμῶν ἀλλὰς ἐπ' ἀλλὰς ὀρίξης, μεθ' ἑς ΠΡΟΣΕΧΕΙΣ ΣΕΑΥΤῷ, κ. τ. λ. If you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. *Kypke* on Luke xxi. 34.

VII. *To take heed, beware*, either with *μη* lest, Mat. vi. 1; or with *ἀπο* from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So *προσεχσιν ἑαυτῷ ἀπο*, Luke xii. 1.

Προσῆλῳ, ὡ, from *προς* to, and *ῆλῳ* to nail, from *ῆλος* a nail, which see.

Joined with a dative, *To nail to*, and particularly to a cross; for so the V. is applied not only by St. Paul, but also by *Plutarch*, *Apothegm.* p. 206, A. "Julius Cæsar συνήρπασε τὴν λῆξιν καὶ ΠΡΟΣΗΛΩΣΕΝ, he took the pirates and crucified them." So *Josephus*, *De Bel.* lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, *προσῆλυν* nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;" Δια τὸ πλῆθος χωρὰ τε ἀνελαιπτο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασιν. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from Heaven to their horrid imprecation, \* Mat.

\* See *Doddridge's* excellent Note on this text.

xxvii. 25, *His blood be on us and on our children!* occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds, namely, by striking a nail through them.

Προσῆλυτος, σ, ὁ, ῆ, from the obsol. *προ-αλευθω* to come to.

I. A stranger, a foreigner, one who comes from his own people to another, *advena*. Thus used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. Hence

II. The LXX apply it to a stranger or foreigner who came to dwell among the Jews, and embraced their religion, as Exod. xii. 48, 49. Lev. xvii. 8, 10, 12, 15. Num. ix. 14, & al. Whence

III. In the N. T. it is used for a Proselyte or Convert from Heathenism to Judaism, wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15, is strongly illustrated by observing that the zeal of the Jews in making proselytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus *Horace*, lib. i. sat. 4. lin. 143,

*Veni te*

Judæi, cogemus in hanc concedere turban.

We, like the Jews, will force you to our herd.

Comp. Sat. 9. lin. 69—72. and *Cicero*, *Orat. pro L. Flacco*, cap. 28. Accordingly among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned 'Οἱ ἐπιδημῶντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ Προσῆλυτοι, Sojourners of Rome, both (native) Jews† and Proselytes, Acts ii. 10. For further satisfaction on this subject see *Wetstein* on Mat. xxiii. 15, who cites the testimony of *Dio*, speaking of the Jewish Proselytes: Ἐστὶ καὶ παρὰ τοῖς Ῥωμαῖοις τὸ γένος τούτο, κολασθέν μεν πολλὰκις, αὐξήθει ἐκ πλῆθους, ὥς τε καὶ ἐς παρρησίαν τῆς νομισθεῖσας ἐκνικησάται. This kind of people

† When, after the death of *Herod the Great*, his son *Archelaus* was accused before *Augustus* by the Jewish Embassadors, *Josephus*, *De Bel.* lib. ii. cap. 6. § 1, tells us, that more than eight thousand of the Jews then at Rome supported them, συμπαριστάνοντες αὐτοῖς; τῶν τε Ῥωμαίων ὅσην ἀτασθαλίαν."

is found even among the *Romans*; they have often, indeed, been punished, but are still *vastly increased*, so as to have at length obtained a toleration of their worship." *Weistein* also partly produces another remarkable passage from *Livy*, lib. iv. cap. 30; where the Historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds *Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et ple- raque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cer- mentes in omnibus vicis sacellisque pere- grina atque insolita piacula pacis Deum exposcendæ. Datum inde negotium Edi- libus, ut animadverterent nequi, nisi Ro- mani Dei, neu quo alio more, quam pa- trio colerentur*—Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrific- ing having been **THROUGH SOOTH- SAYING** introduced into families by such as make a gain of minds enslaved to su- perstition: till at length the popular dis- grace came to be observed by the chief men of the state, who in all the streets and cha- pels saw foreign and unusual expiations for imploring the mercy of the Gods. Upon which the *Ediles* were directed to take care that no Gods but those of Rome should be worshipped, nor in any other than the Roman manner." The drought and pes- tilence here noticed are placed by *Livy* under the consulship of *A. Cornelius Cossus* and *T. Quintius Pennus*, that is, according to the *Fasti Romani Consulares* at the end of *Ainsworth's Latin Dictionary*, in the year of the Building of Rome 327, and before Christ 427. Now the prophet *Joel*, ch. iii. or iv. 6, \* foretell- ing the capture and desolation of *Tyre* by *Alexander the Great*, says, *The chil- dren also of Judah, and the children of Je- rusalem have ye [Tyrians] sold unto the Grecians, that ye might remove them far from their border. Since then there was every early and frequent communication*

between *Greece* and *Rome*, is it not pro- bable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above men- tioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated *their own*? Especially as it appears from the word **VATICINANDO** that the Re- ligionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. The subject certainly de- serves attention.

As to the number of *Jewish Proselytes* at *Antioch* in *Syria* (see *Acts* vi. 5. xi. 20), and comp. *Ἑλληνιστής*), *Josephus* has taken particular notice of it, *De Bel.* lib. vii. cap. 3, § 3, where, having told us that the *Jews* dwelt in great numbers at *Antioch*, and enjoyed equal privileges with the *Greeks*, he adds, *ἀσὶ τε προσ- αγομένοις ταῖς θρησκείαις πολὺ πλεονος Ἑλ- ληνων, κακείνης τροπῇ τινὶ μοίραν αὐτῶν πεποιητοί*, and continually bringing over a great number of the *Gentiles* to their re- ligion, they made them in some measure a part of themselves." See *Lardner's Credibility of the Gospel Hist.* vol. i. book 1. ch. 3. § 1, and 5.

*Προσκαίρος*, *υ*, *δ*, *ή*, και το—ον, from *προς* for, and *καιρος* a time.

Enduring or lasting for a time only, tem- porary, transient. occ. *Mat.* xiii. 21. *Mark* iv. 17. 2 *Cor.* iv. 18. *Heb.* xi. 25.

*Προσκαλεσθαι*, *εμαι*, mid. and pass. from *προς* to, and *καλεω* to call.

I. To call to oneself. *Mat.* x. 1. xv. 10, 32. xviii. 2, & al. freq.

II. To call to an office or business. *Acts* xiii. 2. xvi. 10.

III. To call to the Christian faith by the preaching of the gospel. *Acts* ii. 39. *Comp.* *John* x. 16.

IV. To call or send for, accerso. *Acts* xiii. 7. *Jam.* v. 14.

*Προσκαρτερεω*, *ω*, from *προς* to, and *καρτε- ρεω* to endure.

I. With a dative of the thing, To persevere in, to continue steadfast or constant in, to attend constantly to. occ. *Acts* i. 14. ii. 42, 46. vi. 4. *Rom.* xii. 12. *Col.* iv. 2. So with the preposition *εις* and an accusative following. occ. *Rom.* xiii. 6.

II. With a dative of the person, To attend constantly

\* See *Bp. Newton* on *Proph.* vol. i. p. 334—9, 1st edit. 8vo.

constantly on. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see *Wetstein* on Mark iii. 9, and *Kypke* on Acts x. 8.

Πρόσκαρτερησις, ιος, att. εως, ἡ, from πρόσκαρτερεω.

*Perseverance, invincible constancy.* occ. Eph. vi. 18.

Προσκαφαλιον, ο, το, from προς το, at, and κεφαλη the head.

*A pillow for the head.* occ. Mark iv. 38.

Προσκληρω, ω, from προς το, and κληρω to take by lot.

Properly, *to associate or add to by lot*; hence simply, *To associate, join as a companion to others.* Προσκληρομαι, εμαι, pass. *To be associated to, to associate oneself with, to consort or join oneself with.* occ. Acts xvii. 4; where *Kypke* cites *Philo* several times using it in a similar manner.

Προσκλισις, ιος, att. εως, ἡ, from προσκλινω to incline to or towards, which from προς το, and κλινω to incline.

*Inclination or propension of mind towards one rather than another, partial affection, partiality.* occ. 1 Tim. v. 21. So *Clement*; 1 Cor. § 21. Την αἰσθησιν αυτων μη ΚΑΤΑ ΠΡΟΣΚΛΙΣΕΙΣ, αλλα πασι τοις φοβουμενοις τον Θεον ομοιως ισην παρεχεταισαν. Let them shew their charity without partiality, alike to all who truly fear God." See *Wolfius*.

Προσκολλω, ω, from προς το, and κολλω to glue.

Properly. *To glue to, agglutino.* Προσκολλασμαι, ωμαι, pass. *To be joined or cleave closely to.* In the N. T. it is applied to the marriage union, as it is likewise by the LXX, Gen. ii. 24, for the Heb. בָּרַבַּר to cleave to. occ. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the adherence of a seditious multitude to their leader. occ. Acts v. 36. *Plato* uses this word for the strict adherence of a man to his intimate acquaintance (see *Wetstein* on Mat.) and for the union of the soul with the body. *Phædon*. § 33, edit. *Forster*.

In Acts v. 36, the *Alexandrian* and six later MSS, supported by the *Vulg.* and two *Syriac* versions, read προσεκλιθη; and three ancient and twenty later MSS have προσεκλινθη. See *Wetstein* and *Griesbach*.

Προσκομμα, ατος, το, from προσκομιμαι perf. pass. of προσκομιω.

*Any thing laid in the way of another which may occasion him to fall, or stumble, a stumbling-block.* In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last cited passages Christ is called λιθος προσκομματος, a stone of stumbling, a stumbling stone, i. e. "an occasion of sin and ruin to many through their own prejudice and perverseness." *Doddridge*.

The LXX use the phrase τιθεσθαι προσκομμα (which we have Rom. xiv. 13.) for the Heb. וְכִי לִשְׂמוֹרָה, Isa. xxix. 21, and λιθος προσκομμα, the stumbling against a stone, for the Heb. אֶבֶן נִצְּבָה a stone of stumbling. Isa. viii. 14, where, however, we may observe, that *Symmachus* and *Theodotus* have the Apostle's expression, λιθον προσκομματος.

Προσκοπη, ης, ἡ, from προσκοπιω.

Properly, *A stumbling-block*; hence an occasion of falling or stumbling in the way of duty. occ. 2 Cor. vi. 3.

Προσκοπιω, from προς το, against, and κοπιω to strike.

I. Transitivity, *To strike or dash against, as the foot against a stone.* occ. Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of Scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Ps. xci. 11, 12.

II. In a neuter sense, with a dative following, *To dash or beat against, as winds and waters.* occ. Mat. vii. 27.

III. With a dative, *To stumble at or against, but in a spiritual sense.* occ. Rom. ix. 32. So absolutely, *To stumble.* occ. John xi. 9, 10. Rom. xiv. 21. Comp. 1 Pet. ii. 8, *Wolfius* and *Bowyer* there.

Προσκυλω, from προς το, and κυλιω to roll. *To roll to.* occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνω, ω, from προς το, and κυνω to adore, which is from κυων, κυνος, a dog, and so properly signifies to crouch, crawl, and fawn, like a dog at his master's feet.

*To prostrate oneself to, after the eastern custom,*

custom, which is very ancient (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxxiii. 3.), and still used in those parts of the world. It was the posture both of *civil reverence* or *homage*, and of *religious worship*\*. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38, & al. freq. *Wetstein* on Mat. ii. 2, observes that προσκυνειν is in the Greek, and particularly in the Attic, writers most frequently joined with an accusative, but sometimes with a dative; of which *Kypke* on Mat. ii. 8, produces some examples. The latter construction is more common in the N. T. though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνειν is also sometimes used absolutely, τω Θεω οὐρανίου being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. It is joined, Luke iv. 7. Rev. iii. 9. xv. 4, with *ενωπιον* before, and a genitive following, conformably to the Heb. phrase וַעֲבֹד יְהוָה, Gen. xxiii. 12. Deut. xxvi. 10. 2 K. xviii. 22, which in this last text the LXX render by προσκυνειν—*ενωπιον*.

Προσκυνητης, α, δ, from προσκυνειν.

A worshipper. occ. John iv. 23.

Προσλαλεω, ω, from προς to, and λαλεω to speak.

With a dative, To speak to. occ. Acts xiii. 43. xxviii. 20.

Προσλαμβάνω, from προς to, and λαμβανω to take.

In general, To take to oneself.

I. Προσλαμβάνω, Act. To take, as food. occ. Acts xxvii. 33, 34, (comp. under Προσδοκω.) So προσλαμβάνομαι, Mid. occ. Acts xxvii. 36. In which texts observe that the gen. τροφης is used elliptically according to the Attic dialect, and governed by τι some, understood. See *Vigerus*, De Idiotism. cap. iii. sect. i. reg. ix. and *Bos Ellips.* under Τις, Τι. *Josephus* uses the similar expression ΠΡΟΣ ΦΕΡΕΣΘΑΙ ΤΡΟΦΗΣ to take some food," De Bel. lib. v. cap. 10. § 3. The French have the same idiom in their language,

and say in like manner, prendre or manger du pain, de la viande, &c.

II. Προσλαμβάνομαι, Mid. with an accusative, To take hold of a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32. —or rather, according to *Campbell*, whom see, To take aside. So French Translation in Mat.—l'aient tiré à part, in Mark —le prit en particulier, and *Diodati's* Italian in both—trattolo da parte.

III. To take or associate to oneself, to take into one's fellowship or society, ascisco, assumo. occ. Acts xvii. 5. xviii. 26.

IV. To receive, with hospitality. occ. Acts xxviii. 2.—with kindness and good-will. occ. Rom. xiv. 1, (comp. ver. 3.) xv. 7. Philem. ver. 12, 17.

Προσληξω, from προς to, and obsol. ληξω to take, receive.

To take or receive to oneself. An obsolete V. whence in the N. T. we have 2 aor. infin. προσλαξεν, mid. προσλαξομεν, imperat. προσλαξ, particip. προσλαξομενος. See under Προσλαμβάνω.

Προσληψις, ιος, att. εως, η, from προσλαμβάνω, or the obsolete, προσληξω.

A receiving, or reception, i. e. to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3.

Προσμενω, from προς to, with, and μενω to remain.

I. To remain or stay at a place. occ. Acts xviii. 18. 1 Tim. i. 3.

II. With a dative of the person following, To remain or continue with. occ. Mat. xv. 32. Mark viii. 2. So in a spiritual sense, To adhere to. occ. Acts xi. 23.

III. With a dative of the thing, To continue or persevere in. occ. 1 Tim. v. 5.

Προσορμίζω, from προς to, and δερμιζω to bring a ship to its station or moorings, which from δερμος a station for ships, a place into which they are run (appelluntur), or where they moor, and this from δερμη an impetus, impetuous motion, according to that of *Homer*, Il. i. lin. 435,

— Τιν' δ' αὖς Ὀρμον προρμύσαι ἱριτμοῖς.

With sturdy oars they drove the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, navem in stationem appello. Προσορμίζομαι, To be brought or come to land, as in a ship, appellor. occ. Mark vi. 53, where *Elsner* and *Wetstein* shew that the V. is used in the same sense by the Greek writers.

Προσ-

\* See *Scott* and *Wetstein* on Mat. ii. 2.

**Προσφαιλω**, from *προς* besides, and *φαιλω* to owe.

To owe besides or moreover. occ. Philem. ver. 19. *Raphelius* and *Wetstein* cite several passages where *Xenophon* applies it in this sense.

**Προσολιζω**, from *προς* to, at, against, and *ολιζω* to be grieved, offended, take ill, "indignor, gravor, gravatè fero," *Scapula*, which from *ολιζω* the same, and this either from the Heb. *רָפָּא* oppression, or from *רָפָּא*, Niph. of *רָפָּא* or *רָפָּא*, to nauseate, be offended or disgusted at, for which verb the LXX have used *προσολιζω*, Ps. xc. 10. Ezek. xxxvi. 31. With a dative, To be grieved or offended at, to be disgusted with. occ. Heb. iii. 10, 17.

**Προσπεινος**, *υ*, *δ*, *η*, from *προς* intens. and *πεινα* hunger.

Very hungry. occ. Acts x. 10.

**Προσπετω**, from *προς* to, upon, and *οβσολ* *πετω* to fall.

To fall down to, fall upon. An obsolete V. whence in the N. T. we have 2 aor. *προσπεσων*, particip. *προσπεσων*. See under *Προσπιλω*.

**Προσπηλω**, or *Προσπηλνυμι*, from *προς* to, and *πηλω* to fix.

To fix or fasten to, to affix, to a cross namely, to crucify. occ. Acts ii. 23.

**Προσπιλω**, from *προς* to, against, and *πιλω* to fall.

I. To fall down to. Mark iii. 11. Luke v. 8. & al. Thus used also in the Greek writers. See *Wetstein* and *Kypke* on Mark.

II. To fall, rush, or beat upon or against. occ. Mat. vii. 25.

**Προσποινομαι**, *μαι*, from *προς* to, besides, and *ποιω* to make.

I. To add, join to. Thus sometimes used in the profane writers.

II. To pretend, make as if, simulo, to assume or add, as it were, somewhat to oneself. occ. Luke xxiv. 28, where see *Alberti* and *Wetstein*.

**Προσπορευομαι**, from *προς* to, and *πορευομαι* to go, come.

To come to. occ. Mark x. 35.

**Προσρηλνυμι**, or *Προσρησσω*, from *προς* to, against, and *ρηλνυμι* or *ρησσω* to break.

To break or dash against, as a flood. occ. Luke vi. 48, 49.

**Προσαγης**, *ιδος*, *η*, from masc. *προσαγης*, which signifies not only a leader, ruler,

director, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by *Plutarch* for the Latin patronus a patron, a defender of a meaner person; and according to *Harpocration* and *Suidas* denotes those who at Athens were the patrons, or took care of strangers. See *Grotius*, *Elser*, and *Wetstein*.

A patroness, a woman "who defends, countenances, or supports," a protectress, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

**Προσαγλω**, from *προς* to, and *αγλω* to order.

To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44.

**Προσβημι**, from *προς* to, or besides, and *βημι* to put.

I. Denoting accession, To put to or besides, to add, to add over and above. Mat. vi. 33. Luke xii. 31. Comp. Luke iii. 20. xix. 11. Heb. xii. 19. On which last text *Wetstein* shows that *Dionysius Halicarn.* has several times used the phrase *ΠΡΟΣΘΕΙΝΑΙ ΛΟΓΟΝ*, to add a word or discourse. The phrase however in Heb. xii. seems hebraical or hellenistical (comp. Deut. xviii. 16, in Heb. and LXX); as likewise that in Luke xix. 11, *Προσθετε* *αυτε*, which is used in the LXX of Job xxix. 1, for the Heb. *וְהוֹסַף אֵלָיו*. See *Wolfius* in Luke. Comp. Sense III.

II. Denoting increase, to add. Mat. vi. 27. Luke xii. 25. xvii. 5. Comp. Acts ii. 41, where *Bos*, *Elser*, and others have shewn that those are by the Greek writers said *προσθεσθαι* who come over to any one's side, or join themselves to their party. See *Wolfius*. But comp. *Kypke*.

III. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts *προσθερο* with an infinitive he added to do so or so, for he did again or moreover, seems an Hebraism taken from the similar application of the Heb. *וְהוֹסַף* to add with an infinitive, for which phrase the LXX generally, and that very frequently, use *προσθενα* with an infinitive V. See inter. al. Gen. iv. 2, 12. viii. 12, 21. xviii. 29.

• Johnson.

Προ-

**Προσπεχω**, from *προς* to, and *τρεχω* to run.  
To run to. occ. Mark ix. 15.

**Προσφαίον**, *σ, το*, from *προς* besides, and *φαίω* to eat.

Any thing that is eaten besides, i. e. with, bread, victuals. occ. John xxi. 5.

**Προσφατος**, *σ, δ, η*, from *προς* denoting nearness of time, which, however, is a very unusual sense in composition (but comp. under *Προς* III. 16.), and *φαω* to slay, thus used in *Homer*, ll. xv. lin. 140. *Odys.* xxii. lin. 217, & al. and which in this sense may be derived from Heb. פה the mouth or edge of the sword, according to that common Hebrew expression of smiting with the פ mouth of the sword.

I. Newly slain. Thus used in the phrase *προσφατος νεκρος*, a dead man lately slain, according to the Etymologist, *Eustathius*, and *Phrynichus*. Hence

II. New, newly or lately made. So *Theophylact*, *Προσφατον αυτη τη νεαν, και επι των χρονων ημετερων φανεισαν. Προσφατον* is used for new, and appearing in our days." occ. Heb. x. 20. The LXX use it in the same sense for the Heb. קרר Deut. xxxii. 17, for שר Eccles. i. 9. Comp. *Ecclus.* ix. 10; and so likewise the latter Greek writers, as *Wetstein* has abundantly shewn.

**Προσφατως**, Adv. from *προσφατος*.  
Newly, lately. occ. Acts xviii. 2. So in 2 Mac. xiv. 36, we have τον ΠΡΟΣΦΑΤΩΣ κκαθαρισμενον οικον, the house newly cleansed, and in *Julith* iv. 3, ΠΡΟΣΦΑΤΩΣ ησαν ΑΝΑΒΕΒΗΚΟΤΕΣ, they were newly returned. This adv. is used by the profane writers also in the same sense, particularly by *Polybius*, in whom it is often construed with a participle perf. as in Acts. See *Kypke*.

**Προσφερω**, from *προς* to, and *φερω* to bring.

I. To bring to. See Mat. iv. 24. v. 23. viii. 16. ix. 2, 32. xvii. 16. John xix. 29.

II. To bring to, or before, magistrates. Luke xii. 41. xxiii. 14.

III. To offer, tender, proffer, as money for a benefit to be received. Acts viii. 18.

IV. To offer to God, as oblations or sacrifices. See Mat. v. 24. viii. 4. Acts vii. 42. xxi. 26. Heb. v. 1. viii. 3. ix. 14. x. 12. xi. 4, 17. Comp. Mat. ii. 11. John xvi. 2.

V. Mid. *Προσφερσθαι τιμι*, literally, To offer oneself to any one in this or that manner,

se præbere alicui hoc vel illo modo, i. e. to behave towards, to deal with, or treat him, whether well or ill. occ. *Heb.* xii. 7, where *Vulg.* offert se vobis; and *Raphellius*, *Wetstein*, and *Kypke*, whom see, shew that this use of the V. *προσφερσθαι* is common in the purest Greek writers.

**Προσφιλης**, *ος, υς, δ, η, και το—ες*, from *προς* to, and *φίλος* a friend, dear.

Friendly. *Thucydides* and *Xenophon*, cited by *Wetstein*, use the word in this sense. occ. Phil. iv. 8.

**Προσφορα**, *ας, η*, from *προσπεφορα* perf. mid. of *προσφερω*.

I. An offering, the act of offering to God, occ. Heb. x. 10.

II. An offering, oblation, the thing offered. occ. Acts xxi. 26. xxiv. 17. Eph. v. 2. Heb. x. 5, 8, 14, 18. Comp. Rom. xv. 16. Isa. lxvii. 20, and *Vitranga* there.

**Προσφωνει**, *ω*, from *προς* to, and *φωνειω* to call, speak.

I. With an accusative. To call another to oneself. occ. Luke vi. 13. Comp. Luke xiii. 12.

II. With a dative, To call or cry out to, occ. Mat. xi. 16. Luke vii. 32.

III. With a dative, To speak to, harangue. occ. Acts xxii. 2. Comp. Luke xxiii. 20. Acts xxi. 40.

**Προσχυσις**, *ις, ατ—ως, η*, from *προσχω* to pour upon, affundo, which from *προς* to, or upon, and *χω* to pour.

A pouring over or on, affusio. occ. Heb. xi. 28. From *Exod.* xii. 7, 22, it seems that the blood of the Passover was put upon the two door-posts and upon the lintel in considerable quantity.

**Προσψαυω**, from *προς* to, at, and *ψαυω* to touch, touch lightly, which from *ψαω* the same, and this either from the Chald. *פשע* to touch, feel, or from the Heb. *נָפַץ* the extremity of any thing, agreeably to that expression of *Sophocles*, cited by *Scapula*, *ΨΗΙ ΚΑΤ' ΑΚΡΑΣ*, he touched at the extremity."

To touch lightly or gently. occ. Luke xi. 46, where see *Wetstein*.

**Προσωποληπτεω**, *ω*, from *προσωπον* a face, person, and *λαμβανω* or *οβσολ. λαβω* to accept.

To accept or respect persons on account of some external advantages, such as riches, dress, &c. occ. Jam. ii. 9. Comp. under *Λαμβανω* XIX.



Προσωποληψίης, *α, δ*, from προσωποληψίω, *An accepter or respecter of persons.* occ. Acts x. 34.

Προσωποληψία, *ας, η*, from προσωπον *a person*, and ληψίω *an accepting*. Comp. under Προσωποληψία.

*An accepting, respecting, or respect of persons.* occ. Rom. ii. 11. Eph. vi. 9. Col. iii. 25. Jam. ii. 1.

Προσωπον, *α, το*, from προς *to*, and ωψ *the eye*, which see.

In general, *That part of any thing which is turned or presented to the eye of another.*

I. *The face, the countenance*, Mat. vi. 16, 17. xvii. 2, 6. Mark xiv. 63, & al. Comp. 2 Cor. iii. 7, 13, 18. iv. 6. Acts ii. 28. 2 Thess. i. 9. 1 Pet. iii. 12.

Προσωπον προς προσωπον. *Face to face.* 1 Cor. xiii. 12. Comp. Gen. xxxii. 30, where this Greek phrase in the LXX answers to the Heb. פנים אל פנים as

προσωπον κατα προσωπον does in the LXX of Deut. xxxiv. 10. Ezek. xx. 35.

II. *Face, surface*, as of the earth. Luke xxi. 35. Acts xvii. 26. Thus applied in the LXX for the Heb. פנים, Gen. ii. 6. iv. 14. vii. 4, & al.

III. *Face, external, or outward appearance.* Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12. x. 7. Jam. i. 11.

IV. *Person, personal appearance.* Mat. xxii. 16. Mark xii. 14. Εν προσωπω, *In the person*, i. e. in the name, or as the representative, or by the authority. 2 Cor. ii. 10. Comp. 1 Cor. v. 4. So Eusebius, Hist. Eccles. lib. iii. cap. 38, cited by Raphaelius in his Semnient. Annot. mentions the Epistle of Clement which he wrote ex ΠΡΟΣΩΠΟΥ της Ρωμαιων Εκκλησιας τη Κορινθίων, *in the name of the Church of the Romans to that of the Corinthians.*

V. *A person, a human person.* 2 Cor. i. 11. The word is used in the same sense not only by Clement, in 1 Cor. § 1. Ολίγα ΠΡΟΣΩΠΑ προσηγα, *a few rash persons*, comp. § 47, but also by Josephus, De Bel. lib. i. cap. 13, § 7. Μετα των οικιστατων ΠΡΟΣΩΠΩΝ, *with some persons most intimate with him*. So lib. ii. cap. 2, § 7. Το πλθος των ΠΡΟΣΩΠΩΝ, *the number of persons*: and lib. v. cap. 4, § 3. Τρισι τοις ἰδίοις ΠΡΟΣΩΠΟΙΣ, *to the three persons most dear to*

him." The eloquent Longinus, De Sublim. likewise several times uses προσωπον for a person, as, for instance, Sect. xxvii. Ετι γε μην εσθ' ἡτι παρι ΠΡΟΣΩΠΟΥ διηλεματος δ συγγραφευς. εξαιτης παρενεχθεις εις το αυτο ΠΡΟΣΩΠΟΝ αυλιμαθισται. It moreover sometimes happens that the writer, when he is speaking of a certain person, being suddenly transported, transforms himself into that very person." So about the middle of the same Sect. and Sect. xxvi. towards the end. Comp. also Kypke on 2 Cor. i. 11.

VI. *Απο προσωπα, From the face or presence of, from.* Acts iii. 19. v. 41, & al. *From before.* Acts vii. 45. It answers to the Heb. מִפְּנֵי, for which it is used by the LXX, Gen. xvi. 6, 8. xxxv. 1, 7. Num. xxxii. 21, & al. freq.

VII. *Εις προσωπον, In the presence or sight, before.* 2 Cor. viii. 24. So Wetstein on Acts iii. 13, cites from Appian, ΕΞ ΠΡΟΣΩΠΟΝ, *to the face.*

VIII. *Κατα προσωπον, Before the face or presence of, before, coram.* Luke ii. 31. Acts iii. 13, xxv. 16. Gal. ii. 11, Κατα προσωπον αυτου αυλισεν, *I withstood him to the face.* comp. ver. 14. So in Josephus, Ant. lib. xiv. cap. 10, § 20, we have αυλισεν ΚΑΤΑ ΠΡΟΣΩΠΟΝ, *to contradict to the face*. See also Raphaelius and Elmer.

Raphaelius on Acts iii. 13, observes that Polybius uses the phrase in the same sense as St. Luke; and on 2 Cor. x. 1, cites the same writer applying it, like St. Paul, for *being present*. I apprehend, with the learned Wolfius, that τα κατα προσωπον, 2 Cor. x. 7, mean *those things which appear externally*, or, as our Translators render the expression, *the outward appearance*. Comp. 2 Cor. v. 12, and see more in Wolfius.

Κατα προσωπον in the LXX answers to the Heb. בְּפָנַי *by in the presence of, before.* Gen. xxv. 18, & al.

IX. *Προ προσωπα, Before the face, before, whether of place or time.* Mat. xi. 10. Luke i. 76. ix. 52. Acts xiii. 24. In the LXX also it is thus applied, answering to the Heb. מִלִּפְנֵי, Exod. xxxiii. 2. Deut. iii. 18, 28. Mal. iii. 1, & al.

X. For the phrases βλεπειν εις—, θαυμαζειν—, λαμβανειν—, σημειν προσωπον, see under βλέπω, θαυμάζω, &c.

Προτατω,

*Ἡποράτω*, from *apo* before, and *tarlos* to appoint.

To appoint, or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

*Ἡπολαύω*, from *apo* forth, and *tauw* to extend, stretch out.

To stretch out, and so expose, protendere, exponere, *προβάλλω*. occ. Acts xxii. 25, 'Ὡς δὲ προτείνας αὐτὸν τοῖς ἰμασίν, But as he (the Centurion) was extending him (at a pillar or post namely) and so exposing him to the thongs or whips. So Wetstein "Postquam eum exposuerat lorīs." *Ἡπορεύω* cannot, strictly speaking, import binding: nor does *ἰμασι* mean the thongs with which they were binding, but those with which they were going to scourge him. See Wolfius. And observe that five MSS, two of which ancient, read *προσάλλω* (plur.); four, two of which ancient, *πορεύω*; and five later MSS, with several ancient versions and printed editions, *ὑπολαύω*, which last reading Griesbach has admitted into the text.

The Roman method of scourging was by binding the offender's body to a post or pillar, and so exposing him the more effectually to the stroke of the executioner. Thus the seditious Roman soldiers in Livy, lib. xxviii. cap. 29, *deligati ad palum virgisque caesi, & secus percussi, were bound to a post, and scourged with rods, and beheaded.* "Thus Verres, in Cicero, Verr. act. ii. p. v. cap. 62, *Repetite hominem prorsus atque in furo medio denudari, ac deligari, & virgas expediri jubet.* Immediately commands the man to be seized and to be stript naked in the midst of the forum, and to be tied (to a post), and rods to be got ready;" and so, cap. 53, *Civis Romanus—deligatus in feris virgis caedebatur, A Roman Citizen—tied (to a post) in the forum was beaten*

with rods." Thus likewise Dio, lib. xlix. says of Antony, *Ἀντίγονον μαρτίσας, σάβην προσέδρας, he scourged Antigonus, having bound him to a post†.* And further to illustrate Acts xxii. 25, 26, I transcribe from Cicero as above, cap. 62, *Caedebatur virgis, in medio foro Messanae, civis Romanus, Judices; cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audiebatur, nisi hæc, CIVIS ROMANUS SUM.* Hac se commemorazione civitatis omnia verba depulsurum, cruciatumque à corpore depulsurum arbitrabatur. In the midst of the forum of Messina, Gentlemen, A Roman Citizen was beaten with rods; in the mean time, amid his pangs, and the clashing of the rods, no groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN. By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments." I add, that well might the Chief Captain or Tribune be afraid, because he had bound Paul. He, no doubt, knew, that, as Cicero expresses it, cap. 66, as above, "Facinus est, vinciri civem Romanum. It was a high crime that a Roman citizen should be bound."

*Ἡπολάω*, *a, ov*. Comparative of *apo* before. Former. Eph. iv. 22. *Ἡπολάω*, neut. is often used adverbially. Before, formerly, first, at first. John vi. 62. vii. 51. ix. 8. Gal. iv. 18, & al. Hence with the prepositive article fem. plur. *ὑπολάω* is used as an adj. Former. Heb. x. 32. 1 Pet. i. 14.

*Ἡπολάωμι*, from *apo* before, forth, and *to* place.

I. To propose, set forth, or before the eyes, as it were. occ. Rom. iii. 25, where see Wolfius and Wetstein.

II. To propose, purpose, design before-hand. occ. Rom. i. 13. Eph. j. 9.

*Ἡποτρέπω*, from *apo* before, and *trepo* to turn.

I. Properly, to turn before oneself, so to propel, push forward, incite. See Scapula.

II. *Ἡποτρέπωμαι*, Mid. To excite, exhort. Thus used also in the best Greek writers. See Wetstein. occ. Acts xviii. 27.

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661. Note l.

P p 2

Ἡπο-

\* The authors of the *Universal History*, vol. x. p. 588, Note (Γ), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and an half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners that the blow came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work: But Quere?

Προερχω, from *προ* before, and *ερχω*. See Προδερμω.

Προεπαρχω, from *προ* before, and *επαρχω* to be.

To be before. occ. Luke xxiii. 12. Acts viii. 9.

Προφασis, *ισ*, att. *ως*, *η*, from *προ* before, and *φασis*, a speaking, speech.

I. A speech put, as it were, before something to palliate or excuse it, a pretext, an excuse. occ. John xv. 22. See Scapula.

II. An outward shew or appearance, a pretense. occ. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Thess. ii. 5, where *προφασis* *πλεονεξias* denotes a pretense (of piety or zeal suppose) covering or cloaking covetousness, "a cloak over covetousness." *Macknight*. Comp. also *Kypke*. Mat. xxiii. 14, —and for a pretense make long prayer, "i. e. ye recommend yourselves to their [the widows] esteem and bounty by the length of your prayers." *Bp. Pearce's* Comment. Observe that this whole 14th verse, is rather in an extraordinary manner, thrown out of the text by *Griesbach*, though wanting in only four Greek and some Latin MSS, and in the Saxon version. But see *Wetstein* and *Griesbach*, and *Michaelis* *Introduct.* to N. T. vol. i. p. 301, edit. *Marsh*.

In the Greek writers it is often opposed to *αληθεια* truth (see *Wetstein* on Phil.), and in this latter sense seems best deducible from *προ* before, and *φασis* an appearance, which from *φαivομαι* to appear.

Προφερω, from *προ* forth, and *φερω* to bring.

To bring forth or out, to produce. occ. Luke vi. 45, twice. So *Isocrates*, *Ad Demon*. cap. 20, uses the phrase *αποερα ταμιειν* ΠΡΟΦΕΡΕΙΝ to bring forth, as out of a store-house."

Προφητεia, *ας*, *η*, from *προφητευω*.

I. A prophecy or prediction contained in the Old Testament. occ. Mat. xiii. 14.

II. A declaration delivered by inspiration of the Holy Spirit, whether predictive or not, and that whether under the Old Testament, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14.

III. The gift of prophecy, i. e. either of declaring or of predicting truths by divine inspiration, whether under the Old Tes-

tament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8.

IV. Prophesying, i. e. the exercise of the gift of prophecy. occ. 1 Thess. v. 20.

Προφητεuω, from *προφητης*.

I. To prophesy, to foretell things to come. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. Comp. John xi. 51, on which passage see *Vitringa*, *Observat. Sacr. lib.* vii. cap. 13, § 2, & seqt.

II. To declare truths through the inspiration of God's Holy Spirit, whether by prediction or not. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. xiv. 1, 3, 4, 5, &c. Comp. Mat. vii. 22. xxvi. 68, where see *Campbell*.

Προφητης, *ς*, *ο*, from *προ* before, either of time or excellence, ante prae, and *φημι* to speak.

I. A prophet, one who speaks by inspiration of the Spirit of God, and foretells things to come. Mat. i. 22. ii. 5. Acts ii. 16, 30. xi. 27. xxi. 10, & al. freq.

Hence by way of eminence, it is applied to Christ, that Great Prophet, who, according to the prophecy of Moses, Deut. xiii. 18, should come into the world. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. This word *προφητης* is not peculiar to the style of the LXX, and of the N. T. *Blackwall*, *Sacred Classics*, vol. i. p. 24, observes that *Herodotus* often uses it, and so does *Plato*, *Alcibiad.* ii. I add that *Anacreon* likewise, *Ode* xliii. lin. 11, calls the cicada,

Θυρς γλυκὺς ΠΡΟΦΗΤΗΣ,  
Summer's sweet Prophet.

See other instances from the more modern Greek writers in *Wetstein* on Mat. i. 22.

II. One who speaks \* eminently, i. e. by divine inspiration, whether he foretells future things or not. Mat. x. 41. xxiii. 34. Acts xv. 32. 1 Cor. xiv. 29, 32, 37. Comp. Προφητεia II. and Προφητεuω II.

III. This title is applied by St. Paul to a heathen poet; perhaps *Epimenides* (for this is by no means certain, see *Whitby*, *Allerti*, and *Wolfius*), as being supposed by his countrymen, the Cretans, to speak by divine inspiration, and therefore being highly respected by them. See *Calmét's* Dictionary in POETS. It is well known

\* Comp. Heb. and Eng. Lexicon in voce.

that

that most of the heathen poets, apeing the prophets of the true God, laid claim to a divine *afflatus*. occ. Tit. i. 12.

Προφητικός, η, ον, from προφητης.

Prophetic, prophetic, proceeding from the prophets. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under Βασιλειος.

Προφήτις, ιδος, η, from προφητης, which see. A prophetess, a woman who speaks by divine inspiration. occ. Luke ii. 36. Rev. ii. 20.

Προφθάνω, from προ before, and φθάνω to come, which see.

To prevent, anticipate. occ. Mat. xvii. 25.

Προχειρίζομαι, from προχειρός ready, at hand, from προ before, and χεῖρ the hand.

I. To make any thing be at hand, to bring out, produce. So Lucian, Τοκμ. tom. ii. p. 55. Ολίγος δὲ τινὰς ΠΡΟΧΕΙΡΙΣΑ-

MENOI, Producing some few;" and Rhetor. Præcept. tom. ii. p. 452. "And carrying these hard words about with you, ἀποδείξαι ΠΡΟΧΕΙΡΙΖΟΜΕΝΟΣ τὴν τὴν δουλῶν, produce and discharge them among your acquaintance."

II. To choose out, appoint, deligo, sumo ad aliquid faciendum, designo. Scopula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four of which ancient, and several printed editions, for προκεχειρισμένον, Acts iii. 20, read προχειρισμένον. See Wetstein and Griesbach.

On Acts xxii. 14, Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειρίζεσθαι for choosing or electing to an office. This V. is used in the same sense not only by the LXX, answering to the Heb. לקח to take, Josh. iii. 12; and to שלח to send, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9.

Προχειρονοῶ, ω, from προ before, and χειρονοῶ to choose, appoint, which see. To choose or appoint before, to fore-appoint. occ. Acts x. 41.

Προυνά, ης, η, from the adjective προυνός extreme, last, hindmost, which from πρᾶς, extremity, end, q. προυνός.

The hinder part of a ship, the stern. occ. Mark iv. 38. Acts xxvii. 29, 41. On ver. 29, Wetstein (Testam. Græc. tom. ii. p. 880.) observes that Valerius Flaccus, lib. v. lin. 72, expressly mentions an anchor at the stern of an ancient ship.

—Jam protra fretum commoerant, et jam Puppe ædens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. lin. 3—5; and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saiques, in like manner, "always carry their anchors at their stern, and never their prow, contrarily to our managements." And on the case in Acts xxvii. 29, Wetstein remarks that had the sailors cast the anchors from the prow, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

ΠΡΩΪ, An Adv. of time, from the Heb. מָרַח to break, or פָּרוּחַ to break forth. See Isa. lviii. 8, under Πρωῖμος.

Early, early in the morning, when the light breaks forth or through the darkness, at day-break, as we speak with greater propriety than is commonly apprehended. Mat. xvi. 3. Mark i. 35. xvi. 9. John xx. 1, & al.

Ἀπὸ πρωῒ, Early in the morning, literally, Together with the dawn. occ. Mat. xx. 1.

Ἀπὸ πρωῒ. From morning, occ. Acts xxviii. 23. Ἐν τῷ πρωῒ, In the morning, when the morning was come. occ. Mark xv. 1. Comp. Mat. xxvii. 1.

Πρωῖος, ια, ιον, from πρωῒ.

Early in the morning; hence, ὥρα time, season being understood, πρωῖα the morning-time or —tide, the morning. occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4.

Πρωῖμος, η, ον, from πρωῒ.

I. Early, properly in the morning. Thus used in the LXX, Isa. lviii. 8, Τὸς πρωῖμος τοῦ πρωῖος σὺ, Then shall thy light break forth early, for the Heb. מִבְּקֵר שָׁחַר, Then shall thy light break forth as the morning or dawn. In which passage it is further remarkable that the Heb. בִּקְעָה and the Greek πρῶτον to break, break forth, are applied to the morning light, which confirms the derivation of πρωῒ from מָרַח to break, or פָּרוּחַ to break forth, above-assigned.

II. Early, former. occ. Jam. v. 7, where it is applied to the former rain, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hos. vi. 3, for the Heb. יָרֵד, and Joel



V. *Πρωτον*, neut. used adverbially, and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33. Mark xvi. 9; or more commonly in a comparative one, Mat. v. 24. vii. 5. viii. 21, & al. freq. *Πρωτον ὑμῶν*, *Before you*, John xv. 18.—of order or dignity, Rom. iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

*Πρωτοστάτης*, *π, δ*, from *πρωτος* *first*, and *ἵστημι* *to stand*.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank*. Hence

II. *A ring-leader*. occ. Acts xxiv. 5.

*Πρωτοτοκια*, *ων, τα*, from *πρωτοτοκος*.

*The rights of primogeniture, the birth-right*. occ. Heb. xii. 16. The LXX also use this word for the Heb. בכור *birth-right*. Gen. xxv. 31, 32, 33, 34. xxvii. 36.

Deut. xxi. 17. 1 Chron. v. 1.

The *birth-right*, among the ancient patriarchal Hebrews, included not only a *double portion* of the father's estate (see Deut. xxi. 17. Gen. xlviii. 22. 1 Chron. v. 1, 2.), but also *pre-eminence* or *authority* over the other brethren (Gen. xxvii. 29. xlix. 3.); because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.) So that he who had the *right of primogeniture* was not only an eminent type of the *first-born who are written in heaven*, and are partakers of the *eternal inheritance* (comp. Heb. xii. 23.), but was also to be the *progenitor of the Messiah*; and a slighting of the *birth-right* was both a slighting of the high distinction last-mentioned, and also a despising of that *eternal inheritance* which was typified by the *double portion* of the temporal estate. Hence it is that St. Paul calls *Esau* a *profane person*, for selling his *birth-right*; and the Targum ascribed to *Jonathan Ben Uziel* thus paraphrases Gen. xxv. 32, 33, 34. "And *Esau* said, Behold, I am going to die, and shall never live again in the world or age to come (בעולם אחר) and to what purpose is this *birth-right*, and the portion in that world of which you speak? And *Jacob* said, Swear to me this day, and he sware unto him; and he sold his *birth-right* to *Jacob*. And *Jacob* gave to *Esau* bread and pottage of

lentils, and he ate and drank, and arose and went away. Thus *Esau* despised the *birth-right* and the portion in the world to come;" or, as the *Jerusalem Targum* expresses it, "Thus *Esau* despised the *birth-right*, and spurned his portion in the world to come, and denied or renounced (נכר) the resurrection of the dead\*."

*Πρωτοτοκος*, *π, δ, η, και το—ον*, from *πρωτος* *first*, and *τετοκα* perf. mid. of *τινω*, or obsolete *τανω* properly to bring forth, as the female, but sometimes to beget, as the male. Comp. *Τηλω*.

I. The *first-born* of man or beast. occ. Heb. xi. 28. Comp. Exod. xii. 12, 29.

II. It is applied to Christ.

1. In respect of his opening the womb of the Blessed Virgin. occ. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's Notes on Mat.

2. Christ is called, Col. i. 15, *Πρωτοτοκος πασης κτισως*, *The First-begotten*, or *First-born*, of the whole creation, because he was begotten to be *Heir and Lord of all things* (comp. Heb. i. 2, 8. Acts x. 36.) and in all things, or over all persons, to have the *pre-eminence*, (comp. Ps. lxxxix. 27.) and because all things were created ΕΙΣ αυτον FOR him, as well as δι' αυτου by him. See ver. 16, 17, 18. In the same view he is styled absolutely ΤΟΝ Πρωτοτοκον THE *First-born*. Heb. i. 6. †

3. Christ is also called *Πρωτοτοκος εκ των νεκρων*, *The first-born*, or *First-begotten from the dead*, in regard of his being the first that rose from the dead, no more to die: For, as the author of the *Answers to the Orthodox* well observes, *οις γαρ αθανατον τε και αβδατον ζωην επω γενομενους η αναστασις πλην τε ζωης Ιησου Χριστου*, no one has yet arisen to an immortal and incorruptible life but our

\* The reader may remark, that in the second edition I have not, as in the first, mentioned the *priesthood*'s being annexed to the *birth-right*. My reason for this omission is, that on attentive reconsideration, I think that neither the Texts there quoted (namely Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others are sufficient to prove such annexation; and whoever will peruse the learned *Vitringe's* *Observationes Sacrae*, lib. ii. cap. 2. and 3. will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several Texts.

† See Tillotson's Sermon, XLIII. vol. i. p. 442, 45. and Whitty's and Macknight's Note on Col. i. 45.

- Saviour Jesus Christ." Respons. 85. So *Chrysostom*, speaking of them who rose from the dead before Christ, *Αναστὰς πάντες ἀπέθανοι πάλιν, γέγραμ δεδωκότες τῆς ἀναστάσεως*. "Ο δὲ Χριστὸς ἀναστὰς οὐχ ὑποκρίσει θάνατον—All these, though they rose, yet died again, affording us a taste of the resurrection: but Christ being risen is no more subject to death—" occ. Col. i. 18. Rev. i. 5. Comp. Acts xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and see *Suicer* Thesaur. under *Πρωτοτοκος* I. 2. b.
4. This title is applied to Christ in respect of his being the *First-born* among many brethren, both in holiness and glory. occ. Rom. viii. 29. Comp. under *Προπικω* Π. The above cited are all the texts of the N. T. where *Πρωτοτοκος* is applied to Christ.
- III. "Saints are called (*Πρωτοτοκων*) the *First-born*, because under the law the *First-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." *Doddridge*. occ. Heb. xii. 23. Comp. under *Πρωτοτοκια*. But see *Macknight* on Heb. xii.
- ΠΤΑΙΩ, either from obsol. *πτω* to fall, or immediately from Heb. פָּתַח to incline. To stumble, fall. In the N. T. it is applied only spiritually, and that whether to slighter offences, occ. Jam. iii. 2, twice; or to those of a more grievous kind, occ. Rom. xi. 11, (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10.
- Πτερυα, ας, ἡ, from *πτερεν την εραν*, treading upon the ground, say the Greek Etymologists; but it may be from Heb. פָּצַח to press, & being changed into τ, as usual. The heel. occ. John xiii. 18. Comp. Ps. xli. 10, where the LXX Translation of the latter part of the verse—*ἐμεταλυσεν ἐπ' ἐμε πτερισμον*—hath magnified supplantation against me—sounds differently from that in St. John; the sense however of both is the same, namely—*hath behaved very treacherously against me*, by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. *Suicer* Thesaur. in *Πτεριζω*.
- Πτερυσιον, α, το, from *πτερυξ*, which see.
- I. A little wing, or in general a wing. Thus it is applied by the LXX to the wings of the Cherubs in the Holy of Holies of Solomon's Temple, 1 K. vi. 24.

- II. A wing or appendage to a building. occ. Mat. iv. 5. Luke iv. 9. The *πτερυσιον το ιερου* here mentioned seems to have been what was called the *King's portico*, which was built parallel to the south front of the Temple, and was, says *Josephus*, Ant. lib. xv. cap. 11. § 5, "one of the most memorable works that was ever seen under the sun; for whereas the valley itself was here so deep that one could not bear to look down into it; on the edge of this, *Herod* raised the immense height of the portico; ὥς εἰ τις ἀπ' ἀπὸ το ταυτης τῆς αἰρας συντρίβει τα βάθη διοκλευς, σκοτιδιαν, κα ἐξικυμηνος τῆς οψως εἰς ἀμετρητον τον βυθον, so that if any one from the roof of this portico should look through both these depths at once, his head would grow dizzy, the sight not being able to reach the bottom of such a prodigious abyss." \* Somewhere then on the roof of this portico it is probable that the Devil placed our Saviour.
- Πτερυξ, υλος, ἡ, from *πτερον* the same, which q. *πτερον* from *πτερομαι* to fly.
- A wing, properly of a bird. Mat. xxiii. 37. Rev. iv. 8, & al.
- Πτρυον, α, το, from *πλημι* or the obsolete V. *πλω* to fly, which from the Heb. פָּחַח to expand, stretch out. See under *Πταω*.
- A bird, a fowl. occ. 1 Cor. xv. 39.
- ΠΤΟΕΩ, ω, either from the obsolete V. *πλω* to fall, or from the Heb. פָּחַח to shake or tremble through fear, to which used as a N. *πτοσις* terror answers in the LXX of Prov. iii. 25, or perhaps from the Chaldee תַּחַח to tremble, be terrified. To affright, terrify; whence *Πττομαι, εμαι, pass. To be affrighted, terrified*. occ. Luke xxi. 9. xxiv. 37.
- Πτοσις, ιος, att. εως, ἡ, from *πτεω*, which see.
- A being affrighted or terrified, terror, consternation. occ. 1 Pet. iii. 6.
- ΠΤΩΩ, from the Heb. פָּתַח to decline. Comp. *Πτω*.
- To fall. An obsolete V. whence in the N. T. we have particip. perf. act. *πτωως, via, os*, Acts xv. 16. Rev. ix. 1.
- \* Where "the precipitation doth down stretch Below the beam of sight."  
Shakes. Coriolanus, Act iii. sc. 2, at beginning.  
How fearful  
And dizzy 'tis to cast one's eyes so low!  
King Lear, Act iv. sc. 6.

Πτρυον,

Πτυον, α, το, from πτω to spit, spit out.

A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or can, is evident from *Homer*, II. xiii. lin. 588,

‘Ω; δ’ ἐτ’ ἀπο πλᾶτος ΠΤΥΟΦΙΝ (αἰγῶν κατ’ αἰών)  
Θρωσκουσιν κυμαὶ μέλανοι χροῖς, ἢ ἐρεῖθι.—

As on the spacious floor the dusky beans  
Or vetches leap, from the broad shovel thrown—  
“So from the steel that guards Atreides’ heart  
Repell’d to distance flies the bounding d. rt.”  
POPE.

The Greek Scholion on this place in *Schrevelius*’s edition says, Πτυον δ’ εἶναι, ἐν ᾧ τὰ ῥιζομενα γεννηματα ἀναβαλλουσιν, χωρίζοντες τὸ Ἀχυρῶν. The πτυον is what they throw up the corn with, after it is threshed, to separate it from the chaff.” See more in *Welstein* on Mat. occ. Mat. iii. 12. Luke iii. 17. “After the grain is trodden out, says Dr. Shaw, *Travels*, p. 139, they winnow it by throwing it up against the wind with a shovel, the το πτυον, Mat. iii. 12. Luke iii. 17, there rendered a fan, too cumbersome a machine to be thought of; for it is represented as carried in the hand.” And indeed I do not find that the winnowing fan is ever mentioned as used by the eastern nations, either in ancient or modern times.

Πτυω, from πτω to affright, or perhaps from Heb. פָּשָׁר to withdraw, get away. To affright, terrify; whence Πτυομαι, pass. To be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in *Welstein*. Comp. also *Kypke*. occ. Phil. i. 28.

Πτυσμα, ατος, το, from πτυσμαι perf. pass. of πτω to spit.

Spittle. occ. John ix. 6.

ΠΤΥΣΣΩ, from the Chald. ܫܬܬ, which, as a N. masc. plur. in reg. ܫܬܬ, Dan. iii. 21, seems like the Greek πετασσοι, to denote a kind of turband or tiaras wound or rolled round the head.

To roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. Αναπτυσσω.

ΠΤΥΩ, either from the Heb. פָּתַח to open, particularly as the mouth, or rather formed from the sound, as the Latin *spuo*, and Eng. to spit.

To spit, to throw out spittle from the mouth. occ. Mark vii. 33. viii. 28. John ix. 6.

Πτωμα, ατος, το, from πτωμαι perf. pass. of πτω or obsol. πτω to fall.

A dead body fallen to the ground, a carcass, which, by the way, from the Latin caro casso, flesh fallen. occ. Rev. xi. 8, 9. Mark vi. 29. Mat. xxiv. 28. In which last cited text I concur with those many learned interpreters who refer πτωμα to the Jews, and ατοι to the Romans, and suppose the latter word to allude to the Roman military Insignia, which were Eagles of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Jud. xiv. 8, πτωμα answers to the Heb. מַכְצַל a carcass, which is in like manner from the verb כָּצַל to fall.

Πτωσις, ιος, att. εως, η, from obsol. πτω to fall.

A fall, or falling. occ. Mat. vii. 27. Luke ii. 34.

Πτωχεια, ας, η, from πτωχεω.

Poverty. occ. 2 Cor. viii. 2. 9. Rev. ii. 9.

Πτωχεω, from πτωχος.

To be or become poor. occ. 2 Cor. viii. 9.

Πτωχος, η, ον, from πτωχα perf. act. of πτωσω to shrink with fear, tremble, which from πτω to terrify.

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxvi. 9, 11, & al. Comp. Πενης.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3. (comp. Isa. lxi. 2.) Mat. xi. 5. Luke iv. 18, comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχος of the LXX and of St. Luke is עָנָו humble, meek.

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυγμα, ης, η, from πυξ with the doubled fist, which from πυκα adv. close together, closely, and this either from the Heb. פָּגַע to meet, or by transposition from the Heb. כָּפַח to condense. (Comp. Πησω.) Observe further that πυξ is an adv. of the like form as γυυξ on the knees, λαξ with the heel, &c.

The first, the doubled fist. So *Hesychius*, Πυγμα, γρονθος; *Suidas*, Πυγμα, γρονθος, συζησεις δακτυλων, the fist, the closing of



of the fingers; and Pollux, II. cxlvii. Ἀνὰ συνκλίσεις τὴν χεῖρα, τὸ μὲν εἰσὼν καλεῖται πυμῆ. If you shut your hand, the outside is called *πυμῆ*." Hence the dative *πυμῇ* being used, as it were, adverbially, *πυμῇ νίπασθαι τὰς χεῖρας*, literally, *to wash the hands with the fist*, i. e. by rubbing water on the palm of one hand with the doubled fist of the other. The reader may see other interpretations of this word in Pole Synops. Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1966, and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by *washing the hands as far as the fist extended*, i. e. up to the wrist. This the Rabbins call a *washing* פָּרַחַר to the break or joint; and the Doctor quotes a tradition of theirs from the Talmudical Tracts, that the hands were to be thus washed. occ. Mark vii. 3. The LXX have the Noun *πυμῆ*, Exod. xxi. 18. Isa. lviii. 4, for the Heb. פָּרַחַר the fist clenched (or to use the Eng. derivative from the Heb. פָּרַחַר) wrapped together.

ΠΤΘΝ, *ωνος, δ*, from Heb. נָחָשׁ a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular Πυθών Python, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called Πυθιος or Pythian: Which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. Πυθωνες, *δ*, Plur. according to Plutarch, cited by Wetstein, was used in his time for the Εἰσγαστριμυδοι, or those Diviners who spake from their belly, De Def. Orac. tom. ii. p. 414. Τῶς Εἰσγαστριμυδοῦς εὐρυκλας παλαι, νυνὶ ΠΤΘΝΑΣ προσαγορευομενός. Hence

\* Mollerus on Isa. xix. 3, cited in Leigh's Critica Sacra, and Mintert in his Lexicon say, that Apollo himself was called Πυθών, but I find no proof of this; and the learned Wolfius on Acts xvi. 16, expressly affirms that he is never so styled.

II. Πυθων, *ωνος, δ*, A divining Demon. So Hesychius, Πυθων, δαιμονιον πνευματικον. occ. Acta. xvi. 16, where Πυθωνος, I apprehend, properly means the Demon himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνευμα Πυθωνος, a spirit of a divining Demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνευμα Δαιμονιος αναβαπτει, A spirit of an unclean Demon. Further, Πυθων imports divination, either from Πυθιος Pythion, the title under which Apollo gave out his oracles at Pytho or Delphi (whence the Priestess who uttered them was also called Pythia), or else immediately from Heb. נָחָשׁ a serpent, which was an animal particularly respected by the Heathen in their divinations, as being to them an emblem or representative of the Solar Light or Apollo, their divining God. Add to which, that considering the religious and high regard paid to serpents in various manners among the † ancient idolaters throughout the world, and which is still paid to them in some Heathen countries to this † day, it seems as if that Old Serpent, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to divine or foretel, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πυθωνες, *η, ον*, from πύνα adv. closely, close together, which see under Πυμῆ.

Frequent. occ. 1 Tim. v. 23. Πύνα, neut. plur. used adverbially, Frequently, often. occ. Luke v. 33. Πύνα is likewise thus applied by Homer, II. xviii. lin. 318. Comp. Odys. xvii. lin. 198, and see Wetstein.

† See Coke's Enquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3, Vossius De Orig. & Progress. Idololat. lib. iv. cap. 68. Selden De Diis Syr. Syntag. ii. cap. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13, p. 299, &c. 3d edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289, &c.

‡ Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

Πυθωνιστες,

Πυρροτερος, α, ω, Comparative of πυρρος. More frequent; hence Πυρροτερον, neut. used adverbially, More frequently. occ. Acts xxiv. 26.

Πυξίστω, from πυξίς, a boxer, which from adv. πυξί with the fist, which see under Πύξιν.

To box, fight with the fist, which was one of the exercises of the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under Δάσω III. which see, I have referred the expression Δάσω δάσων to the Σκιμαχία of the ancient Athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged to beat the air, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of Σκιμαχία, ΣΚΙΑΜΑΧΙΑ ΤΙΝΙ ΠΑΡΑΠΑΛΗ-ΣΙΟΝ, as Philo cited by Kypke calls it; whereas the Apostle aimed no vain or uncertain strokes or such as could be avoided by his adversary which was his own body, or the old man in him, which he was continually buffeting and subduing.

ΠΥΤΑΗ, ης, ῥ, from the Heb. פֶּתַח to separate.

A gate. See Mat. vii. 13. xvi. 18. Luke vii. 12. Acts iii. 10.

Πύλων, υνος, ὁ, from πυλῆ.

A gateway, porch, such as we learn from Dr. Shaw, Travels, p. 207, the principal houses in the east are still furnished with. Mat. xxvi. 71. Acts xii. 13, where see Kypke. Comp. Προαυλιον.

Πνέθασμαι, from the obsolete πνέθωμαι the same, which see.

I. To ask, enquire. Mat. ii. 4. John iv. 52. xiii. 24. Acts iv. 7. & al.

II. To learn, understand or be informed, on enquiry. Acts xxiii. 34.

ΠΥΡ, πυρος, το, either from the Heb. נֶפֶץ to burn, or נָחַץ to break, shatter, as fire doth it's fuel; whence is derived the Heb. N. נֶחֱם ashes or dust, into which the fuel is broken by fire; also Eng. fire, &c.

I. Fire. See Mat. xvii. 15. Luke ix. 54. xvii. 29. xxii. 55.

II. It is spoken, Mat. iii. 11. Luke iii. 16. of the Holy Ghost, in reference to his illuminating, enlivening, and purifying virtues, and to his visible effusion in the

form of fiery tongues on the day of Pentecost. Acts ii. 3.

III. God is called a consuming fire, in respect of his infinite purity, and of his fiery and devouring indignation against presumptuous and impenitent sinners. Heb. xii. 29. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πυρ καταναλίσκων, a destroying fire, answers to the Heb. אֵשׁ מִכָּאֵשׁ, a devouring fire. See also Deut. xxxii. 22.

IV. It is spoken of the Gospel, principally on account of those violent heats and furious contentions and persecutions, which should, through the wickedness of men, be the consequence of it's being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

V. It denotes the Fire of Persecution, which was to prove every man's work of what sort it was, i. e. to shew the real characters of the several kinds of persons, of whom the different teachers of Christianity builded up the church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is Mac-knight's, of the fire mentioned 1 Cor. iii. 13. "That the fire of which the Apostle speaks, says that able commentator in his note on this verse, is the fire of persecution, I think evident from 1 Pet. iv. 13, where the persecution, to which the first Christians were exposed, is called πυρωσις, a burning among them, which was to them for a trial.—According to the common interpretation, the doctrine, which one teaches, is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher built

into

into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17." Thus far *MacKnight*.—I add, that the descriptive expressions in ver. 12—15, would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman Consul *Mummius*, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see *Ancient Universal Hist.* vol. 2. p. 699. 1st edit. fol. and comp. *Wetstein* on 1 Cor. iii. 13.

VI. It refers to the fire of hell. Mat. iii. 12. xxv. 41. Mark ix. 43, 44, 45, & al.

Πυρα, ας, ἡ, from πυρ fire.

A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, A PYRĒ, PYRA. occ. Acts xxviii. 2, 3.

Πυρῶς, ος, ὁ, from πυρ fire.

I. A tower, properly of a conical or \* pyramidal form, gradually diminishing from the bottom upwards, like a flame of fire. occ. Luke xiii. 4. xiv. 28.

II. The tower of the vineyard denotes figuratively the Temple at Jerusalem. occ. Mat. xxi. 33. Mark xii. 1. Comp. Isa. v. 2, where see Bp. *Louth*.

Πυρεσσῶ, from πυρεῶς.

To be sick of a fever. occ. Mat. viii. 14. Mark i. 30.

Πυρεῶς, ος, ὁ, from πυρ fire.

A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חָרַב to be hot. Mat. viii. 15, & al. On Luke iv. 39, *Wetstein* cites *Galen* repeatedly observing that πυρεῶς μέλας is an usual expression with the medical

Greek writers. Πυρεῶς, ὁ. The fever-fits, the burning fits of a fever. occ. Acts xxviii. 8.

The LXX use this word, Deut. xxviii. 22, for the Heb. נִתְּרָא a burning inflammation, fever, from נִתְּרָא to kindle, as a fire.

Πυρινός, ἡ, ον, from πυρ fire.

Of fire, fiery, igneus. occ. Rev. ix. 17.

Πυρῶν, ων, from πυρ fire.

I. To set on fire, burn. Hence Πυρομαι, υμαι, Pass. To be set on fire, be on fire. occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under Βελος.

II. Of metals, Πυρομαι, υμαι, To glow with heat, as in a furnace. occ. Rev. i. 15. We have the same expression in *Poly-carp's Martyrdom*, § 15, edit. *Russel*: Ὡς χρῶσος καὶ ἀρῦρος ΕΝ ΚΑΜΙΝΩ ΠΥΡΟΤΜΕΝΟΣ. As gold or silver glowing in the furnace." WAKE. Πυρομενος particip. perf. pass. What hath thus glowed, and so is tried or purified. occ. Rev. iii. 18.

III. Figuratively, Πυρομαι, υμαι, To burn, or be fired, as it were, with † grief and zeal. occ. 2 Cor. xi. 20.—with unchaste desires. occ. 1 Cor. vii. 9. So Latin, Arden, aror.

Πυρραῶν, from πυρεῶς red.

To be or look red. occ. Mat. xvi. 2, 3.

Πυρρός, α, ον, from πυρ fire.

Red, of a fiery colour. occ. Rev. vi. 4. xii. 3.

Πυρῶσις, ις, att. εως, ἡ, from πυρῶν.

I. A burning. occ. Rev. xviii. 9, 18.

II. A fiery trial, a proving, or trial, as of metals by fire. So *Heusichius*, Δοκιμασία. occ. 1 Pet. iv. 12. Comp. Πυρῶν II. 1 Pet. i. 7, and Ps. lxi. 10. Zech. xiii. 9. in LXX, and under Πῶρ V.

Πῶλεω, ω. It may be derived from Heb. נָחַל to separate.

To sell, to separate, as it were, from the former owner. Mat. x. 29. xiii. 44, & al. freq.

Πῶλος, ος, ὁ, q. πῶλος, from πῶα, the grass, and ἀλλομαι to leap, frisk, says *Minerv.* A sole, or colt, generally of the horse kind; and that whether very young, or come to it's full growth: But in the N. T. it is spoken only of an ass's sole or colt. Mat. xxi. 2, & al.

Hence Latin *pullus*, and perhaps Gothic *fula*, and Saxon, Danish, and Eng. *fole*.

† See *Het.* and *Erg. Lexic.* in πῶρ IV.

Πῶντι,

• Which, from πυρεῶς; a pyramid, and this from πυρ fire.

**Πωρε**, Adv. from *πω* yet (which from Heb. *פָּה* or *פָּה* here), and *πορε* ever.

*Ever yet, at any time.* Luke xix. 30. John i. 18.

**Πωρος**, *σ, δ*, perhaps from the \* Chald. *פור*, which is used for a lot, Esth. iii. 7, & al. but seems properly to denote a small piece of stone broken off from a larger, and so to be a derivative from the Heb. *פור* to break.

I. A kind of stone, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. lib. xxxvi. cap. 17.

II. A *calculous* or *chalky concretion*, which is formed preternaturally in some part of the human body, as in the joints.

III. The *callus*, "the hard substance by which broken bones are united." Johnson. This N. occurs not in the N. T. but is inserted for the clearer explication of the following derivatives.

**Πωρω**, *ω*, from *πωρος*, which see.

To *harden*, *make hard*, like a stone, or to *make callous* and *insensible* to the touch, like the *calculous concretions* of the human body, or like the *callus* or *osseous cement* of broken bones. Comp. *Πωρωσις*. In the N. T. it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xii. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our Translators render it *blinded*. So Hesychius explains *πωρωμενοι* not only by *εσκληρωμενοι* *hard, hardened*, but also by *τετυφλωμενοι* *blinded*, and *επωρωθησαν* by *ετυφλωθησαν* *were blinded*. In John xii. 40, however, *τετυφλωκεν αυτων τας οφθαλμους*, he hath blinded their eyes, is mentioned as distinct from *πωρωκεν αυτων την καρδιαν*. But † if *πωρω* be ever taken in the sense of *blinding*, it must be derived immediately from *πωρος* blind, which may very naturally be deduced from *πωρος* denoting that *callus*,

*skin*, or *film* over the eye which is usual in *blindness*.

This V. is once used in the LXX for the Heb. *כָּרַח* to shrink, to grow flat, and consequently *dim*, as the eyes from grief. Job xvii. 7.

**Πωρωσις**, *ισ*, att. *σως*, *η*, from *πωρος*, which compare.

I. The *callus* or *cement of broken bones*. So Hesychius, *Εξ οσσεων συμφοσις και συνδεσμος*, and Galen, cited by Welstein ou Mark vi. 52, *εν ταις των κατασματος ΠΩΡΩΣΕΙ*, in the *callosities of fractures*.

II. *Hardness, callousness, or blindness*. occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

**Πως**, Adv. from *πη* how? (see under *Ποις*) and *ως* as.

1. Interrogative or definite, *How? by what means? in what manner?* See Mat. vi. 28. vii. 4. xii. 26. xvi. 11. xxii. 12. Mark ii. 26. Rom. iii. 6. viii. 32. In Mark ix. 12, if the common reading be retained, supply *επεν* before *πως*, And (in answer to their first scruple, ver. 10, how the Son of Man, the Messiah, could die) he told them how he must suffer many things, &c. See Whitby. But observe, that fourteen MSS, among which the *Alexandrian* and two other ancient ones (see Griesbach), for *και πως* have *καθως* as; and that Bp. Pearce, whom see, embraces this as the true reading, as does also the learned Marsh in Note 3, vol. i. p. 436, of his translation of Michaelis's *Introduct.* to N. T. The Bishop transposing *iva*, as our Translators have done in other texts, renders the words in Mark, *And that, as it is written of the Son of Man, he [John, the Baptist] may suffer many things, and be set at nought*.

2. Interrogative, *How? what?* Luke x. 26, where Kypke shews that the Greek writers frequently apply it for *τι*; *what?* in the same manner.

3. Indefinite, *By any means*. Acts xxvii. 12, 29. Rom. x. 14, & al.

\* Comp. Heb. and Eng. Lexic. in *פָּה* VI.

† See Leigh's *Critica Sacra* in *Πωρω* and *Πωρωσις*, and Lee's *Sophron*, vol. iii. p. 571, Note.

## P.

## P A B

**P**, ρ, ϑ, *Rho*. The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadmean alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. It's forms, P, ρ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh* the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roe*.

## PABBI. Heb.

*Rabbi*, Heb. רַבִּי, from רַב *great, excellent, chief, master*, (see 2 K. xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix 'my, q. d. *My chief, my master*. *Rabbi* is, as St. John informs us, ch. i. 39, equivalent to διδάσκαλος *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish Doctors, and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the Law and the Prophets. (See *Whitby* on Mat. xxiii. 8, and under Παπας.) Our Blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his Disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; *for one*, adds he, *is your Καθηγητής Guide*, or (which appears to be the truer reading,) Διδάσκαλος *Teacher, even Christ*, Mat. xxiii. 7, 8: And accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in

## P A B

truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the Lord hath said by *Moses*, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word see *Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c.*

## PABBONI, or PABBOTNI.

*Rabboni*. It seems not a pure Hebrew word, but to be formed from the Chaldee word, but to be formed from the Chaldee רַבְנָא *a chief, master*, and 'my. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλος *teacher*: But *Lightfoot* and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

## Pαδίζω, from παῖδος a rod.

*To beat with rods*, that is, *small sticks or twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25, where see *Macknight*.

## ΠΑΔΟΣ, α, η, from the Heb. רַבִּי to support, bolster.

I. *A staff*, which supports a man in leaning or assists him in walking. occ. Mat. x. 10, (where see *Wetstein* and *Campbell*.) Mark vi. 8. Luke ix. 3. Heb. xi. 31. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַשְׁעָנָה, Gen. xlvii. 31, & al. freq. and to מַשְׁעָנָה *a supporting staff*, Exod. xxi. 19, & al.

II. *A sceptre*, figuratively denoting government. occ. Heb. i. 8, which is a citation from the LXX of Ps. xlv. 6, where it answers to the Heb. שֵׁבַע *a sceptre*. Comp. Rev. xi. 1.

III. *A rod or staff of correction*, in a figurative view. occ. 1 Cor. iv. 21, where *Chrysostom*, εν καλασσι, εν τιμωριαις, with chastisement, with punishment. In this sense also Pαῖδος is used by the LXX for the Heb. שֵׁבַע. Exod. xxi. 20. 2 Sam. vii. 14, & al.

\* See *Castell. Chald.* under רַבִּי.

## IV. The

IV. *The iron rod* mentioned Rev. ii. 27. xii. 18, xix. 15, denotes the *irresistible power and authority* of Christ. Comp. Ps. ii. 9.

\*Ραδύχος, *ς, δ*, from ραδός *a rod*, and έχω *to have*.

*A Beadle, or Serjeant, properly a Lictor, i. e. an inferior officer in the Roman government who attended the superior magistrates to execute their orders.* It is generally known that these *Lictors* carried on their shoulders the *fusces*, which were a bundle of rods with an ax in the middle of them, as the ensigns and instruments of their office; whence their Greek name \*Ραδύχος, which is used by Polybius, Dionysius Halicarn. Plutarch, and Herodian, as may be seen in Wetstein on Acts xvi. 22, and 35. occ. Acts xvi. 35, 38.

\*Ραδισήμα, *ατος, το*, from ραδισίω *to be ready for the perpetration of any wickedness, to commit it readily and craftily*, which from ραδιστός *a person ready for any wickedness, an abandoned villain, a crafty knave*, which from ραδός *easy, ready, and swift a work, deed.* \*Ραδός may be very naturally derived from the Heb. ירד or ירד to descend; so the Latin pronus (whence Eng. prone), which signifies steep, sloping, denotes also easy, ready. Villany, wickedness, depravity, deceit. occ. Acts xviii. 14.

\*Ραδισία, *ας, η*, from ραδιστός, which see under the last word.

*Wickedness, mischief, craftiness.* occ. Acts xiii. 10.

\*ΡΑΚΑ. Heb. or Syriac.

*Raka*, a term of contempt evidently derived from the Heb. ריק *to be empty*; so it denotes *a vain, empty, worthless fellow*, in which sense the plur. ריקים or ריקים occurs in the Heb. Bible, Jud. ix. 4. 2 Sam. iv. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains \*Ρακα by *ναός empty*. But this word having the Syriac or Chaldean termination does not seem pure Hebrew. The Syriac version in Mat. has *קרא*, which is also often used in the Talmudical Tracts as a word of contempt or reproach. See Wetstein. occ. Mat. v. 22.

\*Ρακος, *ος, υς, το*, from ράσσω *2 aor. pass. of ρήσω to break, tear.*

I. In the profane writers, *A torn garment.* So Aristophanes, Plut. lin. 539, Ἀπ' ἱμα-

τις μὲν ἔχουσιν \*ΡΑΚΟΣ, Instead of a garment to have *ρακος*;" where the Scholiast explains *ρακος* by *διεσπῆμενον χιτῶνα, a torn coat.*

II. In the N. T. *A piece of cloth cut off.* occ. Mat. ix. 16. Mark ii. 21.

\*Ραρίζω, from ραρίος *besprinkled*, which from ραίω *to pour all over, wet, besprinkle*, from ραίω *to flow.*

*To sprinkle, besprinkle, cleanse by sprinkling*, occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the *purifying and cleansing blood of Christ.* Comp. Heb. xii. 24. 1 Pet. i. 2.

\*Ραρίσμος, *ς, δ*, from ραρίσμαι perf. pass. of ραρίζω.

*A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling.* occ. Heb. xii. 24, (see Macknight.) 1 Pet. i. 2. where see Bowyer's Conjectures.

\*Ραρίζω, from ραρίς *a rod, or stick*, the same, according to Hesychius, as ραδός, which see.

I. *To beat with a stick or sticks.* So Hesychius explains ραρίσμαι by ραδὼν ἀλγῆσαι; and thus Beza and Erasmus Schmidius understand it, Mat. xxvi. 67.

II. *To strike on the face with the palm of the hand, to give a slap on the face.* So Suidas, \*Ραρίσμαι, πατάξαι τὴν ἡνὸν ἀπὸ τῆ χειρὶ, \*Ραρίσμαι means *to strike the cheek with the hand open*, by which circumstance it is distinguished from *κολαφίζω*, which see. So the Etymol. Mag. \*ΡΑΡΙΣΜΑΙ, το πατάξαι τὴν ἡνὸν ἀπὸ τῆ χειρὶ (read ἀλγῆσαι) *χειρὶ, \*Ραρίσμαι is to strike the cheek with the hand not shut or clenched.* occ. Mat. v. 39. xxvi. 67. See Wetstein, and Kypke on Mat. v. who shew that Plutarch, Achilles Tatius, Josephus, and Hyperides use the V. in this latter sense.

\*Ραρίσμα, *ατος, το*, from ραρίσμαι perf. pass. of ραρίζω.

*A blow on the face with the palm of the hand, a slap on the face.* occ. Mark xiv. 65. John xviii. 22. xix. 3.

\*ΡΑΡΙΤΩ. It may be derived either from the Heb. רמא *to repair*, or from רבר *to interweave*, unless one should be rather inclined to deduce it by transposition from *רבר to sew, sew together*\*, to which

\* Since writing the above I find that Martinus, in his Cadmus, proposes the derivation of it from the Arabic ربر *to bind*, &c.

this

this V. or its compound *συνάπτω* constantly answers in the LXX.

*To sew, sew together.* This V. occurs not in the N. T. but is inserted on account of its derivatives.

Ῥαφίς, ἰδος, ῥ, from *ῥαφα* perf. act. of *ῥάπτω* to sew.

*A needle to sew with.* occ. *Matth* xix. 24. *Mark* x. 25. *Luke* xviii. 25.

ῬΕΔΗ, ῥε, ῥ.

*A coach, a chariot.* occ. *Rev.* xviii. 13.

"*Rheda* is a Latin word which first came from the *Gauls*, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rheda* is most certainly a coach, with this difference, that they had not then the use of slings [braces] to make them so easy as now.—\* *Isidorus*, *Rheda*, genus *vehiculi quatuor rotarum*, [i. e. *Rheda*, a kind of vehicle with four wheels].—† *Tully* says, that *Milo*, when *Clodius* was slain, rode in a *rheda* with his wife; and ‡ elsewhere he handsomely describes a fluttering cockcomb on his travels [in his *rheda*].—The word, I say, is *Gallick*, but some say it is § *Syriac*, and some || *Chaldee*; the Romans say they had it from the *Gauls*, so ¶ *Quintilian*, but the ancient Germans had it too." Thus the learned *Dunbar* on *Rev.* xviii. 13. To which I add, that we need not be surprised to find the traces of this any more than of many other words, in so many languages, when we recollect that there is one common and very obvious root whence *rheda* and all its relatives may be derived; I mean the Heb. רעך to *shake* (whence also Eng. *ride*, Latin *rota* a wheel, &c.), if any one should prefer רדח to *run* (whence Eng.

\* *Orig. lib.* xx. cap. 12.

† *Orat. pro Milone*, § 10. So *Horace*, *lib.* ii. sat. 6. lin. 42, says of himself, that *Maccenas* admitted him into his acquaintance.

—Duntaxat ad hoc, quem tollere rheda  
Vellet, iter faciens—

Only that he might take him into his *rheda* or coach on a journey."

‡ *Cic. ad Attic.* lib. vi. epist. 1.

§ *Leigh Cr.* i. Sacri.

|| *Hochart*, *Cassian*, lib. i. cap. 42, [col. 672. edit. *London*.]

¶ *De Inst. Orat.* lib. i. 5. "Plurima Gallica voluerunt, ut *rheda* & *petroritum*, quorum altero *Cicero* tamen, altero *Horatius* utitur."

*rout, riot, rathe, rather*) I should not contend with him. See also *Weist.* *PEMΦAN*, or, according to the *Alexandrian* MS, *ΠΑΙΦΑΝ*, or, as other copies and versions read, *ῬΕΦΑΝ*\*, Heb.

*Remphan*, *Raiphon*, or *Rephan*, occ. *Acts* vii. 43. The Hebrew of *Amos* v. 25, to which the text in *Acts* refers, may be most literally translated thus: *But ye have burne the Tabernacle of your Moloch, and the Chiun of your images, the star, shine or glory of your Aleim, which ye made to yourselves*; LXX and *Acts*, *Και ἀνέλαζετε την σκηνην του Μολοχ, και το αςρον του Θεου υμων* *Ῥαίφαν* (*Acts* *Ῥεμφαν* or *Ῥεφαν*) *της τυπης* † *ἐς ποιησατε* (LXX *ἐαυτοῖς*) (*Acts* *προσκυνειν αυτοῖς*).

Ῥι Chium may be derived from the V. רח to *burn*; and it is plain that in the Heb. the *star* (כוכב *shine or glory*) of your *Aleim* is explanatory of the *Chiun* of your images; accordingly the LXX omit *Chium*, and retain only *το αςρον the star*: But then they add *Ῥαίφαν* as the name of that idol which the Heb. expresses by the plural N. ריפאן. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the ‡ compound kind, as the *Cherubim* and § *Teraphim* likewise were, *Ῥαίφαν* or *Ῥεμφαν* may best be understood to mean a compound image placed in || *Glory*; and the word itself may, like *Teraphim*, be deduced from the Heb. נחך to *be still*, i. e. *through awe or reverence*, as denoting the representative object of their religious veneration.

PEΩ, or PETΩ, 1 Fut. *ῤεσω*, from the Heb. רחך to *be wet* or *soaked with liquor*.

*To flow*, as waters. occ. *John* vii. 38.

PEΩ, either from *ῤεω* to *flow*, according to that of *Homer*, *Il.* i. lin. 249,

Τη και απο γλωσσης μιλιτος γλυκυσσιν *PEEN* αυτη.  
And from his tongue words sweet as honey flow'd.

\* See *Mill's* and *Weist.*'s Various Readings.

† *Αυτων* is wanting after *τυπων*; in the *Alexandrian* MS of LXX, as well as in the *Acts*.

‡ See *Heb.* and *Eng.* Lexicon, under רחך V. 2, 3, 15, 16.

§ See *Heb.* and *Eng.* Lexicon under נחך XV. and above *Θεοταπεινω*.

|| See *Heb.* and *Eng.* Lexicon under נחך II.

And

And of *Theocritus*, Idyll. xx. lin. 26, 27.

— Εξ στόματός δι  
ΕΡ'ΡΕΕ μοι φωνά γλυκυρώτερα η μελιχρῆς.

My voice *flow'd* sweeter than the honey-comb.

Or else *ῥαω* may perhaps be better derived from the Heb. *רר* to teach, shew, inform. Comp. *Εἶπω*.

To say, speak, speak of. Mat. i. 22. iii. 3. v. 21. Rom. ix. 12, 26, & al. freq. The 2d aor. pass. is either *εἶρεθην*, as Mat. v. 21, 27, 31, 33; or *εἶρηθην*, as Rom. ix. 12, 26. Gal. iii. 16. On *Εἶρηθην*, Mat. v. 21, *Markland* observes, "This word, in these writings, always implies more than barely it hath been said; namely, something as spoken from God, or by his order: whence it appears that *τοῖς ἀρχαίοις* signifieth to (not by) the ancients, or those of old." Append. to *Bowyer's* Conject.

\**ῤήμα, ατος, το*, from *εἶρημα* perf. pass. of *ῥήνυμι* or *ῥήσω* to break.

A breaking down, ruin. occ. Luke vi. 49.

\**PHINTMI*, from the Heb. *פר* or *פרע* to break, break in pieces.

To break, burst. occ. Mat. ix. 17. Comp. under \**ῤήσω*.

\**ῤημα, ατος, το*, from *εἶρημαι* perf. pass. of *ῥω* to speak.

I. A word spoken or uttered. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and *Macknight* there.

II. A speech or sentence consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. *VI Pet. i. 25*. *Πεβ. vi. 5*. *Hutchinson* observes that *Xenophon* in like manner uses *ῥημα* for a speech, *Cyropæd.* lib. viii. p. 473, edit. 8vo.

III. A word, a command. Luke v. 5. It denotes the operative or all-powerful word or command of God. Mat. iv. 4. Heb. i. 3. xi. 3. Comp. Heb. xii. 19.

IV. A report, account. Mat. v. 11.

V. A thing, matter. Mat. xviii. 16. Luke i. 37, 65. ii. 15. Rom. x. 8, where see *Macknight*. Mat. iv. 4, *ἐπὶ παντί ῥηματι ἐκτερευσμενῶ δια σοματος Θεοῦ*, "i. e. by any thing which God shall appoint." *Markland*, in Append. to *Bowyer's* Conject. Comp. Deut. viii. 3, in LXX. This last sense seems *hellenistical*, and taken from the similar use of the Heb.

*דבר* a word, to which *ῥημα* in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under *Λοςος* XV.

\**PHΞΣΩ*, from the Heb. *פר* or *פרע* to dash, break by collision, or *פרע* to break by crushing.

I. To break, burst. occ. Mark ii. 22. Luke v. 37.

II. To rent, tear, as dogs or swine do. occ. Mat. vii. 6, where see *Bowyer* and *Campbell*.

III. To dash or throw against the ground, allido. So Vulg. in Mark, *allidit illum*; and *Iesychius* explains *ῥήξαι* (inter al.) by *καταβαλεῖν* to cast or throw down. occ. Mark ix. 18. Luke ix. 42. See *Wolffius* and *Wetstein* on Mark. I add that *Homer*, II. xviii. lin. 571, applies this word to dancers beating the ground with their feet.

IV. To break forth into a voice or cry. occ. Gal. iv. 27, which is a citation from the LXX of Isa. liv. 1. The purest of the Greek writers use the phrase *ῥήξαι φωνήν* for bursting forth into a voice or cry, as may be seen in *Raphelius* and *Wetstein* on Gal. iv. 27, and in *Dupont's* Lectures on *Theophrastus*, p. 316, edit. *Needham*. Comp. also *Kypke*. In like manner, *Virgil* applies the Latin *rumpere vocem*, *Æn.* II. lin. 129.

\**ῤήτωρ, ορος, ὁ*, from *ῥω* to speak.

An orator, one who professes the art of speaking. occ. Acts xxiv. 1.

\**ῤήως*, Adv. from *ῥήλος* spoken, expressed. Expressly, in express terms. occ. 1 Tim. iv. 1, where see *Wetstein*, who has abundantly shewn that the Greek writers use the word in this sense. "The Spirit (*ῥήτως λέγει*) expressly saith, or, in so many words saith. *Mele* [Works, fol. p. 666.] supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the Prophecy, which the Apostle himself formerly delivered concerning *The Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the Spirit in the Apostle's hearing, after he had finished the preceding passage, concerning the Church's being the pillar and support of the truth. Of the Spirit's speaking in an audible

Q q



audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded, Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." *Macknight*.

\*PIZA, ης, η'. The Greek Etymologists say it is so called q. *ρίζα*, because through it *ῥεῖ το ζῆν* the life of the plant flows. But may it not be better deduced from the Heb. שורא *a root*, the first sibilant letter being changed, as usual, into the aspirate breathing?

I. *A root of a tree or plant*. See Mat. iii. 10. xiii. 6, 21. Rom. xi. 16, 17, 18.

II. *Figuratively, a root, origin, spring*. occ. 1 Tim. vi. 10, where *Kypke* cites *Hippocrates* using *ρίζα* in a like figurative sense, Epist. ad Crateu. Εἰ δ' ἐδυνασσο, Κρατεῦσα, ΤΗΣ ΦΙΛΑΡΥΤΡΙΑΣ τῇ τῶν πικρῶν ΡΙΖΑΝ ἐκκοψαί. "But if, Crateua, you could cut up the bitter root of covetousness." Christ is styled the *Root of Jesse*, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was a shoot springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the basis and foundation of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in *Vitringa* on Isa. xi. 10, and on Rev. v. 5. xxii. 16.

\*ΡΙζω, ω, from *ρίζα*.

*To root, fix*, as it were, *with roots*. Ρίζομαι, εμαι, pass. *To be rooted firmly, fixed*, as it were, *with roots*. This V. is also applied figuratively by the Greek writers. See *Wolfius*, *Wetstein*, and *Kypke*. occ. Eph. iii. 17. Col. ii. 7.

\*Πηγ, ης, η', from *ἐπιπτα* perf. mid. of *πίπτω* to cast.

I. *The force, impetus, or quick motion of somewhat cast or thrown*. Thus in the Greek writers it is applied to stones, darts, the wind, the fire, &c.

II. In the N. T. Πηγ οφθαλμῶ, *A quick motion or twinkling of the eye*. So *Nysseus* explains it by *ἐπιστροφῆς βλεφαρῶν*, the shutting or twinkling of the eye-lids. occ. 1 Cor. xv. 52.

\*Πιρῶ, from *πίρις* a fan to agitate the air with, which from *πίρλω* to cast.

I. *To fan with the air or wind*.

II. *To agitate with the wind*. occ. Jam. i. 6. So *Dio Chrys.* in *Wetstein*, speaking of the Vulgar compared with the sea, says ὡς ἀνέμῳ ΠΙΠΙΖΕΤΑΙ, they are agitated by the wind.

\*Πιρῶ, ω, Attic for *πίρλω*.

*To cast off or away*. occ. Acts xxii. 23. This V. in the contract form is used likewise by the Attic writers. *Wetstein* cites from *Dio Chrys.* the very phrase ΤΑ ΙΜΑΤΙΑ ΕΠ' ΠΙΠΤΟΤΝ; and from *Lucian*, De Saltat. 83. tom. i. p. 951. Τὰς ἐσθῆτας ΑΠΙΕΠ' ΠΙΠΤΟΤΝ. But *Markland* in *Bowyer's Conject.* whom see, explains *πίπτεσθαι* τὰ ἱματῖα in Acts by "shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief." Comp. also the passages cited by *Wetstein* from the Greek writers.

\*ΠΙΠΤΩ, from *πίπτω* to incline, tend, or immediately from the Heb. נָפַח to give way, yield, let go.

I. *To cast, or let go*, as anchors from a ship. occ. Acts xxvii. 29.

II. *To cast, or throw down*. occ. Luke xvii. 2.

III. *To cast, or throw*. occ. Mat. xxvii. 5. Luke iv. 35.

IV. *To cast out, throw overboard*. occ. Acts xxvii. 19.

V. *To throw up, expose, abandon*, abjicere, negligere, in which sense *Kypke* shews that the V. is often used in the Greek writers. Comp. *Elaner* and *Wetstein*. occ. Mat. ix. 36.

\*Ποιζῶν, Adv. from *ποιρῶ* to make a whizzing or whistling noise, which from *ποιρῶς* used by *Homer*, H. xvi. lin. 361, for the whizzing of an arrow in it's flight; and by *Plutarch* for the whistling of the wind in a storm. *Scapula* remarks, that *ποιρῶς* is a word formed by an onomatopœia from the sound. See also *Dionysius Halicarn.* Περὶ Συνθεσῶν, § xvi.

*With a noise or sound resembling that of a great storm*. occ. 2 Pet. iii. 10.

\*Πομφαία, ας, η', from *πέμψω* to brandish, which from the Heb. פָּעַץ denoting violent motion or agitation.

I. *A sword*, i. e. war. occ. Rev. vi. 8.

II. *Figuratively it imports bitter grief piercing*

piercing the heart like a sword. occ. Luke ii. 35, where see *Wetstein* and *Kypke* for similar expressions in the Greek writers.  
 III. It denotes the word of Christ. occ. Rev. i. 16. ii. 12, 16. xix. 15, 21.

This word in the LXX generally answers to the Heb. דָּחַק a sword.

Πύλη, ἡς, ἡ, from ῥυμαί to draw, traho.

A street or tract in a city included between houses on each side. See *Scapula*. occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. Ἀσ πλάτεια denotes a broader street or square, so ῥυμη a narrower street or alley, angiportum. See *Stockius*.

Πυραπια, ας, ἡ, from πυραπος.

Filth, or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. Jam. i. 21, where *Elsner* shews that *Plutarch* and *Dionysius Halicarn.* use the V. πυκνισσθαι in like manner for being polluted by vice; and *Lucian*, cited by *Wetstein*, applies πυρος to the defilement of the soul. Vit. Auct. tom. i. p. 361.

Πυραπος, α, ον, from πυρος.

Sordid, dirty. occ. Jam. ii. 2. So *Josephus*, Ant. lib. vii. cap. 11. § 3, cited by *Wetstein*, has the phrase ΠΥΡΑΠΑΝ ΕΞΟΗΤΑ.

ΠΥΡΡΟΣ, υ, δ. The Greek Lexicographers deduce it from σπύρρα, perf. mid. of πυρρῶ to absterge, cleanse off, which may be from the Heb. דָּחַק to yield, give way: But perhaps πυρος may be better deduced immediately from the Heb. דָּחַק mud, mire.

Filth. occ. 1 Pet. iii. 21.

Πυρρῶ, ω, from πυρος.

To be filthy, in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS have πυραπος πυραπυθηλω, which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*. Comp. Πυραπια.

Πυρις, ιος, att. πυρις, ἡ, from πῦρ or πυρ to flow.

A flux. occ. Mark v. 25. Luke viii. 43, 44.

Πυρις, ιδος, ἡ, from πυρ to draw, contract.

A wrinkle, corrugation of the skin. It is often used by the Greek writers in a natural sense (see *Wetstein*), but in the N. T. occurs once in a spiritual one. Eph. v. 27.

ΠΥΩ, or more usually ΠΥΟΜΑΙ, Mid.

I. This word denotes properly to draw with force and violence, to drag, to hule, as in *Homer*, Il. iv. lin. 506,

ΕΠ' ΠΥΣΑΝΤΟ δι νεκρῶς.

They had'd the dead.

So it may be deduced either from the Heb. דָּחַק to break, break off, or πυραμαί from Heb. דָּחַק to cast, project.

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74. \* Rom. vii. 24, xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10, *Wetstein* shews that *Dionysius Halicarn.* and *Lucian* use the Apostle's phrase ΕΚ ΘΑΝΑΤΟΥ ΠΥΣΑΣΘΑΙ.

Πωμαϊκος, from Πωμαιος.

Roman, Latin. occ. Luke xxiii. 38.

Πωμαιος, αια, αιον, from Πωμη.

I. A Roman. So, 'Οι Πωμαιοι, The Romans, in general. John xi. 48.

II. One who was born and usually dwelt at Rome. Thus the Jews and Proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called Πωμαιοι. Acts ii. 10. Comp. under Προσηλυτος III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38. xxii. 27. (comp. ver. 28.) & al.

Πωμαϊσι, Adv. from Πωμαιος.

In the Roman language, in Latin. occ. John xix. 20.

Πωμη, ἡς, ἡ.

The City of Rome, said by *Livy*, *Dionysius Halicarn.* *Pliny*, *Plutarch*, and others, to have been so named from it's founder *Romulus*; though *Sallust*, Bel. Catilin. cap. 6, says he had heard by report that it was built by the Trojans under *Aeneas*, assisted by the Aborigines or primitive inhabitants; and *Festus* mentions a tradition that this city was built long before *Romulus*, and was originally called *Valentia*, from valeo to be strong, which name was afterwards changed by king *Evander* into the Greek Πωμη, which is of the same import if derived from πυρρῶ perf. pass. of πυρρῶν to strengthen. Otherwise Rome might have it's name from the Heb. דָּחַק to be high, on account of the hill or hills on which it was origi-

\* Where see *Vigerus* De Idiotism. cap. vi. § 1. reg. 12, and *Hoogveen's* Note.

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nally built: 'Ρωμα Roma, q. רומה or רומה \*. So *Virgil*, *Æn.* i. lin. 11,

— alts mania Romæ.  
— the walls of lofty Rome.

Acts xviii. 2. xix. 21, & al. See *Suicer Thesaur.* in 'Ρωμα, and *Univ. Hist.* in *History of the Etruscans*, vol. xvi. 8vo. towards the beginning.

ΡΩΝΝΥΜΙ, from the Heb. פרו to flourish, thrive, as a tree or plant.

\* See *Vitrina*, *Observat. Sacr.* lib. i. cap. 7. § 25.

I. To strengthen, make strong.

II. The perf. pass. *Ερρωσας* signifies *I am well or in good health*. Hence the imperative *Ερρωσο*, and plur. *Ερρωσθε*, are used in the conclusion of letters, like the Latin Vale and Valet, as a wish of health and happiness, *Fare well, Fare ye well, Adieu.* occ. Acts xv. 29. xxiii. 30. So in *Xenophon*, *Cyropæd.* lib. iv. p. 229. edit. *Hutchinson*, 8vo. Cyrus ends his letter to *Cyaxares* with ΕΡΡΩΣΟ.

## Σ.

Σ

Σ Α

Σ, C, σ, s, c, *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ζ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental sibilant letters *Zain*, *Samech*, *Jaddi*, and *Shin*. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phenician *Shin* or *Sin*, and accordingly the † *Dorians* called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and σ seem plainly taken from *Shin* of the Hebrews (ש) or of the Phenicians (W) laid on one side; but σ is little different from the Hebrew ש, *Samech*, turned to the right hand, to which Hebrew letter C and c bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple

English S, not like SH, as the Heb. ש is generally sounded.

ΣΑΒΑΘΑΝΙ. Heb. or Chald.

*Thou hast forsaken me*, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבקת thou hast forsaken, and the pron. suffix י me. שבק signifies to leave, let alone, in the Chaldee of Daniel and Ezra; and שבקתי is used for the Heb. עזבתי of the same import in the Chaldee Targum and Syriac version of Ps. xxii. 2, and in the Syriac version of Mat. xxvii. 46. Mark xv. 34. A late † learned writer, however, is of opinion, that Σαβαθασι answers to the Heb. שבבתי or סבבתי, from סבך or סבך to perplex, intangle, involve in perplexity, and so was used by our Lord to express the perplexity of his forlorn condition. "Indeed, says he, the Chaldee שבב does not, I think, fully come up to the signification of Εθαλασεινω," which compare in Lexicon above. occ. Mat. xxvii. 46. Mark xv. 34.

ΣΑΒΑΘΘ. Heb.

*Sabbath*, Heb. שבת, a N. fem. plur.

† Γραμμα, το Δωρις μιν ΣΑΝ καλοῦσι, ἰσως δι ΣΙΓΜΑ. The letter which the Dorians call San, and the Ionians Sigma." *Herodotus*, lib. i. cap. ii. 9.

† *Spearman*, *Letters on the LXX*, p. 438, 9. from

from the root צבא, to assemble in orderly troops.

“צבא השמים, *The Host of Heaven*, LXX. Σπαρια τὰ Οὐρανα (comp. Acts vii. 42.) sometimes denotes the sun, moon, and stars, (i. e. the fluxes of light from them) inclusively, as Deut. iv. 19. Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל (Baal or the solar fire)—sometimes only the stars or stellar fluxes of light, as distinguished from the sun and moon. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this celestial host was worshipped by the Heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles (as has been often shewn by learned men, particularly by Leland \*), it was, that a great part of the world were denominated *Zubians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12.), and they are called צבאי his hosts, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence צבאות יהוה, *Jehovah of Hosts*, and אלהי צבאות *Alcim of Hosts*, are often used as titles of the true God, and import that from Him the hosts of the heavens derive their existence and amazing powers, and consequently imply his own eternal and almighty power; whence the LXX frequently explain צבאות by Παντοκράτωρ *Almighty*†. They also often retain the original Heb. word Σαβωθ or Σαββαθ, as in Isa. i. 9, which St. Paul cites from that version. occ. Rom. ix. 29. James v. 4.

Σαββατισμός, s, δ, from σαββαίζω, used in the LXX for keeping or enjoying a sabbath or rest, Exod. xvi. 30. Lev. xxvi. 35, and in 2 Mac. vi. 6; which from Σαββαθ. A sabbatism, a keeping of a sabbath, a rest as on the sabbath. occ. Heb. iv. 9, where by Σαββατισμός is denoted not

\* Advantage and Necessity of Christian Revelation. Comp. Eusebii Præparat. Evangel. lib. iii. cap. 2. Selden, De Diis Syris Proleg. cap. iii. Vossius De Orig. & Progr. Idol. lib. ii. cap. 30, and above in Encycloped. Britan. in POLYTHEISM, No. 10, 11, 12.

† See Heb. and Eng. Lexicon in צבא III.

only a resting, but such a rest as God entered into when he had finished his work, a complete, holy and happy rest; and this word further intimates to us that the sabbath was instituted as a figure of that eternal rest, which remaineth to the people of God. See Whitby and Macknight on the place, and comp. under Εἰσα II. and Vitranga on Isa. lvi. 2. lviii. 13.

ΣΑΒΒΑΤΟΝ, s, το, Plur. Σαββατα, τα, Dat. Σαββασι, from the Heb. שבת Rest, the sabbath, to which this word generally answers in the LXX, or immediately from the Heb. שבתון rest.

I. Both singular and plur. *The sabbath-day*: Mat. xii. 1, 2, 5, & al. freq. In Mat. xii. 5, Campbell, whom see, translates—“violate the rest to be observed on sabbaths”—taking Σαββαθον here to signify rest. And on Mat. xii. 1, see an excellent Note of Bp. Pearce.

A sabbath-day's journey, Acts i. 12, is reckoned at two thousand cubits, that is, about a mile, not only in the Talmudical Tracts, but in Targum Jonathan on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see Wetstein, and Doddridge's Note (c) on Acts i. 12, vol. ii. p. 652.

II. Both sing. and plur. A week. Mark xvi. 2, 9. Luke xviii. 12. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. So the Heb. שבועות is used for weeks, Lev. xxiii. 15; and שבת for a week, ver. 16, according to the interpretation of the Targum, LXX and Vulgate.

III. Σαββατα, τα, Col. ii. 16, comprehend all the Jewish sabbaths, or times of sacred rest appointed by Moses, as well as that of the seventh day. The word is particularly applied by the LXX to the paschal sabbath, Lev. xxiii. 15, (comp. ver. 7. 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the sabbatical year, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, τα σαββατα μὲν, my sabbaths, no doubt, include all the sabbaths or times of sacred rest ordained by God under the Mosaic dispensation.

Σαφην, ης, ἡ, either from σατα perf. mid. of σαττω to load, fill (which from Heb. שטן to set, place) or from the Chald. שטן great.

Q q 3

A large

*A large fishing-net, a drag-net.* Lat. vericulum, which from verro to sweep, q. d. a sweep-net. occ. Mat. xiii. 47.

ΣΑΔΔΟΥΚΑΙΟΙ, ὧν, δι.

'*Sadducees*, a sect among the Jews, so called, according to the *Talmudical* writers, from one *Sadoc*, it's founder, who lived above two hundred and sixty years before Christ: But, according to others, they were thus named from the Heb. *pyr* righteous, just, either as pretending to inherent righteousness by their observation of the law, or as affecting to be great friends to distributive justice, particularly in punishing offenders. So *Josephus*, Ant. lib. xx. cap. 8, § 1. Ἀίρεσιν—την Σαδδουκαίων, ὅπερ εἰσι περὶ τὰς κρίσεις ὡμοὶ παρὰ πάντας τῆς Ἰουδαίας. The sect of the Sadducees, who in judging offenders are severe above all the rest of the Jews."

The *Sadducees* not only rejected the traditions of the Elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and \* all existence of the spirits or souls of men departed, and consequently all future rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts. iv. 1, 2. xxiii. 6, 7, 8. So that, as *Prideaux* has remarked, "they were *Epicurean* deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws."

† They taught that man was made abso-

\* The words of *Josephus*, De Bel. lib. ii. cap. 8. § 14, are, Ψυχὴ· τί τίη' διαμνησθῆναι, καὶ τὰς καθ' ἑαυτοῦ τιμὰς ἀνταρῶσιν. They deny the continuance of souls, and the punishments and rewards in Hades;" and Ant. lib. xviii. cap. 1, § 4, Σαδδουκαίους δὲ τὰς ψυχὰς ὁ λόγος ἀνταρᾶν τῶν σώματι. The doctrine of the Sadducees teaches that souls perish with the bodies."

† Τὴν μὴ ὑπαρμην, says *Josephus* De Bel. ut sup. πᾶσι πᾶσι ἀνταρῶσιν, καὶ τοὶ θεοὶ οὐκ εἰσὶν τοῦ θέναι τι κακὸν ἢ μὴ ἀπ' αὐτῶν τῶν θεῶν· ἀλλὰ καὶ τὸ κακὸν καὶ τὸ καλὸν ἀπὸ τοῦ αὐτοῦ καὶ τοῦ αὐτοῦ γινώσκονται [ἴσως, οὐκ?] τοῦτον ἑαυτοῦ προορισμῶν. They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under *Φαρισαῖος* 2.), and deny that God is the cause of men's acting ill or not, but assert that both good and evil are placed in the election

lute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.

Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the Evangelists; nor 2dly, by *Josephus*, who was no friend to their sect; and 3dly, because this historian, Ant. lib. xiii. cap. 10. § 6, expressly says that the *Sadducees* taught, *ἔχειν δὲν ἡγεῖσθαι νόμιμα ΤΑ ΓΕΓΡΑΜΜΕΝΑ*, that those things which were written ought to be esteemed obligatory;" where surely, had they rejected the greater part of the Jewish scriptures, he could not have failed mentioning it †. The reader may find a further account of this sect in *Josephus*, Ant. lib. xiii. cap. 10. § 6, and lib. xviii. cap. 1. § 4. De Bel. lib. ii. cap. 8, § 14; in *Prideaux's* Connection, part ii. book 5, p. 335, &c. 1st edit. 8vo. and in the *Ancient Univers. History*, vol. x. p. 472, & seq. 1st edit. 8vo.

Σαῖω, from σαω to shake.

I. To shake, move, wag, generally as a dog does his tail. Thus used in the Greek writers, particularly *Homer*, *Odys.* x. lin. 216, 217. xvi. lin. 6. xvii. lin. 302. See more in *Wetstein* on 1 Thess. iii. 3. Hence

II. To fawn, flatter, cajole; whence Σαῖν-μαι, pass. To be flattered, cajoled, to be moved by flattery or cajoling, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus *Elmer* ex-

of man, and that every one accedes to either of these, as he pleases." From a spurious reading of ἡ ἑρπύ instead of ἡ μὴ θέναι, in the above passage (see *Grotius* on Mat. xxii. 23, and *Hudson* in loc.), the *Sadducees* have been charged with a denial of divine providence: Even the authors of the *Universal History* refer to this place in proof of *Josephus'* asserting that they looked upon the Deity as above intermeddling with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

† See *Boyle's* Dictionary in SADDUCEES, Note (G) *Walton's* Prolegom. XI. p. 77. *Jenkin* on Christianity, vol. ii. p. 87, 2d edit. *Universal History*, vol. x. p. 473, 8vo. *Jortin's* Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, &c. 2d edit.

plain;



of the heavens in the battle of the Gods. *A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52, & al. In Mat. it denotes the *preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. ch. x.

Σαλπίζω, from σαλπίζε.

To sound or blow a trumpet. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, & al.

Σαλπιστής, s, δ, from σαλπίζω.

A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑΡΕΙΑ, as, η, from the Heb. שַׁמְרִיָּה Samaria.

I. The name of a City in the tribe of Ephraim, built by Omri, king of Israel, and called in Heb. שַׁמְרִיָּה, from שָׁמַר, the name of the prior owner of the hill whereon it was built. See 1 K. xvi. 24, and Suicer Thesaur. in Σαμαρείτης I.

II. In the N. T. The country lying round this city. Luke xvii. 11. John iv. 4, 5, 7, & al. Josephus, in his Life, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of Samaria: Παντως εδειται ταχυ βελομενες απελθειν δι' εκεινης πορευεσθαι τρισι γαρ ημεραις απο Γαλιλαιας γενειν οτως εις Ιεροσολυμα καταλυσαι. It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

Σαμαρείτης, s, δ, from Σαμαρεία.

A Samaritan, an inhabitant of the city or country of Samaria. The Samaritans were descended partly from those heathen people whom Esarhaddon brought and settled in the cities of Samaria instead of the children of Israel (see 2 K. xvii. 14. Ezra iv. 2.), and partly from renegade Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of Moses, or, at most, did not regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but

looked upon Mount Gerizim as the most sacred place for religious worship, in opposition to Jerusalem. The reader may find a more particular account of this people, and their religion, in *Prideaux Connect. part i. book 6*, towards the end, in the *Universal History*, vol. x. p. 280, &c. 8vo. Lardner likewise, in his *Credibility of Gospel Hist.* book i. ch. 4. § 6. has some judicious remarks confirming the account given of the Samaritans in the New Testament. See also Wetstein on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22, it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from heathenish idolatry, they retained the Arian idolatry of worshipping the Father as superior to the other two Divine Persons. (See Note under Ειδωλον II.) This idolatry was established by Jeroboam, 1 K. xii. 28, &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of Assyria, 2 K. xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at Bethel, where Jeroboam had formerly set up one of the golden calves, 1 K. xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, חֲתָחָה for חֲתָחָה Gen. xx. 13, נָלָה for נָלָה Gen. xxxv. 7, are not as plain instances of corruption from the Jewish copies, in favour of the Arian notions of the Samaritans, as אֹרְחִי (a word, by the way, of an irregular form) for אֹרְחִי Exod. xx. 24, and בָּחַר for בָּחַר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defense of their worshipping on Mount Gerizim in preference to Jerusalem. In John viii. 48, Bp. Pearce explains Σαμαρείτης a Samaritan, by "an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that he should be worshipped in Mount Gerizim."

Σαμαρείτης, ιδος, η, from Σαμαρείτης, which see.

A Samaritan woman. occ. John iv. 9, twice.

\* See Jenkin's Reasonableness, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and Prideaux Connect. part i. book vi. p. 420, l. 1st edit. 8vo. Suicer Thesaur. in Σαμαρείτης II. l.

**ΣΑΝΔΑΛΙΟΝ**, *s*, *ro*, from the Chaldee or Syriac סנדל, which, in the Chaldee Targums of *Jonathan* and *Jerusalem*, often answers to the Heb. לַי a sole, or sandal, and which *Martinius*, in *Lexic. Philol.* derives from the Chald. סר a shoe (so used Targ. *Onkelos*, Deut. xxv. 9, 10.) and לר slender, mean, as being anciently made of mean and slight materials. A sandal, a kind of shoe, which consisted only of a sole fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. Σανδαλιον is the same as ὑπόδημα. In Mat. x. 10, our Saviour forbids his disciples to provide two coats for their journey, or ὑπόδημα sandals, i. e. plainly, other sandals, besides those they had on; and in perfect consistence with this, he orders or permits them, Mark vi. 9, to be shod with sandals, ὑποδεδεμεναι σανδαλια. See *Bynæus*'s excellent observations on this subject, De Calceis Hebræorum, lib. i. cap. 6. Σανδαλιον is not only used by the LXX, Isa. xx. 2, (for the Heb. לַי) and in *Judith* x. 4. xvi. 9, but also by the profane writers, as by *Lucian* and *Herodotus*, (lib. ii. cap. 91, see *Wetstein* on Mark vi. 9.) and even in the *Hymn to Mercury*, ascribed to *Homer*, we meet with σανδαλα for sandals, lin. 79, and 83, which shews that the Greek had received the word from the East pretty early; for \* "whether these Hymns are *Homer*'s or not, they are always judged to be nearly as ancient, if not of the same age with him." *Anacreon* also, who was contemporary with *Cyrus the Great*, uses the same word, Ode xx. lin. 15,

Καὶ ΣΑΝΔΑΛΟΝ ἔγωγε,  
A sandal I would gladly be.

**Σαυίς**, *idos*, *η*, *q*. *ταυίς*, say *Pasor* and *Mintert*, from τεινω to extend.

A plank, a board. occ. Acts xxvii. 44.

**Σαυρός**, *a*, *ov*, from σηγω to rot.

I. Properly, Old, or rotten from age.

II. Bad, of a bad kind, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. Σαυρον λελομεν παν ὃ μη την ιδίαν χρεϊαν πληροί, We call any thing σαυρον which does not answer it's

proper end," says *Chrysostom*; and *He-sychius* explains σαυρον not only by παλαιον old, but by αἰσχρον vile, ακαθαρον unclean. See *Wetstein* on Mat. vii.

III. Bad, not good to eat, of fish. occ. Mat. xiii. 48.

IV. Corrupt, evil, spoken of discourse. occ. Eph. iv. 29, where it is opposed to ἀσθατος good, useful. Comp. 1 Cor. xv. 33. *Arrian*, *Epictet*. lib. iii. cap. 16, has the expression Τα ΣΑΠΡΑ—ΛΑΛΟΥΣΙΝ. See *Alberti* and *Ky ke* on Eph.

**ΣΑΠΦΕΙΡΟΣ**, *s*, *δ*, from the Heb. ספיר the same, to which it often answers in the LXX.

A sapphire. A kind of precious stone, which, according to *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, was of an azure or sky-blue colour with golden spots. occ. Rev. xxi. 19.

**ΣΑΡΓΑΝΗ**, *ης*, *η*, from the Heb. שרש to wreath, twist together, and as a N. a tender flexible root or twig of a vine or fig-tree.

A wicker-basket made of twigs intertwined with each other. occ. 2 Cor. xi. 33.

**Σαρδιός**, *s*, *δ*, from ΣΑΡΔΩ, or ΣΑΡΔΩΝ, the name of the Island of *Sardinia*, which *Bochart* thinks was given it by the Phenicians from the Heb. צר a footstep, on account of it's form, which resembles that of the human footstep †; whence the Greeks likewise called it Ιχθυσα and Σανδαλιωίς. The same learned writer shews, by a number of instances, that *ρ*, *R*, is inserted in many words derived from the Heb. See more in *Bochart* himself, vol. i. 572.

A sardine, stone namely, λιθος being understood, a carnelian, or cornelian, a precious stone, semitransparent, of a red colour, so † named either because first discovered by the inhabitants of *Sardis* in *Asia Minor*, or from the Island of *Sardo*, or *Sardinia*, where the best of this kind were found. occ. Rev. iv. 3.

**Σαρδύς**, *s*, *δ*.

A surdus, or sardine-stone, the same as Σαρδιός, which see. occ. Rev. xxi. 20.

† So *Sallust* *Fragm. Hist.* lib. 2, ad init. "Sardinia—facie vestigii humani."

† See *Martinius*, *Lexic. Etymol.* in *Sardinus*, and *Brooke's* *Natural Hist.* vol. v. p. 145, who says, "Boet affirms the best *Cornelians* are found in *Sardinia*."

\* *Pope's* Essay on *Homer*, prefixed to the *Iliad*, p. 35. 2mo. edit. where see more.

The



The LXX use *σάπριον* for the Heb. *חַמְדָּה* a ruby, a red-coloured precious stone. Exod. xxviii. 17, xxxix. 8, or 13. Ezek. xxviii. 13, and *λίθος σαρδίου*, or (according to some copies) *σάρδις*, for Heb. *חֶשֶׁן* an onyx, Exod. xxv. 7. xxxv. 9.

*Σαρδονίξ*, *οὖχος*, *ὄ*, from *σάρδιος* a sardius, and *οὖνξ* a nail, also an onyx.

A sardonyx, a precious stone which seems to have its name from its resemblance partly to the onyx, so called from its likeness in colour to a man's nail. The sardonyx "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct that they appear to be the effect of art." *Brooker's Natural History*, vol. v. p. 145, 6. occ. Rev. xxi. 20.

*Σαρνικός*, *η*, *ον*, from *σὰρξ* the flesh.

In general, *Fleshy*, *carnal*, *belonging to the flesh*.

I. Of persons, *Carnal*, *subject to carnal lusts and infirmities*. occ. Rom. vii. 14. 1 Cor. iii. 1, 3, 4.

II. Of things, *Carnal*. It is spoken of *fleshy* or *carnal* lust. occ. 1 Pet. ii. 11.—of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers (comp. 1 Cor. ii. 4, 13.), and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.

On Heb. vii. 16, *Theodoret* observes that the Apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality* of men, ordered, that after the decease of the High Priest, his son should take his office."

III. *What sustains the body or flesh of man, carnal, worldly*. occ. Rom. xv. 27. 1 Cor. ix. 11.

The above cited are all the texts of the N. T. where the word occurs.

*Σαρνικός*, *η*, *ον*, from *σὰρξ*, *κός*, *flesh*.

*Fleshy*, *made* or *consisting of flesh*. occ. 2 Cor. iii. 3.

*ΣΑΡΕ*, *κός*, *η*, from the Heb. *שָׂרָה* *flesh*, which from the V. *שָׂרָה* *to remain*, because it *remains*, namely, visible and palpable, after life is extinguished. So we call a *dead body* the *remains* of a person.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39.

II. *The human body*. Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5. (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 30.) Hitherto we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. vi. 16. 1 Pet. iii. 18. *Σὰρξ* is used in this sense by the LXX, corresponding to the Heb. *בָּשָׂר*, Gen. ii. 24. Ps. xxxviii. 3, 7.

*Going after σαρξος ἐρεσας* *strange flesh*, Jude ver. 7, denotes *unnatural, sodomitical abominations*. Comp. Rom. i. 27.

III. *Man*; whence the *hellenistical* phrase *παρα σὰρξ* is used for *any man*, or *all men*, Mat. xxiv. 22. Luke iii. 6. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 20. 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Isa. xl. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. *בָּשָׂר כָּל בָּשָׂר* *all flesh*. And hence, when it is said, John i. 14, *Ὁ Λόγος σὰρξ ἐγένετο*, *The Word was made or became flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon him, with all its innocent infirmities, and became subject to suffering and mortality\*. Comp. 1 Tim. iii. 16. 1 John iv. 2, 3.

IV. It denotes, *The infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. *בָּשָׂר*. Ps. lvi. 4. lxxviii. 39.

V. *The corrupt nature* of man, subject to the *fleshy* appetites and passions. See John iii. 6. Rom. vii. 18. viii. 6. xiii. 14. 2 Cor. vii. 1. Gal. v. 13, 16, 17, 19, 24. vi. 8. Comp. Gen. vi. 3, where the LXX apply it in the same view for the Heb. *בָּשָׂר*. Hence the expressions *κατὰ σὰρκα περιπατεῖν*, *To walk according to the flesh*, Rom. viii. 1, 4; *κατὰ σὰρκα εἶναι*, *To be after or according to the flesh*, ver. 5; *ἐν σαρκα εἶναι*, *To be in the flesh*, ver. 8, 9; *κατὰ σὰρκα ζῆν*, *To live according to the flesh*, ver. 12, 13, all denote a *wordly* and *carnal* life or conversation, conformable to the appetites and interests of *man's corrupt nature*.

In Rom. vi. 19, *Kypke* (whom see) refers *ἀσθενεῖαν τῆς σαρκος*, not, as many do, to the weakness of the *understanding*, to which *Σὰρξ* never relates in Scripture, but to the weakness of *man's corrupt na-*

\* See Archbp. Tillotson's 1st Sermon concerning the Incarnation of our Blessed Saviour.

ture,

ture, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets ἀνθρωπινὸν λέγω, *I am speaking of or concerning* (comp. λέγω II.) somewhat human, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. ὢν or γυμνωμενον, he connects δια τὴν ἀσθενειαν with ἀνθρωπινον, which word he shews is by the Greek writers applied to human vices and crimes. Comp. Davies's Note 7 on Cicero, Tuscul. Disput. lib. 1. cap. 30.

VI. It signifies consanguinity, natural relation, or descent. Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. In this sense also it is applied in the LXX for Heb. בשר, Gen. xxix. 14. xxxvii. 27. Jud. ix. 2.

VII. It denotes *fleshly and external advantages*. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23.

VIII. It imports the *outward and carnal ordinances* of the Mosaic law. Gal. iii. 3. Comp. ch. vi. 12, 13. Rom. vii. 5. Phil. iii. 3, 4. Heb. ix. 10.

IX. Σὰρξ καὶ αἷμα, *Flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (Comp. Heb. ii. 14.) or *man* in general, chiefly with respect to his present *weak and corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase *flesh and blood*, occurs in the O. T. yet, no doubt, it is an *Hebrew* one; because we find it used by the Son of Sirach, Eccclus. xiv. 18, Γένεα Σαρκοῦ καὶ Αἵματος, The generation of *flesh and blood*, i. e. of mortal men. Comp. Eccclus. xvii. 31, Alexandr.

Σαρω, ω, from σαίρω the same, and this from Heb. סר, which in Hiph. signifies to remove, turn aside. To sweep. occ. Mat. xii. 44. Luke xi. 25. xv. 8.

ΣΑΤΑΝ, δ. Undeclined. Heb.

Satan, the Prince of the Fallen Angels, "Foe to God and man;" in Heb. שָׂטָן, which signifies an *adversary*, and is used for the Devil, Job ch. i. and ii. & al. occ. 2 Cor. xii. 7.

The LXX have used this word answering to the Heb. שָׂטָן for a human adver-

sary or enemy in three texts. 1 K. xi. 14, 23, 25.

ΣΑΤΑΝΑΣ, ᾧ, ὁ, the same as Σάταν, with a Greek termination.

I. Satan, the Devil, the Prince of the Fallen Angels. Mat. iv. 10. Mark i. 13, & al.

II. It is used as a collective word for evil spirits or devils. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our Blessed Lord to Peter, considered as opposing the divine plan of man's redemption by Christ's sufferings and death, and so far joining with Satan. Mat. xvi. 23, (where see Whitby and Doddridge.) Mark viii. 33; in both which texts the ancient Syriac version has the word ܫܬܢܐ, and Campbell renders the Greek Ὁ πᾶς οὐκισμὸς μου, *sarana*, by *Get thee hence*, adversary; and in his Prelim. Dissertat. p. 187, observes that "Satan, though conceived by us a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than adversary or opponent. It is naturally just as applicable to human, as to spiritual, agents, and is in the Old Testament often so applied." Comp. Heb. and Eng. Lexicon in שָׂטָן I. John vi. 70, under Διαβολος II. Rom. xvi. 20, and Macknight there.

This word occurs Eccclus. xxi. 27.

ΣΑΤΟΝ, σ, το, from the Heb. סאה a seah, in Regim. סאה.

A seah, a Jewish measure of capacity for things dry, equal to about two gallons and a half English. occ. Mat. xiii. 33. Luke xiii. 21.

This word is not found in the LXX, but Aquila and Symmachus use it for the Heb. סאה, Gen. xviii. 6, and Aquila, 1 Sam. xxv. 18.

Σαῦτε, τω, τον, A pron. by contraction for σαυτε.

Thyself. Σαυλον occurs, according to some copies, Rom. xiv. 22.

Σεστυμι, from the old verb σέω, the same, which may be from Heb. שָׁט to settle, or from השׁיב, Hiph. of שָׁב to turn, or cause to turn back.

I. To extinguish, quench, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

II. It is applied to the Holy Spirit, perhaps by

by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when its action is *stopped* or *ceases*. So *Plutarch*, De Isid. & Osir. tom. ii. p. 366. E. cited by *Wetstein*, speaks of ΤΑ βόρεια ΠΙΝΕΤΜΑΤΑ ΚΑΤΑΣΒΕΝΝΥΜΕΝΑ, the northern blasts being *extinguished*: and in *Timol.* tom. i. p. 245. D. expresses the *wind's* dropping unaccountably by ΤΟ ΠΙΝΕΤΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ παραλόως. So *Homer* *Odys.* iii. lin. 182, 3, Ουδ' ἔσβη ἔσβη ἄρος, a favourable gale never ceased." See more instances of the like kind in *Wetstein*. occ. 1 *Thess.* v. 19. Comp. 2 *Tim.* i. 6, and Ἀναλωτρεω. But since in 1 *Thess.* the *spirit* is mentioned with *prophecies*, it evidently refers to the *miraculous gifts* of the *Spirit*; and *Macknight* remarks that "the Greek words, in which the abovementioned precepts [1 *Thess.* & 2 *Tim.*] are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, *Acts* ii. 3."

Ἐσάυθ, ης, ο. A pron. compounded of *εσθ*, for *εσ*, of *thee*, and *αυθ*, gen. of *αυλος*. *Thyself*. *Mat.* iv. 6. viii. 4.

Ἐσελαζομαι, from *εσεω* or *εσεζομαι* the same, or immediately from the Heb. עָבַד, which see under *Σεω*.

To worship religiously. occ. *Rom.* i. 25.

Ἐσελαζομαι, αλος, το, from *εσελαζομαι*.

Somewhat worshipped or venerated, an object of worship or veneration. occ. *Acts* xvii. 23. 2 *Thess.* ii. 4; in which latter text *εσελαζομαι* imports not only a *divine object of worship*, but seems moreover to allude to the title *Σελασος* given to the *Roman Emperours*. Comp. under *Σελασος*, and see *Bp. Newton's* *XXII*d *Dissertation* on the *Prophecies*, vol. ii. p. 359, &c. especially p. 369, 397—399, 2d edit. *ovo.* and *Vitringa* on *Rev.* p. 594, Note\*, and p. 601, Note †, edit. altera.

Ἐσελαζομαι is used for an object of religious worship, a God. *Wisd.* xiv. 20.

Ἐσελασος, η, ον, from *εσελαζομαι*.

I. *Venerable, august*. It is used by *St. Luke*, as it is also by the profane Greek writers (see *Scapula*) to express the Latin *AUGUSTUS*, which was a title first assumed by \* *Octavius Caesar*, and after him conti-

\* *Suetonius*, speaking of *Octavianus*, cap. 7, says:

† Deinde AUGUSTI nomen assumpsit—*Munatii*

nued to the succeeding *Roman Emperours*. Thus it is in the *N. T.* applied to *Nero*. occ. *Acts* xxv. 21, 25.

II. *Augustan*. An epithet of a Roman band of soldiers, given to it in honour of the *Roman Emperours*. occ. *Acts* xxvii. 1.

ΣΕΒΩ, either from the Heb. עָבַד in the sense of *waiting* or *attending on the service of God*, as the *Levites* did. *Num.* iv. 24, & al. or rather from the Heb. שָׁבַח to *sooth*, i. e. with *praises*, to *praise*, *laud* †. To *worship*, *adore*. Hence *Σεβομαι*, mid. the same. occ. *Mat.* xv. 9. *Mark* vii. 7. *Acts* xvi. 14. xviii. 7, 13. xix. 27.

Σεβομενος, particip. *Worshipping* or *a worshipper of the true God*. occ. *Acts* xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the *Σεβομενοι* and *Σεβομεναι*, mentioned in all these passages, were *Gentile Proselytes*, as expressed *Acts* xiii. 43. *Josephus*, *Ant. lib.* xiv. cap. 7, § 2, speaking of the vast treasures of which *Crassus* plundered the Temple at Jerusalem, makes the same distinction between the *Ιουδαίοι* native *Jews* and *Σεβομενοι* *Proselytes*, as *St. Luke* does, *Acts* xvii. 17. "Let no one, says he, be surprised that there were such immense riches in our Temple, since *παρ' ὧν τῶν κατὰ τὴν οἰκουμένην* ΙΟΥΔΑΙΩΝ, καὶ ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the *Jews* throughout the world, and those who worshipped God, and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times."

ΣΕΙΠΑ, ας, η, The Greek Etymologists derive it from *εσπα* to *draw*; but it may be better deduced either from the Heb. עָבַד to *bind*, or rather from Heb. שָׁרַד a *chain*, *bracelet*, (see *Isa.* iii. 19.), or Chald. שָׁר or שָׁרַר the same.

A chain. occ. 2 *Pet.* ii. 4; where "place *ραπασσας*, between commas, that *σιν-pais* *ζορ* may connect with *τηρεται*;

*Planci sententiā; cum, quibudam censentibus, Romanum appellari oportere, quasi & ipsum conditorem urbis, praevaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religioso, & in quibus augurato quid coneratur, Augusta dicantur, ab aucta vel ab'avium gestu gustave, sicut etiam Ennius docet scribens:*

*Augusto Augurio postquam in clypea condita Roma est.*"

See also *Usserii Annales*, An. ante Christ. 87, and *Crier's Hist. des Empereurs*, tom. i. p. 29,

† See Heb. and Eng. Lexicon in שָׁבַח whether

whether we understand it acquisitively as Jos. Mede does Disc. IX. p. 23, or not: kept for *chains of darkness*, or in *chains*. See Jude ver. 6." *Bowyer*.

Σεισμός, ε, ό, from σεισμαι perf. pass. of σειω to shake.

I. A shaking, agitation, as of the sea. occ. Mat. viii. 24.

II. And most generally, A shaking of the earth, an earthquake. Mat. xxiv. 7. xxvii. 54, & al. freq.

ΣΕΙΩ, from Heb. נָזַח or נָזַח to move, shake, tremble. See Eccles. xii. 3. Dan. v. 19.

I. To shake, cause to shake or tremble. occ. Heb. xii. 26. Σισμαι, To be shaken, to tremble, as a tree by the wind. occ. Rev. vi. 13.—as the earth by an earthquake. occ. Mat. xxvii. 51.—us men with fear. occ. Mat. xxviii. 4.

II. Σισμαι, To be moved, disturbed, put in commotion. occ. Mat. xxi. 10.

ΣΕΛΗΝΗ, ης, η. The Greek Etymologists, and particularly Plato, deduce it from \*σελας new light, because it's light is continually renewed; but the learned † Goguet says, "The Greeks gave to the moon the name † Selene, which comes from a Phœnician word (שֶׁל or שֶׁל namely) which signifies to pass the night; whence also we may observe is plainly derived the Latin name of the moon, luna.

The moon, that is, either the stream of light from the moon, Mat. xxiv. 29. Mark xiii. 24. Acts ii. 20. Rev. xxi. 23. (Comp. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. Isa. lx. 19, 20; in all which passages the correspondent Hebrew word to σελήνη of the LXX is חֲרִי the light of the moon), or the white lunar disc, 1 Cor. xv. 41. Comp. Isa. xxx. 26, where the Heb. has לְבַנִּית the white illuminated lunar disc.

In the N. T. this word is generally applied figuratively or mystically, and for it's import in the several texts I must refer to the Commentators.

Σελήνιασμαι, from σελήνη the moon.

To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic, which last word

\* Σελας may be from Heb. שָׁלַח what shines.

† Origin of Laws, Arts, &c. vol. ii. p. 419, edit. Edinburgh.

‡ Heb. שֶׁל, from ש which, and שֶׁל passes the night.

would well answer to the Greek as to it's etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the lunar changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the moon's influence, observes, "that of this class none are more remarkable than *epileptic* diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they constantly return every new and full moon. The moon, says § Galen, governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called || ΣΕΛΗΝΙΑΚΟΙ, and in the Histories of the Gospel ¶ ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ, and by some of the Latin writers afterwards *Lunatici*." The Doctor then proceeds to confirm the truth of his own and Galen's observation by the concurrent experience of himself and others in several memorable cases; for a particular account of which I refer to his Treatise on the Influence of the Sun and Moon, p. 38, & seqt. edit. Stack. in 8vo. See also Suicer Thesaur. in Σελήνιασμενος.

Σειμδαλις, ιως, att. εως, η.

Flour, fine flour. occ. Rev. xviii. 13. The Etymologist derives it from σμω to cleanse, and αλις, which he explains by λεπτομαρμαρον divided into very minute parts (from Heb. שֶׁלֶת to dissolve.) It might, at least with equal probability, be deduced from the Heb. שָׁחַ to destroy, demolish (whence Eng. smite), and ὕψα pestle, for with this instrument the ancient Greeks used to break or grind their corn into meal; see under Αλευρον.

Σεμνος, η, ον, q. σεβνος, from σεβομαι to worship, venerate.

Venerable, grave, serious, decent, whether of persons or things. occ. Phil. iv. 8. 1 Tim. iii. 8, 11. Tit. ii. 2.

Σεμνοτης, τῆς, η, from σεμνος.

Gravity, seriousness, decency. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

ΣΗΜΑ, αλος, το, either from σηω to place, set, or rather from σημ to mark.

A sign, a mark. This word occurs not in

§ De Diebus Criticis, lib. iii. [Των Επιληπτικων ημεων περιόδους (ή Σελήνη)]

|| Alexand. Trallian. lib. i. cap. 25.

¶ Mat. xvii. 15.

the

the N. T. but is inserted on account of its derivatives.

ΣΗΜΑΙΝΩ, either from σημα a mark, sign, or immediately from the Heb. כּוּן to mark.

I. To signify, intimate. occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1.

On John xii. 33, *Kypke* shews that the Greeks apply this verb to the prophetic but somewhat ambiguous and obscure oracles of their gods; and he particularly cites from *Stobæus* and *Plutarch*, De Pyth. Orac. p. 404. D. the saying of *Heraclitus*, that "the King, to whom belongs the Delphic Oracle, εἰς λεῖται εἰς κρυπταί, ἀλλὰ ΣΗΜΑΙΝΕΙ, neither declares nor conceals, but intimates."

II. To signify, declare. occ. Acts xi. 28. xxv. 27. So *Xenophon* and *Plato* in *Wetstein*.

ΣΗΜΕΙΟΝ, σ, το, from σημα a mark, sign, or rather immediately from the Heb. כּוּן to mark.

I. A mark, a signal, a sign, "a token of any thing, that by which any thing is shewn." *Johnson*. Mat. xxiv. 48. Luke ii. 12. Rom. iv. 11. 2 Thess. iii. 17. Comp. Mat. xvi. 1. xxiv. 3. The sign of the Son of Man, Mat. xxiv. 30, is the same as the Son of Man himself manifested by miraculous powers, just as the sign of the prophet *Jonas*, Mat. xii. 39. Luke xi. 29, is the same as the prophet *Jonas* himself delivered by miracle. Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the sign, but only of the Son of Man himself.

II. A mark, or butt, to shoot at, as it were. occ. Luke ii. 34. So *Doddridge*, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job. xvi. 12; or else σημειον in this passage of St. Luke may perhaps be better explained by Isa. viii. 18. Heb. ii. 13. Acts xxviii. 22.

III. A portent, or prodigy, an extraordinary occurrence representing or portending somewhat else. Rev. xii. 1, 3, where see *Daubuz*, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεῖα καὶ θαλά Great signs or portents, Mat. xxiv. 24. On which passage *Wetstein* cites from *Homer*, Il. ii. lin. 307. Σημα ΜΕΤΑ, from *Plutarch* ΜΕΤΑ ΣΗΜΕΙΟΝ, and from *Herodotus* (lib. vi. cap. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗΙΑ ΜΕΤΑΛΛΑ; all

used in a similar sense. See *Vitringa* on Rev. xii. 1. xv. 1.

IV. A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat else. Mat. xvi. 4. Mark xvi. 17, 20. John ii. 11, 23. iii. 2. Acts iv. 22, 30, & al. freq. Comp. Τσας.

Σημειω, ω, from σημειον.

To mark, to set a mark upon. Σημαιομας, σμας, mid. the same. occ. 2 Thess. iii. 14.

Σήμερον, or, according to the Attic dialect, Τήμερον, adv. q. d. τῇ ἡμέρᾳ ταυτῇ, or τῇδε τῇ ἡμέρᾳ, on this day.

To-day, this day, denoting either the artificial or natural day. (Comp. ἡμερα). See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11, comp. ver. 8.

With the article fem. and the N. ἡμερα either expressed or understood, it is used as a N. This day, this very day. See Acts xx. 26. Rom. xi. 8. Mat. xxvii. 8. But in Acts xix. 40, σάως is governed by the preposition περὶ placed after it, as common in the Attic writers, and τῆς σημερον is used as an adjective agreeing with that word, for this day's sedition; so Vulg. hodiernæ seditionis.

Σημικυριον, σ, το. See Σικμικυριον.

ΣΗΙΩ, from the Heb. שׁוּב to destroy.

To rot, make rotten, corrupt, whence in perf. mid. to be rotten, putrified. occ. Jam. v. 2.

Σερικον, σ, το.

Silk, Sericum, so called from the *Seres*, a people in the *East Indies*, probably the *Chinese*\*, who were anciently famous for their silken manufacture, as they are to this day, and who might, from very remote times, be named *Seres* from the Heb. מְרִיר to be bright, shine, on account of the excellent climate, great opulence, and fine produce of their country. occ. Rev. xviii. 12. Silk was first brought into Greece after *Alexander's* conquest of Persia, and came into Italy during the flourishing times of the Roman Empire; but was long so dear in all these western parts as to be worth its weight in gold. At length the Emperor *Justinian*, who died in the year 565, by means of two Monks, whom he sent into India for that purpose, procured great quantities of silk-worms eggs to be brought to Constanti-

\* See *Harris's Voyages*, vol. i. p. 495.

noptic,

*nope*, and from these have sprung all the silk-worms and all the silk-trade that have since been in *Europe* \*.

**ΣΗΣ**, σής, ὁ, from the Heb. כס *a moth*, for which the LXX use σής in the only passage of the O. T. where כס occurs in this sense, namely, Isa. li. 8. *A moth, which eats and spoils cloth.* So *Menander*, cited by *Wetstein* (whom see), speaking of destructive things, says, Το δ' ἡμῶν ΣΗΤΕΣ. *Moths (destroy) our clothes.* Comp. Σητοσπῶλος, occ. Mat. vi. 19, 20. Luke xii. 33.

**Σητοσπῶλος**, σ, ὁ, ἡ, and το—*ev*, from σής, σήλος, *a moth*, and σπῶλος *caten*, which from σπῶσθαι or obsol. βρω, *to eat*, which see. *Moth-caten*. occ. Jam. v. 2.

In the LXX of Job xii. 28. we have ὡσπερ ἡμῶν ΣΗΤΩΒΩΤΩΝ for the Heb. כבנר עש, *as a garment (which) the moth hath eaten.*

**Σθενω**, ω, from σθενος *strength*, which from σθενω *to be strong*, and this, according to *Mintert*, q. from saw *to stand*; though it may perhaps be better deduced from Heb. שט *to set, settle*, and פא *strength*. *To strengthen*. occ. 1 Pet. v. 10.

**Σιασν**, ονος, ἡ.

*The cheek*, or more properly *the jaw-bone*, as it is used by the LXX for the Heb. לחי. Jud. xv. 16, 17, 19. *Mintert* ingeniously derives it from τεινω *to move*, and αλω *to break*, because by it's motion it breaks the food in eating. So *Scapula* cites from *Athenæus*, lib. x. Ὁσὸς κατὰ σπῶντας διαγῶνας σπῶντας. When he had tired his *jaws* with eating." occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly *proverbial*, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the *literal* interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was *not* practised by himself in his examination before the High Priest. John xviii. 22, 23. The LXX use the phrase κατασπῶντας ἐπὶ τῇ σιασνᾷ, 1 K. xxii. 24. 2 Chron. xviii. 23; καί τιν

\* For further satisfaction on this subject the reader may consult *Pridaun*, Connection, Part ii. book 8. Note, at the end; *Fossius*, De Orig. & Progr. Idol. lib. iv. cap. 90. from whom the above particulars are taken; *Harris's Voyages*, vol. i. p. 506; and the *Encyclopædia Britannica* in INDIA, No. 94.

σιασνᾷ, Lam. iii. 29; and παύσειν ἐπὶ τὰς σιασνάς, Hos. xi. 4.

**ΣΙΓΑΩ**, ω, perhaps from the Heb. שָׁט *to be quiet, cease*. See Heb. and Eng. Lexicon under שָׁט.

*To be silent, hold one's peace*. Luke ix. 36. xx. 26. 1 Cor. xiv. 28, 30, 34, where see *Wetstein*. Σιγαώμας, ὡμαί, *To be kept in silence*. occ. Rom. xvi. 25.

**Σιγή**, ἡς, ἡ, from σιγᾶω.

*Silence*. occ. Acts xxi. 40. Rev. viii. 1.

**Σιδηρεος**, ες; ἐη, ἡ, or α; εον, εν; from σιδηρος.

*Iron*, i. e. *made of iron*. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15.

**ΣΙΑΗΡΟΣ**, σ, ὁ.

*Iron*. *Martinius*, Lexic. Philol. ingeniously deduces it from Heb. סדר *to order, dispose, arrange*: For iron, says he, is of use to us in *arranging and setting in order* every thing, *ad omnia struenda & ordinanda*; and no doubt iron is the most useful of all metals. See this well illustrated in *Nature Displayed*, vol. iii. Dial. 26. p. 295. Eng. edit. 12mo. But after all, thereader may perhaps be rather inclined to derive σιδηρος from the Chald. סחר *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40, *Iron, which breaketh in pieces, and subdueth all things*. occ. Rev. xviii. 12.

**ΣΙΚΑΡΙΟΣ**, σ, ὁ, Latin.

*An assassin*, in Latin *sicarius*, so called from *sica*, which signifies a *short dagger*, or *pomard*, q. *seca*, from *seco* *to cut*, or immediately from the Chald. סכך *a knife, or sword*. occ. Acts xxi. 38. Most of the \* Commentators have remarked that *Josephus* has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7, § 6. This historian also tells us, that about the same time the country of *Judea* and particularly *Jerusalem*, "was infested with a set of villains, δι' αλαήμενοι ΣΙΚΑΡΙΟΙ, μεθ' ἡμεραν καὶ ἐν μεσση τῇ πόλει φονεῦντες τὰς ἀνθρώπους, called *Sicarii*, who murdered people in the day-time, and in the midst of the city with daggers (ἐξιδία), which they had concealed under their garments." De Bel. ut sup. § 3. And much the same account he gives of them, Ant. ut sup. § 5,

\* See *Doddridge* on the place, and *Lardner's Credibility of Gospel Hist.* book ii. ch. 8.

and

and § 10, where he assigns the reason of the name Σκαρισι, by telling us "they were those *χωρευοντι ξιριδιοις παραπλησιοις* μεν το μελεθος τοις των Περσων *ακιναις*. *επικαυπεσι δε και παραπλησιοις* (*Bu b y* ομοιοις) *ταις* υπο Ρωμαιων ΣΙΚΑΙΣ *καλυμμεναις*, αδ' *ων και την προσηγοριαν* οι *μηγευνητες* ελαβον *πυλλας* *αναιρητες*, who used poniards resembling in size the Persian acinaces, but bent like the Roman *sica*, from which these robbers, who murdered many persons, received their appellation."

**ΣΙΚΕΡΑ, το.** Undeclined.

*Inebriating liquor, strong drink.* A word formed from the Heb. שכר, which (from the V. שכר *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Numb. vi. 3. Jud. xiii. 4, 7, 14, *any inebriating liquor besides wine*. So the Scholiast, cited by Wetstein, Σικερα δε εστι παν το μεθην μεν ποσειν δυναμενον, εκ ου δε εξ αμπελου. And Jerome informs us, that in Heb. *any "inebriating liquor is called Sibera, whether made of corn, the juice of apples, honey, dates, or any other fruit \*."* occ. Luke i. 15.

**ΣΙΜΚΙΝΘΙΟΝ, ο, το.** Latin.

*An apron.* A word formed from the Latin, *semicinctium*, which from *semi half*, (from *ημι* the same, see under *ἡμισυς*), and *cingo to surround* (from Heb. סבב *to collect, wrap, &c.*) because it *surrounded half* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see *Wolfius*.

**ΣΙΝΑΠΙ, ιος, att. εως, το.**

*Mustard.* The Etymologist, and from him many of the Lexicon-writers derive *σιναπι* from *σινεσθαι της ωπας, hurting the eyes*, as every one knows the inadvertent use of *mustard* is apt to do. However, since the proper Attic name for *mustard* is *ναπυ* (see *Wetstein* on Mat. xiii. 31.), I would with *Martinus* (Lexic. Philol. in *Sinapi*) rather derive *σιναπι* from *σινον ναπυ, the hurting napy*, from it's *rellicating and affecting the nose and*

\* Epist. ad Nepotianum De Vita Clericorum, & in Isa. xxviii. 1.

*eyes with its pungency.* Ναπυ may, with the author last mentioned, be deduced from the Heb. הך *to distil* [or rather to *shake out*, see Ps. lxxviii. 10, and Eng. Marg.], because it *draws* [or *forces out*] *tears* from the eyes; whence in *Columnella*, *fletum factura sinapis, the tear-exciting mustard*; and in others *lacrymosa sinapis, the weeping mustard*. It may not be amiss to add that our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mark xiii. 32, the *mustard* is said to be "The smallest of all seeds, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, ch. xvii. 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity." *Campbell*. See also *Scheuchzer* Phys. Sac. on Mat. xiii. 31, &c. who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk; and spreads into many branches. Of this *arborescent* or *treet-like* vegetable he gives a print in Plate DCCLXXXIII.

**ΣΙΝΔΩΝ οves, η,** from Heb. סינד the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies. Prov. xxxi. 24. The *ν* is inserted, as usual, before *δ*.

*A linen cloth, a sheet or wrapper of linen.* occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the *σινδων* is mentioned as a *sepulchral covering*, so *Herodotus*, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, *Λεσαντες τον νεκρον, καλειουσιν αυτις το σωμα ΣΙΝΔΩΝΟΣ βυσσινης τελαμωσι καταλειμμενοις*. After having washed the dead man, they inclose his whole body in a *wrapper* of fine linen with thongs of leather." As to Mark xiv. 51, 52, *Pococke* and *Harmer* in *Observations*, vol. ii. p. 420, suppose that the *σινδων* mentioned in that place means a kind of *sheet or wrapper*, such as many of the inhabitants of *Egypt* and *Palestine* still

still wear as their only clothing in the day-time, and consequently that the word may there denote a person's ordinary day-dress. Comp. Exod. xxii. 27. Herodotus, however, speaks of σινδων as an usual night-dress of the Egyptians in his time, lib. ii. cap. 95, Ἦν μὲν ἐν ἡμέλῃ ἐλεῖσθαι ἐνδύη, ἢ ΣΙΝΔΩΝΙ. See Wetstein on Mark.

Σινιάζω, from σινίον *a sieve*, which from σίω *to shake*.

To sift, shake, or agitate, as corn in a sieve. occ. Luke xxii. 31, where it refers to violent trials and temptations. Comp. Amos ix. 9, and see Wetstein and Wolfius on Luke.

Σίσυλος, from σίσυω *to feed or fatten with corn*, which from σίλος *wheat, corn*.

Fatted, properly with corn. occ. Luke xv. 23, 27, 30.

Σίστος, ἢ, ον, from σισίω *to feed, nourish*, which from σίλος, *corn, food*.

Fed, nourished. Neut. plur. Σίστα, τα, Fed cattle, furlings. occ. Mat. xxii. 4, where see Wetstein, who cites Josephus repeatedly using this word, Ant. lib. viii. cap. 2. § 4.

Σίλομετρον, σ, το, q. σίλα μέτρον, from σίλος *corn*, and μέτρον *a measure*.

A certain measure of corn, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the \*custom among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45, and Luke xii. 42, which last is the only text of the N. T. where σίλομετρον occurs.

The LXX have the V. σίλομετρον *to measure out corn* for the Heb. כָּלַל *to feed, nourish*, Gen. xlvii. 12. Raphelius and Wetstein shew that Polybius uses the same V. for distributing corn to the soldiers of

an army; and from Diodorus Siculus, lib. ii. cap. 41, Wetstein cites the phrase ΣΙΤΟΜΕΤΡΙΑΝ—λαμβάνουσιν; and in the Ancyran inscription engraved in the reign of Tiberius, and produced by Montfaucon, Palæograph. Græc. p. 154. and 157, we have the phrase ΣΕΙΤΟΜΕΤΡΙΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙΑΝ) ΕΔΩΚΕΝ in the sense of distributing corn to the people.

ΣΙΤΟΣ, σ, δ. The Greek Etymologists propose the derivation of it from σῆω *to sift*, or from σῆω q. σῆω, *to shake*, as corn from it's husk: But it seems much more naturally deducible from the Heb. חֵטֶף wheat, (for which the LXX frequently use it), the sibilant Σ being, as usual, substituted for the aspirate π.

I. Wheat. Mat. xiii. 25. Luke xvi. 7. 1 Cor. xv. 37. Comp. John xii. 24.

II. Corn in general. Mark iv. 28.

III. Σίλα, τα, neut. plur. Bread, food, for so Eustathius, cited by Wetstein, repeatedly observes that σῆον, το, neut. signifies. occ. Acts vii. 12, where σῆα answers to the Heb. מַדְבָּר *food, provision*, Gen. xlii. 1.

Σιωπᾶω, ω, from σίλω *to be silent*, and σῶ *the voice*, which from the Heb. נָפַח *to move tremulously or swiftly*, as Heb. לָק or לָק *the voice*, from the V. לָק *to be light, nimble*.

I. To be silent, hold one's peace. Mat. xx. 31. xxvi. 63. Σιωπῶν, particip. Silent, dumb. Luke i. 20.

II. To be silent, still, as the sea. Mark iv. 39. Σκανδαλίζω, from σκανδαλον, which see.

To cause any one to fall or stumble by laying a stumbling-block or snare in his way.

I do not meet with this V. either in the profane writers, or in the † LXX. But Aquila and Symmachus use it in the active for the Heb. כָּשַׁל *to cause to stumble*, Mal. ii. 8. So Aquila, Ps. lxxii. 9, and the pass. σκανδαλιζομαι for כָּשַׁל, in Kal, to stumble, Prov. iv. 12. Isa. viii. 15.

In the N. T. it is applied only figuratively, To cause one to fall into sin and ruin, see Mat. v. 29, 30; and particularly, to do any thing by which men might

\* It is mentioned by Theophrastus, Eth. Char. xi. where, describing a mean, sordid wretch, he says, He will himself measure out the usual allowance to his domestics, μέτρον αὐτοῖς τοῖς πᾶσι ταῖς ἐπιτηδείοις. See Duport on the place, p. 394. So Terence, in his Phormio, the scene of which is laid at Athens, introduces Demus speaking of the demensum of Geta, another slave, Act i. Scene 1. lin. 9. On which passage Donatus informs us that the demensum, or allowance, of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

† Since writing the above I find from Mr. Marsh's Note on Michaelis's Introduct. to N. T. vol. i. p. 404, that the LXX, according to the Chigian MS, have once used the V. σκανδαλίζω for the Heb. כָּשַׁל, Dan. xi. 41.





in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17, doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30, letting down [χαλασάντων] into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their skiffs is clearly confirmed by the passages cited on ver. 30, by Wetstein, from Cicero and Petronius, and by Alberti from Achilles Tatius. The last writer mentions cutting τον καλον, ὃς συναδεῖ την εφολκίδα τῷ σκαφῇ the cable which fastened the skiff to the vessel;" and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, which keeps hold on, or confines, the skiff."

ΣΚΕΛΟΣ, σος, ὅς, το. The Greek Lexicons derive it from σκελλω to dry, because the substance of the legs is comparatively dry and hard: But perhaps it may be better deduced from the Heb. כסס crooked, or כסס of nearly the same import (whence also σκαλλος, σκολιος, σκαληνος oblique, distorted.) Thus in Heb. the legs are, from כרע to bend, called כרעים, on account of their bending at the knees; and to this Heb. N. σκαλη answers in two passages of the LXX, Lev. xi. 21, Amos iii. 12. The leg of a man. occ. John xix. 31, 32, 33.

Σκεπασμα, ατος, το, from σκεπαω to cover, which from σκεπω the same, and this seems an evident corruption of the Heb. תכסא to cover.

A covering. occ. 1 Tim. vi. 8, where σκεπασματα seems to include both clothes and a dwelling, ἱματιον και οικον (according to Eccles. xxix. 21, or 25.) as Philo expressly explains Σκεπη. See Wetstein and Kypke.

ΣΚΕΠΤΟΜΑΙ, from the Heb. הרה to look, look towards.

To look, look about. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives. It is frequently used in the profane writers; and hence we have perf.

mid. σκοπῶ, 1 fut. σκεψομαι, 1 aor. σκεψαμεν.

Σκευη, ης, ἡ, from σκευος.

Furniture, particularly of a ship. occ. Acts xxvii. 19, where Wetstein explains σκευην by "quicquid ad usus necessarios homines secum in navem intulerant, whatever the men had brought with them into the ship for their necessary uses;" and he cites from Diodorus Sic. xiv. 80. Ἀντι της βοηθειας εδωρησατο ΣΚΕΤΗΝ τοις Σπαρτιαταις β. τρηρων, For assistance he gave the Spartans the furniture of two gallees." Comp. Kypke.

ΣΚΕΤΟΣ, εος, ὅς, το, from the Heb. הרה denoting to supply with water or liquor, to give drink.

I. Properly, A vessel to contain liquor. John xix. 29. Luke viii. 16. Rom. ix. 21. Comp. Rev. ii. 27. xviii. 12.

II. An utensil, instrument, of whatever kind. Thus it is applied to all the vessels or utensils of the Levitical service, Heb. ix. 21.—to something resembling a large sheet or wrapper, Acts x. 11, 16. xi. 5.—to the sails, or, according to Grotius, the mast of a ship, Acts xxvii. 17. Σκευη, τα, Vessels, furniture, goods. occ. Mat. xii. 29. Mark iii. 27.

III. An instrument, a minister. Acts ix. 15. On which text Raphaelius and Wulfius have observed that Polybius applies the word in like manner to a person. Comp. 2 Tim. ii. 21, with ver. 20.

IV. Vessels of wrath, and vessels of mercy, Rom. ix. 22, 23, denote such nations or communities as are objects of God's wrath or mercy, in allusion to the comparison of the potter, ver. 21. See Macknight on the place, and comp. ver. 25, & seqt.

V. It signifies The human body. 1 Thess. iv. 4. Thus Theophylact, Σκευος το σωμα φησι, He calls the body σκευος;" and long before him Theoloret, Εγω δε νομιζω το ἑκαστῳ σωμα—εἶτως αὐτον καλεσθῆναι, I think the Apostle called each one's body by this name." Suicer observes that σκευος hath this signification in imitation of the Heb. כלי a vessel, which is applied in like manner 1 Sam. xxi. 5. And thus the frail, mortal bodies of Christian ministers are styled σκευα σκευη, earthen vessels, 2 Cor. iv. 7. And Barnabas, Epist. § 21, calls the human body: το καλον σκευος the beautiful vessel. We

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may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus *Lucretius*, lib. iii. lin. 441.

—Corpus, quod vas, quasi constitit ejus (animæ scilicet).

And *Cicero*, *Tuscul. Disput.* lib. i. cap. 22. "*Corpus quidem quasi vas est aut aliquod animi receptaculum.*" Comp. under Σκηνος II. See also *Wolffius*, and *Macknight* on 1 *Thess.* iv. 4.

VI. The woman, in comparison of her husband, is called, 1 *Pet.* iii. 7, the weaker σκευος or *vessel*; for so she really is in respect of her *body*; and in applying to her the term σκευος the Apostle seems to have imitated the style of the Jews, who in like manner call the wife כלי or כליה, i. e. a *vessel*. See *Wolffius*.

ΣΚΗΝΗ, ης, η, from Heb. שכן to dwell, inhabit, particularly in a tent or tabernacle. So σκηνη in the LXX very often answers to the Heb. משכן a tent, or tabernacle.

I. A tent to dwell in. Heb. xi. 9.

II. A tent, booth. *Mat.* xviii. 4. *Mark* ix. 5. *Luke* ix. 33.

III. A mansion. Hence τας αιωνιους σκηνας, the eternal mansions, *Luke* xvi. 9, mean the eternal mansions in heaven. Comp. *John* xiv. 2, and under Οικια IV. and see *Boyer* and *Campbell* on *Luke*.

IV. The Mosaic Tabernacle, or Tent, erected by God's appointment and inspiration, and consecrated to his worship, *Acts* vii. 44\*. Heb. viii. 5. Of this the outer part or Holy Place is called the first Tabernacle, Heb. ix. 3, and the inner part or Holy of Holies, the second, Heb. ix. 7. It appears from *Acts* vii. 43. *Amos* v. 26, that the idolatrous Israelites had in like manner one or more Tabernacles, Heb. סוכות, dedicated to Moloch. Comp. *Heb.* and *Eng. Lexic.* under סך I. Observe that in Heb. ix. 1, twenty-two MSS, three of which ancient, several ancient versions, particularly the Syriac and Vulg. and some printed editions omit Σκηνη, which word *Mill*, *Welstein*, and *Griesbach* accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.\*

\* Comp. *Exod.* xl. 2. *Num.* i. 50, 53, in LXX and Heb.

V. We learn from Heb. ix. 24, (comp. ver. 23.) that the Holy of Holies made with hands were the avluta, or figures of the true, even of that heaven wherein is the peculiar residence of God. Hence Christ is called a Minister of the true σκηνης, or Tabernacle which the Lord pitched, and not men, Heb. viii. 2, (where see *Whitby*); and is said, Heb. ix. 11, to be an High Priest by a greater and more perfect Tabernacle not made with hands (comp. ver. 24.), that is to say, not of this (the Mosaic) building.

VI. Τη σκηνη Δαβιδ, The Tabernacle of David, the royal palace (see *Ps.* cxxii. 3.), i. e. mystically, the real dignity, of David, in the person of the Messiah ruling over his Household, the Church. occ. *Acts* xv. 16, which is a citation of *Amos* ix. 11, where the Heb. word answering to σκηνη is סוכה. Comp. *Isa.* xvi. 5, and *Vitrina* there.

Σκηνοπηγια, ας, η, from σκηνος a tabernacle, and πωσ to fix.

Properly, A fixing or setting up of tabernacles or booths; hence it is used for The feast of tabernacles, when the Israelites dwelt in booths or bowers, made of the boughs of several kinds of trees, for seven days, according to the law, *Lev.* xxiii. 34, 40, 41, 42. occ. *John* vii. 2.

In the LXX this word answers to the Heb. סוכות tabernacles, referring to the feast of tabernacles, *Deut.* xvi. 16. xxxi. 10. *Zech.* xiv. 16. 18, 19; for which *Josephus* likewise uses it, *Ant.* lib. viii. cap. 4, § 1, 5. lib. xiii. cap. 8, § 2, and lib. xv. cap. 3, § 3. *Plutarch*, *Sympos.* lib. iv. qu. 5. tom. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗ, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion! Σκηνοποιος, ο, ο, from σκηνος a tent, and ποιω to make.

A tent-maker. occ. *Acts* xviii. 3.

Σκηνος, εος, υς, το, from σκηνη a tent, or immediately from the Heb. שכן to dwell.

I. Properly, A tent, or tabernacle.

II. It is spoken of our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. occ. 2 *Cor.* v. 1, 4. So in *Wisd.* ix. 15, the human body

*body* is called σκηνος γυνωδες the *earthly tabernacle*. In the profane writers likewise σκηνος frequently denotes the *body*. Thus the eloquent *Longinus*, De Sub. sect. xxxii. styles it ἀνθρωπίνης ΣΚΗΝΟΥΣ the *human tabernacle*; *Plato*, like the author of *Wisd. ΓΗΙΩΝ ΣΚΗΝΟΣ*. The same *Plato*, as cited by *Æschines* the Socratic, says, "We are a soul, an immortal being, shut up in a mortal case: το δὲ ΣΚΗΝΟΣ τὸ τοῦ κακοῦ περιεργασσέν ἡ φύσις, but this *tabernacle* nature hath fitted to evil." For many more instances of this kind see *Elsner*, *Alberti*, *Wolfius*, and *Wetstein* on 2 Cor. To what they have produced I add a remarkable passage cited by *Grotius*, De Verit. Relig. Christ. lib. i. § 16, Note 6, from *Eurytus* the Pythagorean, who speaking of man, says, Το ΣΚΗΝΟΣ τοῖς λοιποῖς ὁμοῖον, διὰ γυνωδὸς ἐκ τὰς αὐτὰς ὕλας ὑποτεχνιταδὲ ἐπιδασμενὸν ἁψῶ, δὲ στεχνιτευσεν αὐτὸν ἀρχετυπῶ χρωμένον (read χρωμένος) εἰαυτῶ. His *tabernacle* is like those of other animals, as being made of the same matter with their's; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the Apostle's phrase, 2 Cor. v. 1, οἰκία τῆς σκηνῆς, it has been thought equivalent to οἰκία σκηνωδῆς, a house like to, or resembling, a tent or tabernacle. But the accurate *Kypke* does not assent to this interpretation, which he thinks forced; and observes, that σκηνος is very rarely, yea, if you quit *Suidas* and *Hesychius*, hardly ever used for a *tabernacle*, but very frequently for the *body*, even in such passages as have no respect to the resemblance of the body to a *tabernacle*; of this he produces some instances, and accordingly renders οἰκία τῆς σκηνῆς the *house of the body*.

Σκηνῶν, ω, from σκηνος.

- I. To pitch a tent. Thus it is used not only by the LXX for the Heb. דָּוָן to pitch a tent, Gen. xiii. 12, and for שָׁכַן to dwell in a tent, Jud. viii. 11, (comp. Jud. v. 17.); but also by *Xenophon*, though rarely. See *Raphelius* on John i. 14.
- II. To dwell as in a tent, to dwell. Thus it is applied, John i. 14, to the tabernacled (see Σκηνος II. and Σκηνώμα III.) or temporary dwelling of the Divine Lo-

gos among men in a *human body*, not without allusion to his formerly dwelling in the *Mosaic Tabernacle*. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. שָׁכַן is used. Comp. Lev. xxvi. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6.

- III. Σκηνῶν ἐπὶ, To abide over, or upon. i. e. for protection, to overshadow. occ. Rev. vii. 15, where there is an allusion to the manner of God's protecting the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39, (comp. *Wisd.* xix. 7.) that the cloud which accompanied that people throughout their journeys (see Exod. xl. 38. Num. ix. 15—23.) served them for a covering, that is from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5, 6. The phrase itself seems to be taken from the Heb. עָלַי שָׁכַן to abide over or upon, which is applied to the cloud's abiding over the *Tabernacle*, Num. ix. 18, 22.

Σκηνώμα, ατος, τό, from σκηνῶν.

- I. A tent, tabernacle. Thus often used in the LXX for the Heb. מִדְּבָרָא.
- II. An habitation, or a place for an habitation. occ. Acts vii. 46, which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκηνώμα of the LXX is מְנוּחָה habitations.
- III. It denotes the frail tabernacle of the human body. occ. 2 Pet. i. 13, 14. Comp. Σκηνος II.
- ΣΚΙΑ, ας, ἡ, from the Heb. N. כֶּסֶף a booth, bower, or from the V. כָּסַח to cover, veil, overshadow, for which the LXX use the V. σκιαζω, and the compounds ἐπισκιαζω and στυσκιαζω.

- I. A shade, as of a tree or plant. occ. Mark iv. 32.
- II. A shadow, as of a man. occ. Acts v. 15.
- III. A shadow, shadowy or imperfect sketch or delineation, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see *Macknight*.
- IV. Σκία Σαυαθς Shadow of death. This is an *hellenistical* phrase, often used in the LXX for the compound Heb. word צֶלְמַת שָׁדַי shadow of death, and denoting either in a natural sense darkness, as of the dreary tomb, or state of death\*, as Job iii. 5.

\* So *Homer*, *Odys.* iv. lin. 180, has ΘΑΛΑΤΤΟΙΟ μέλας ΝΕΦΟΣ the black cloud of death, and *Ovid*. *Met.* v. lin. 191—*Mortis ad umbras, to the shades of death*.

xii. 22. Amos v. 8; (comp. Job xxxviii. 17.); or in a figurative one, a state of extreme danger or misery, Ps. xxiii. 4. xlv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16, Luke i. 79, in both which texts it is applied spiritually.

ΣΚΙΠΤΩ, ω, either from σκαίρω to leap, bound, dance, which from Heb. כר a young sheep, and as a reduplicate V. כרכר to leap or skip like a young sheep, see 2 Sam. vi. 14, 16. Or else συμπτω may be derived (by transposition, and prefixing ω) from the Heb. קר of the same import, to which it answers in the LXX of Ps. cxiv. 4, 6.

I. To leap, skip, bound, properly as young wanton cattle. Thus it is applied not only by the LXX, Ps. cxiv. 4, 6. Jer. i. 11. Joel i. 17. Mal. iv. 2, but also by Homer, Il. xx. lin. 226, 228.

II. To spring or leap for joy. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons leaping for joy. See Wetstein on Luke i. and Elsner and Alberti on Luke vi. 23, where comp. Kypke. The LXX have applied this word, Gen. xxv. 22, to the leaping of children in the womb for the Heb. רצצו they dashed against each other, Eng. Transl. struggled together.

Σκληροκαρδια, ας, η, from σκληρος hard, and καρδια the heart.

I. Hardness of heart, i. e. stubbornness, obstinacy, perverseness, "untractable disposition," occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and Campbell's Prelim. Dissertat. p. 126.

The LXX use this word for the Heb. בשר ערלת the foreskin, uncircumcision, of the heart. Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδιος hard-hearted, for the Heb. לב עקב perverse in heart, Prov. xvii. 20; and for לב קשה stiff, hard, in heart, Ezek. iii. 7. Comp. Eccles. xvi. 10. iii. 26, 27. Homer has a similar expression, Odys. xxiii. lin. 103,

Σα δ' αὖτις ΚΡΑΔΙΗ ΣΤΕΡΕΩΤΕΡΗ ἢ ΑἰΘΟΙΟ,

Thy heart is always harder than a stone.

See more in Wetstein on Mat.

Σκληρος, α, ον, from σιέλλω to dry, which from the Heb. חלב to parch, roast.

I. Hard, properly from dryness.

II. Hard, violent, as the wind. occ. Jam. iii. 4. Scapula cites the same phrase ANEMOI ΣΚΑΗΡΟΙ from Ælian. See other instances from the Greek writers in Wetstein. So we say in English, It blows hard—a hard gale.

III. Hard, difficult, grievous. occ. Acts ix. 5. xxvi. 14. But observe that in the former text very many MSS, three of which ancient, instead of all the words in ver. 5 and 6, from σκληρον to αυτον inclusive, read only αλλα or αλλ' before αναστηθι; so also the first Syriac version and the Complutensian edition; and this reading is accordingly approved by Mill, Wetstein, and Griesbach, whom see.

IV. Hard, difficult and shocking to the mind. occ. John vi. 60. So ΣΚΑΗΡ' αληθης, hard truths, are opposed to μαλακα ψευδη, soft lies, in Euripides, cited by Wetstein, and Kypke quotes from Stobæus, Αιωνης 'ΟΤΤΟΣ 'Ο ΛΟΓΟΣ και ΣΚΑΗΡΟΣ, 'This is a cruel and hard saying.' So in Latin, dura vox means a hard, harsh, saying. Cicero, Philippic. viii. cap. 5, cited by Raphaelius and Wetstein.

V. Hard, austere, severe. occ. Mat. xxv. 24, where Wetstein shews that the Greek writers use it in the like moral sense; and Kypke particularly proves that in them it denotes not only severity or austerity, but likewise cruelty or avarice.

VI. Of speeches, Hard, unjustly, or impiously severe. occ. Jude ver. 15.

Σκληροτης, τητος, η, from σκληρος.

Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.

The LXX use it in the same sense, Deut. ix. 27, for the Heb. קשה.

Σκληροτραχηλος, ο, ος, from σκληρος hard, and τραχηλος the neck.

Hard- or stiff-necked, obstinate, inflexible. occ. Acts vii. 51.

This is an epithet of the Jewish people, often used in the LXX for the Heb. קשה stiff in neck. See Exod. xxxiii. 3, 5, & al. Comp. Baruch ii. 30. Eccles. xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. Hos. iv. 16. Jer. xxvii. 8.

Σκληρυνω, from σκληρος.

To harden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix. 18.

ix. 18. Heb. iii. 13—joined with καρδίας *the hearts*, Heb. iii. 8, 15. iv. 7.

ΣΚΟΛΙΟΣ, α, ον. It is a plain derivative from the Heb. סכל to *pervert*; whence also σκολος *distorted*, and σκαληνος *oblique*.

I. *Crurved*, occ. Luke iii. 5.

II. *Crooked, perverse, untoward*, occ. Acts ii. 40. Phil. i. 15. 1 Pet. ii. 18.

Σκολοψ, σκος, δ, from σκαλος a kind of *thorn*, or a *staff sharpened to a point, and hardened in the fire, to be used as a weapon*, compounded perhaps with ψ the *face, front*. Σκαλος may be derived either from σκαλλω to *dry*, or from Heb. סכל to *turn aside*.

I. *A stake with a sharp point driven into the ground to prevent the approach of an enemy, a sharp stake used in making a palisado*. Thus applied in *Homer*, II. vii. lin. 441.

II. *A sharp splinter, thorn, or the like*. *Dioscorides* often uses it in this sense. See *Wetstein*. occ. 2 Cor. xii. 7, where it seems figuratively to denote some *bodily infirmity* under which the Apostle laboured. See *Macknight*, and *Bp. Bull's English Works*, vol. i. p. 197; and *comp.* Gal. iv. 14.

The LXX use this word for the Heb. סור a *thorn*, Hos. ii. 6; for שכיב *sharp stakes, or thorns*, Num. xxxiii. 55.

Σκοπεω, ω, from σκοποα perf. mid. of σκοπomas to *look, behold*.

I. Properly, *To look at or view attentively, to contemplate with the bodily eyes*.

II. In the N. T. *To observe, consider, view, regard, contemplate*, with the eyes of the mind. occ. Rom. xvi. 17. 2 Cor. iv. 18. Gal. vi. 1. Phil. iii. 17. ii. 4, where observe, that τα τινος σκοπειν is in the Greek writers a very common phrase for *regarding, attending to, or studying, the advantage or interests of*, whether of ourselves or others, as may be seen in *Wetstein* and *Kypke*.

III. *To see, take heed*. occ. Luke xi. 35.

Σκοπος, ο, δ, from σκοπα perf. mid. of σκοπomas to *look*.

I. *A mark or butt to shoot arrows at*. Thus often used by the profane writers, and by the LXX for the Heb. מטרד, Job. xvi. 12. Lam. iii. 12. *Comp.* Wisd. v. 12, or 13, 21.

II. *A mark at the goal or end of a race, called in Latin calx, and afterwards creta,*

because the Romans used to mark it with *chalk*. occ. Phil. iii. 14. *Comp.* 2 Cor. iv. 18.

ΣΚΟΡΠΙΖΩ. It may be considered as a corrupt compound of the Heb. דרה to *scatter, disperse*, or דרר to *sprinkle*, and of נפח to *dissipate*, dropping the כ, as usual.

I. *To disperse, scatter abroad*. occ. Mat. xii. 30. Luke xi. 23. John x. 12. xvi. 32.

II. *To disperse, distribute*. occ. 2 Cor. ix. 9. The LXX use it for the Heb. דרה, Mal. ii. 3; and דפץ, Hiph. of נפח, 2 Sam. xxii. 15. Ps. xviii. 14. cxliv. 6; and for פזר, Ps. cxii. 9.

Σκορπιος, ο, δ.

*A scorpion, a species of insect furnished at the end of it's tail with one, and sometimes with two stings, whence it emits a dangerous poison*. It is obvious to derive σκορπιος, as the *Lexicon* writers do, from σκορπιζω, *scattering*, namely, it's venom: But I would not be positive that it is not rather formed by a corruption of the Heb. or oriental name עקרב with ω prefixed, for these insects abound in the *East*. occ. Luke x. 19. xi. 12. Rev. ix. 3, 5, 10. In Luke xi. 12, is not a *scorpion* contrasted with an egg, on account of the oval shape of it's body? See *Scheuchzer Phys. Sacr. Plate cccxxxiii. Brookes's Nat. Hist. vol. iv. p. 263, and Bowyer*. The LXX use σκορπιος several times for Heb. עקרב.

Σκοταίος, η, ον, from σκοτος.

*Dark, darksome*. occ. Mat. iv. 23. Luke xi. 34, 36.

Σκοτια, ας, η, from σκοτος.

I. *Darkness*. occ. John vi. 17. xx. 1.

II. *Privacy, secrecy*. occ. Mat. x. 27. Luke xii. 3.

III. *Spiritual darkness, denoting error or ignorance, sin and misery*. occ. John i. 5. viii. 12. xii. 35, 46. 1 John i. 5. ii. 8, 9, 11, twice. But in John i. 5, it signifies the persons in such a state. *Comp.* Νυξ II. and Φως.

Σκοριζω, from σκορος.

I. *To darken*, as the light of the sun, moon, &c. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. Rev. viii. 12. ix. 2. In which passages, however, the whole expressions are figurative.

II. *To darken, blind*, spoken spiritually of the understanding. occ. Rom. i. 21. xi. 10. Eph. iv. 18; where *Kypke* cites from *Josephus*,  
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*sephus*, lib. ix. [cap. 4, § 3, edit. Hudson] τας οφεις υπο τῆ Θεῶ καὶ τὴν ΔΙΑΝΟΙΑΝ ΕΠΕΣΚΟΤΙΣΜΕΝΟΙ, *having their sight and understanding darkened or blinded by God.*"

The LXX use this V. several times for the Heb. *ṭṣḥ* to *darken*, particularly Ps. lxi. 23.

ΣΚΟΤΟΣ, *s, ὁ*, the same as σκοτος, το.

*Darkness*, occ. Heb. xii. 18, where six MSS, three of which ancient, have ζοφω, which reading *Griesbach* marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, *soς, υς, το*, "from *ισχω* to *restrain, stop* (as the Latin *tenebræ* *darkness* from *teneo* to *withhold*), for when overwhelmed with the night we are forced to *stop* our going." Thus says *Leigh*. But perhaps σκοτος may be deduced from *ισχω* for a more philosophical reason (as the Heb. *ṭṣḥ* *darkness*, from the V. *ṭṣḥ* to *restrain, impede motion or action*), because in *darkness*, that *vivid action* of the celestial fluid, in which light consists, is *restrained or stopped*, (see *Isa.* xiii. 10. *Ezek.* xxx. 18. *Joel* iii. 4, in Heb. and comp. *Heb.* and *Eng.* *Lexicon* under *ṭṣḥ*). Or else we may derive σκοτος immediately from the Heb. *ṭṣḥ* *darkness*; or perhaps best of all (with *Schuetgenius* in *Pasor Lexic.*) from *ṭṣḥ* to *be quiet, at rest*. Comp. *Nuḡ*.

I. *Darkness*, properly so called. *Mat.* xxvii. 45. *Mark* xv. 33. *Luke* xxiii. 44. 2 *Cor.* iv. 6. Comp. *Acts* xiii. 11.

II. *Spiritual darkness*, implying *ignorance* or *error*, *John* iii. 19. *Rom.* ii. 19.—*sin and misery*, *Mat.* iv. 16. *Luke* i. 79. *Acts* xxvi. 18. 1 *Thess.* v. 4. 1 *Pet.* ii. 9. Also, *Persons in such a state*, *Eph.* v. 8. Hence *Τα ἔργα τῶ σκοτος*, *The works of darkness*, are such works as are usually practised by men in that condition, *Rom.* xiii. 12. *Eph.* v. 11; and that often *secretly*; Comp. 1 *Cor.* iv. 5. 1 *John* i. 6. *Macknight* says that in *Eph.* v. 11. "the Apostle calls the heathen mysteries *works of darkness*, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil."

III. It denotes *The infernal spirits*, as op-

posed to Christ, *the Sun or Light of Righteousness*. *Luke* xxi. 53. Comp. 2 *Cor.* vi. 14. *Col.* i. 13.

IV.—*Eternal misery and damnation*. 2 *Pet.* ii. 17. *Jude* ver. 13. *Mat.* viii. 12, where however there is a reference to the darkness in which those persons remained, who were excluded from a feast celebrated in the night. Comp. *Mat.* xxii. 1—13.

Σκοτω, *ω*, from σκοτος.

To *darken*; whence Σκοτοῦμαι, *μαι*, pass. To be *darkened*. occ. *Rev.* xvi. 10, where see *Vitringa*.

Σκυβαλον, *s, το, q.* κυριβαλον *thrown to the dogs*, say the Lexicons, from κυσι (dat. plur. of κυων) to the dogs, and βαλλω to cast. But may it not be better derived from Chald. *ḥḇḇ* to *corrupt, destroy*, with *ω* prefixed?

*Dung*, also the *offal* or *refuse* of any thing. occ. *Phil.* iii. 8, where see *Wetstein*, *Kypke*, and *Suicer Thesaur.*

This N. is used *Ecclus.* xxvii. 4; and hence the V. Σκυβαλιζομαι, To be rejected with contempt. *Ecclus.* xxvi. 28.

Σκυθρωπος, *s, ὁ*, from σκυρπος *crabbed, sour, gloomy, sad*, and *ὤψ* the countenance: And σκυρπος may be deduced either from the Heb. *קָרַן* to be dark, mournful (for which the LXX use the particip. σκυθρωπάζων *looking sorrowful*, *Ps.* xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.), or rather from \*Σκυθς; a *Scythian*, who, if we may judge by their descendants the modern † *Tartars*, *Calmucs*, &c. were, without doubt, a *sour, crabbed-looking* race.

Of a gloomy, sour, morose, sorrowful countenance. occ. *Mat.* vi. 16. *Luke* xxiv. 17.

This adj. is applied by the LXX, *Gen.* xl. 7, for the Heb. *רָע* bad; and by *Theo-*

\* The Σκυθς might be so called from the Heb. *עָו* or *עָוָ* to move to and fro, whence *Eng.* to shoot, and it's northern relatives, on account of their skill in archery, which is intimated to us in *S. S.* *Ezek.* xxxix. 3, and observed by *Herodotus*, *Lucian*, and *Plutarch*, &c. (see *Bochart*, vol. i. 189.), and in which their descendants, the *Turks*, have been equally dextrous, see *Busbeq.* *Epist.* *Turc.* III.) Or rather the name Σκυθς may be derived from the same Heb. *עָוָ*, on account of the wandering pastoral life of those people (see *Horat.* lib. iii. ode xxiv. lin. 9, & *Not. Delph.*), which is still followed by their descendants the *Tartars* in general.

† See *Dr. Smith's Essay on Variety of Complexion*, &c. p. 59, 60; and *Encyclopædia Britan.* in *AMERICA*, No. 50.

dotion,

*dotion*, Dan. i. 10, for ηνι *disturbed, sorrowful*. It is also common in the purest Greek writers, as may be seen in *Elser*, *Alberti*, *Wetstein*, and *Kypke* on Mat.

ΣΚΤΑΛΩ, perhaps from Heb. לָחַץ *to strip off*; for *Kypke* on Mat. ix. 36, says that the primary sense of σκαλλω is *to pull, pluck off*, properly the hair; of which use he gives one or two instances.

In the N. T. *To trouble, give trouble to, fatigue, tire*. occ. Mark v. 35. Luke viii. 49. Σκυλλομαι, mid. *To trouble or fatigue oneself*. Luke vii. 6. Comp. under Εκλυσω, and see *Wetstein* and *Kypke* on Mat. ix. 36.

ΣΚΤΑΩΝ, σ, το, from the Heb. V. לָחַץ *to spoil*, or the N. לָחַץ or לָחַץ *spoil, or rather from לָחַץ to bereave, deprive. Spoil, plunder*. occ. Luke xi. 22.

This word in the LXX most commonly answers to the Heb. לָחַץ.

Σκυλληκοδρωτος, σ, δ, ῥ, from σκυλληξ, ηκος, δ, a worm and βρωτος *eaten*, which from βρωσκω, or obsol. βρω, *to eat*, which see. *Eaten by worms*. occ. Acts xii. 23. *Josephus*, Ant. lib. xix. cap. 8, § 2, has given an account of the fearful end of *Herod Agrippa*, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of *Agrippa's* grandfather, *Herod the Great*, calling it τὰ αἰδοῖς σήψις ΣΚΩΛΗΚΑΣ ἐμποιεσα. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See *Doddridge's* Note. So 2 Mac. ix. 9, ΣΚΩΛΗΚΑΣ worms rose out of the body of *Antiochus Epiphanes*. The infamous impostor *Alexander* likewise died ΣΚΩΛΗΚΩΝ ζεσας, *swarming with worms*. *Lucian*, Pseudomant. tom. i. p. 904. And in like manner *Eusebius*, Eccles. Hist. lib. viii. cap. 16, relates, that before the death of that horrible persecutor the emperor *Galerius Maximianus* ἀλεσκον τι πωληθος ΣΚΩΛΗΚΩΝ βρωσιν an inexpressible multitude of worms swarmed in the ulcers which preyed upon him\*. See more in *Elser*, *Whitby*, *Wolfius*, and *Wetstein* on Acts.

\* See also *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 320, 2d edit.

Σκυλληξ, ηκος, δ, from σκαλλω *to dig*, which not improbably from Heb. חָרַץ or חָרַץ *to pierce, penetrate*, with ω prefixed; or else σκυλληξ may be from the Heb. חָרַץ *to cringe, creep, crawl*, and as a N. a reptile. A worm. Thus it is often used in a natural sense by the LXX, but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage σκαλληξ of the LXX answers to the Heb. חָרַץ. See *Vüringa* on Isa. and comp. Eccles. vii. 17. Judith xvi. 17, and *Tezura* above, and see *Whitby's* Note on Mark ix. 43.

Σμαραγδινος, η, ον, Adj. from σμαραγδος. An emerald, λιθος stone namely being understood. occ. Rev. iv. 3, where as the rainbow itself is an emblem of God's mercy and forbearance through Christ (comp. *Iris*) so the divine clemency in the kingdom of grace is still more strongly represented by the prevalence of the pleasing green colour in the bow. See *Vüringa* on Rev. and comp. Σμαραγδος.

ΣΜΑΡΑΓΔΟΣ, σ, δ.

An emerald, a precious stone of a most beautiful and agreeable green colour; of which *Pliny* says, † "The sight of no colour is more pleasant: For we love to view even green fields and leaves; and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy."—From which description, and from what is observed by modern writers, that the emerald † "is second only to the diamond

† "Nullius coloris aspectus jucundior est: Nam herbas quoque virentes frondesque avidè spectamus. Smaragdos vero tantò libentius, quoniam nihil omnino viridius comparatum illis viret.—Præterea longinquo umplificatur visu, inficientes circa se repercutiunt aëra, non sole mutati non umbrâ, non lucernis, semperque sensim radiantibus." Nat. Hist. lib. xxxvii. cap. 5.

† See *New and Complete Dictionary of Arts in* EMERALD.



in *lustre* and *brightness*," I am inclined to derive the Greek name *Σμαραγδος* from the Heb. מִרְרָה *to furnish, burnish, make bright*, by prefixing *ω*, especially as *Μαργδος* without the *Σ* is sometimes used for *Σμαραγδος*. Comp. *Μαργαριτης*. occ. Rev. xxi. 19.

ΣΜΤΡΝΑ, ης, ῆ, or according to the Æolian dialect, *Μυρρα*, ας, ῆ, from the Heb. מִרְרָה *myrrh*. In *Σμυρνα* *ω* is prefixed. *Myrrh*\*. "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in *Egypt*, *Arabia*, and *Abyssinia*. It's taste is *bitter* and *acid*, with a peculiar aromatic flavour, but *very nauseous*; but it's smell, though strong, is not disagreeable." It's Heb. name מִרְרָה or מִרְרָה, whence the modern ones are derived, is evidently from the *V. מִרְרָה to be bitter*, on account of it's taste. occ. Mat. ii. 11. John xix. 39. *Herodotus* expressly tells us, lib. ii. cap. 86, that the Egyptians used this gum in *embalming* the dead.

Σμυρνίζω, from *σμυρνα*, which see.

*To mix with myrrh, or some other bitter ingredient*. occ. Mark xv. 23. From a comparison of Mark xv. 22—24, with Mat. xxvii. 33—35, it seems evident that what Mark calls οἶνον σμυρνισμένον, Matthew expresses by οἶνος μετὰ χολης μυρμυμένον. The wine therefore in Mark was not sound and generous, but termed *acetous* or *sour*; and the *myrrh*, or perhaps *some other bitter ingredient*, added to it, was not to improve it's taste or it's virtues, but to make it *bitter* and *disgusting*. The *Talmudists* tell us, that a *little frankincense* in a *cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to take away their senses; and this mixture, under the name of the *cup of male-diction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28†. But the *nauseous draught* offered to our Lord by the *Roman soldiers*, seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it.

\*New and Complete Dictionary of Arts in MYRRH.

† See Heb. and Eng. Lexic. in מִרְרָה IV. Bochari, vol. ii. 360. and Wetstein on Mark xv. 23.

ΣΟΡΟΣ, σ, ῆ. It may not improbably be deduced from the Heb. סָרַח *to remove*; so the Latin name *feretrum* is from *fero* *to carry*, and the Eng. *bier* seems of the same root with the *V. to bear*.

A *bier*, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it כְּרִסְתָּה *the bed*. Comp. 2 Sam. iii. 31. So the corpse of *Herod the Great* was, according to *Josephus*, Ant. lib. xvii. cap. 8, § 3, and De Bel. lib. ii. cap. 33, § 9, carried to burial on a κλίνη, or *bed*. *Lucian*, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορος: Ὡς ἑλθεῖν ὅσον αὐτοῦ καὶ οἰόμενος ἐπιβῆσθαι αὐτὸν τῆς ΣΟΡΟΥ.—So that I supposing he would very shortly mount the *bier* or *coffin*—" And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins* †.

The LXX use σορος for the Heb. מִרְרָה *a coffin*, Gen. i. 26.

Σος, σῆ, σον, A pronoun possessive, from *su thou*.

*Thy, thine*. Mat. vii. 3. xx. 14. xxiv. 3. & al. freq.

ΣΟΥΔΑΡΙΟΝ, σ, το. Latin.

A *napkin* or *handkerchief*. A word formed from the Latin *Sudarium* of the same import, which from *sudo* *to sweat*, and this either from the Greek ὕδωρ *water* (see under ἵδρω), or from the Heb. עֵצָה *sweat*. מִרְרָה is found in the Syriac version of Ruth iii. 15, for the Heb. מִסְפָּחָה *a veil, or apron*, and in Chaldee מִרְרָה or מִסְפָּחָה is used for a *veil*, or any *linen cloth*. Hence some have doubted whether *Σουδαριον* be of Latin origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.

† See *Russel's Nat. Hist. of Aleppo*, p. 115, 116, 130: Comp. *Seneca's Travels*, p. 55, and *Habesh* *quint's*, p. 60.

Σοφία,

**Σοφία, ας, ἡ, from σοφός wise.**

*Wisdom*, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17.

**Σοφίζω, from σοφός wise.**

I. *To make wise, instruct.* occ. 2 Tim. iii. 15.

II. **Σοφίζομαι** in the profane writers signifies *actively to invent, contrive ingeniously*, in a good sense; and also *to invent, contrive, devise cunningly, artfully, or deceitfully*, in a bad: hence part. perf. πας. **Σοφισμένος**, *Cunningly or artfully devised.* occ. 2 Pet. i. 16. See Suicer Thesaur. on the verb.

**ΣΟΦΟΣ, ε, δ,** most probably from the Heb. סוּף to look round, watch, speculari; whence סוּפִי or סוּפִיָּה (called in our Eng. Translation *Sophim*) signifies *watchmen*: And "that the Greeks derived their *Sophoi* from this *Sophim*, *Heinsius* affirms it without a peradventure, because the Greek **Σοφοί** were wont on such high hills (as Num. xxiii. 14.) to observe the course and motions of the heavens." Thus the learned *Gale*, in his Court of the Gentiles, pt. ii. p. 2, where see more.

I. **Wise.** It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17, and man; and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. Rom. i. 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, *Griesbach* on the authority of eleven MSS, three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac eject σοφω from the text.

II. **Skilful, expert.** 1 Cor. iii. 10. On which text *Alberti* and *Wetstein* shew that the Greek writers apply the epithet σοφός to workmen, and particularly use the phrase ΕΟΦΟΣ ΤΕΚΤΩΝ. Comp. Exod. xxxv. 31, in LXX.

III. **Prudent, sensible, judicious.** 1 Cor. vi. 5. **Σοφωτερος, α, ον**, Comparat. of σοφός. *Wise, more wise.* occ. 1 Cor. i. 25.

**Σπαράσσω**, from σπᾶω to draw, and ἀρᾶσσω to cut off, beat, knock, which may be from the Heb. פָּרַץ to cut short, or דָּרַס to break, or rather perhaps from פָּרַץ to break or tear in pieces.

I. *To tear, lacerate.* Thus used in the profane writers.

II. *To convulse, throw into convulsions.* occ. Mark i. 26. (comp. Luke iv. 35). Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. וָעָנָה to be in commotion, to shake, 2 Sam. xxii. 8, and for דָּמָה to be disquieted, or in a tumult, Jer. iv. 19; but *Galen* also speaks of ΣΠΑΡΑΤΤΕΙΝ τὸν σωμαχὸν ἢ τοὶ δακτύλων ἢ πτέρων καθᾶσσι, *vellicating or convulsing the stomach by the application of the fingers or feathers;* and *Grotius* on Mark i. 26, says that the Greeks use Σπαράσμος for what they more usually call Σπασμός a convulsion. *Symmachus* in Isa. li. 17, has Σπαράσμος for the Heb. הִתְרַעַז agitation. Comp. *Kypke* in Luke. Σπαράσσω, ω, from σπαράσσω a swaddle, or swaddling-band, and this perhaps from the Heb. נָתַן to twine, or wind about, or from נָתַן to wreath together, π being inserted.

*To swathe, swaddle, wrap in swaddling-clothes.* occ. Luke ii. 7, 12. *Wetstein* shews that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. לָחַץ the same, whence οὐκ Eng. swaddle. Ezek. xvi. 4. Comp. Job xxxviii. 9.

**Σπαλάλαω, ω**, from σπαλάω, which properly signifies *to insert more threads into the warp in weaving by moving the σπαθή, a part of the weaving-loom contrived for this purpose*, and thence *to spend extravagantly or luxuriously*\*. **Σπαθή** may be derived either from Heb. שָׁמַר to order, regulate, or from שָׁמַר to set in order, dispose.

*To live extravagantly, luxuriously, or voluptuously.* So *Hesychius* explains σπαλάλα by τροφα is *luxurious*, and a MS Lexicon, cited in *Wetstein*, by λαν τροφα is *very luxurious*, ασύτως ξη lives extravagantly or riotously. occ. Jam. v. 5. 1 Tim. v. 6, where *Wetstein* produces the compound V. κατασπαλάλας from the Anthologia, and *Kypke* the participle of the simple from *Theano* in Opusc. Myth. Galci, p. 741, τα ΣΠΑΤΑΛΩΝΤΑ τῶν παιδιῶν, the voluptuous boys."

The LXX use this verb, Ezek. xvi. 49, for the Heb. נָתַן idleness, ease; and the compound κατασπατάλαω for the Heb.

\* See the Scholiast on *Aristophanes*, Nub. lin. 53. and *Alberti* and *Wetstein* on 1 Tim. v. 6.

ΠΡΟ

- *רח* to stretch out, also to abound with superfluities, Amos vi. 4; and for *פנב* (in Hiph.) to feed delicately and luxuriously, to pamper, Prov. xxix. 21.

ΣΠΑΩ, ω, from the Heb. *השׁוּ* to absorb, swallow up, also to draw in, as the breath or air.

I. Properly, says *Scapula*, those who drink are said *σπᾶν* when they draw and attract the drink with their breath; and thus it is used in the profane writers.

II. In the N. T. *Στασμαι*, *σπῶμαι*, Mid. To draw, draw out, as a sword from the sheath. occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. *הִשׁוּ* to draw, draw out, *חָרַח*, &c. &c.

ΣΠΕΙΡΑ, ας, ῆ. The Lexicous derive it from *σπείρω* to sow, disperse, because *σπειρα* is a dispersed multitude: But this seems a very forced etymology. The word may be much more naturally deduced from the Heb. *סֵפֶר* a number.

A number or band of soldiers. It is generally supposed to mean a Roman cohort, and to have been the tenth part of a legion. But *Raphelius* on Mat. xxvii. 27, has, I think, clearly proved from *Polybius*, who, in his 6th Book, treats very accurately of the Roman military institutions, that a *σπειρα* was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or light-armed foot, distributed to each *σπειρα*. He produces the same author expressly affirming that three *σπειραι* were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τὸ τοῦδε καλεῖται τὸ συνίσταται τῶν πνέων παρὰ Ῥωμαίοις ΚΟΟΡΤΙΣ. Lib. ix. p. 641, edit. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a *σπειρα* consisted, even in the time of *Polybius*, i. e. about 150 years before Christ, because he himself informs us that a legion did then contain sometimes 4200, and sometimes 5000 foot: Much less can one, from his account, pretend to tell how many men were in each *σπειρα* in the days of our Saviour and his Apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1.

ΣΠΕΙΡΩ. It may not improbably be de-

rived, by transposition, from the Heb. *פָּרַח* to disperse, scatter, to which it once answers in the LXX, Prov. xi. 24; or even from *פָּרַח* to sow, by inserting *τ* (comp. *Σπαρσάω*), for which word the LXX have very frequently used it.

I. Properly, To sow, as seed, to scatter it on the ground. Mat. vi. 26. xiii. 3, 4. 1 Cor. xv. 36, 37. *Σπείρωμαι*, pass. To be sown, as the seed. Mark iv. 31, 32; Also, To receive seed, as the ground. Mat. xiii. 19, 22. Mark iv. 16, 18.

II. It denotes figuratively to propagate or preach the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. It imports the labour, attention, or pains employed upon any thing, whence are produced fruits or effects, good or bad, Gal. vi. 7, 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to the exercise of liberality or alms-giving, which will hereafter meet with a proportionable recompense from God. 2 Cor. ix. 6.

V. It signifies to bury, or inter, whereby our mortal, corruptible body is sown in the ground, as the seed of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΤΩΡ, ωρος, ὁ. Latin.

A soldier, a sentinel, in Latin *speculator*, from *speculo* to look about, spy, which from *specio* to look, and this, by transposition, from the Heb. *הִרְאָה* to look towards. *Tacitus*, Hist. lib. i. cap. 25, mentions *Barbina Proculus tesseraurum speculatorum*, "a serjeant of the life-guard," (*Gordom*.) whom and one *Veturius* he presently after calls *duo manipulares*, two soldiers. occ. Mark vi. 27. And immediately the king sent *σπεκουλάτορα* one of his guard (Eng. margin), and (ver. 28.) he went and beheaded him in the prison. These circumstances are perfectly agreeable to the custom of that time and country, for thus *Herod the Great*, the *Tetrarch's* father, about thirty years before, *πέμψας τὸν δορυφάρον ἀντιπᾶναι τοῦ Αντιπατρὸς*, sending guards, or spearmen of the guard, dispatched [his son] Antipater, who was then in prison." *Josephus*, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. See also *Wetstein* on Mark, who cites *Seneca* and others of the Latin writers mentioning the *Speculatores* as employed

ployed in *capital executions*, and particularly in *beheading*.

ΣΠΕΝΔΩ, and obsolete ΣΠΕΙΔΩ (whence σπένδω borrows most of it's tenses), perhaps from Heb. קַדַּח a bowl, or basin, used in sacrifices, Exod. xii. 22. 1 K. vii. 50; or else σπένδω may be derived from the Oriental שָׁנַו to flow together, abound, overflow.

I. In the profane writers, properly, *To pour out*, as a libation or drink-offering, which, it is well known, accompanied the sacrifices both of Believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the Heathen, see *Hommer*, Il. i. lin. 462, 3. Il. iii. lin. 295, and *Virgil*, Æn. v. lin. 776. Æn. xii. lin. 174. Comp. Ἀσπνδοσ.

II. In the N. T. Σπενδομαι, *To be thus poured out*, as it were, Phil. ii. 17; where the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the libation, i. e. the wine poured out, on occasion of the sacrifice. *Raphelius* observes, that *Arrian*, Exped. Alexandr. lib. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ΕΠΙ ΤΗΣ ΘΥΣΙΑΣ for pouring out the libation upon the sacrifice. See also *Wolffius*. The verb occurs also 2 Tim. iv. 6. Εἰω γὰρ ἡδὴ σπενδομαι, *For I am now pouring out*, or going to be poured out, as a libation. I can find no proof that σπενδομαι ever signifies to have a libation poured upon it, as a victim going to be sacrificed; though *Wetstein* on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text *Blackwall* interprets it to the same purpose: "*Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition.*" Introduction to the Classics, p. 122.

Σπέρμα, ατος, το, from σπαρμαι per. pass. of σπαίρω to sow.

I. Seed of plants or vegetables, Mat. xiii. 24, 32. 1 Cor. xv. 38, & al.—or of man, Heb. xi. 11. Hence Christ is said to be born of the seed of *David* according to the flesh, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and to have taken on him the seed of *Abraham*, Heb. ii. 16.

II. Offspring, or posterity. Mat. xxii. 24, 25. Luke i. 55. Acts vii. 5, 6. Rom. iv. 13.

xi. 1. Gal. iii. 16; which last text is thus well explained by Mr. *Locke*: "Now to Abraham and his seed were the promises made. God doth not say, *and to seeds*\*, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham, which was alone meant and concerned in the promise; so that unto thy seed † designed Christ, and his mystical body ‡, i. e. those that become members of him by faith." Comp. Acts iii. 25. 1 Cor. xii. 12. And see *Macknight* on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16.

III. A small remnant of persons, who serve as the seed of future generations. occ. Rom. ix. 29; where *Wetstein* cites not only *Josephus*, but *Plato*, as applying the word in the same view. Σπέρμα, however, in Rom. ix. 29, may be referred to Sense II. Comp. Isa. i. 9, in Heb. and LXX; and see *Marsh's* Notes on his Translation of *Michaelis's* Introduct. to N. T. vol. i. p. 414.

IV. The goodseed denotes parabolically the pious and faithful servants of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes a vital principle of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπερμολογος, ο, ό, from σπέρμα a seed, and λελολα perf. mid. of λελειν to collect, gather.

I. A small bird, so called from collecting seeds to feed on. Thus used by *Aristophanes*, in Avib. lin. 233, and 580, and by *Plutarch*, whom see in *Wetstein*. Hence

II. The Athenians, according to *Eustathius*, applied this name to those who spent their time in the market-places, and got their living by collecting the refuse they met with there; whence, says he, οι ἄδενος λοfs αἰῶσι, men of no account, i. e. mean and contemptible persons, obtained the same appellation," which, we may re-

\* "And to seeds. By seeds St. Paul here means the διὰ τῆς πίστεως; those of faith, and the διὰ τῆς ὑπακοῆς those of the works of the law, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from Abraham."

† "And to thy seed. See Gen. xii. 7, repeated again in the following chapters."

‡ "Mystical body. See ver. 17."

mark,

mark, *Demosthenes*, De Coron. (cap. 39, edit. Freind, p. 518, edit. Taylor) bestows on *Æschines*. And

III. Because the *σπερμολοῖς* were a noisy, talkative sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See *Duport* on *Theophrastus*, Eth. Char. cap. vi. p. 303, and *Wetstein*, who cites *Dio Chrysostom* using *σπερμολολία* for *vulgar prate*, and comp. *Suicer* Thesaur. in *Σπερμολογος*, and *Kypke* on Acts. ΣΠΕΤΑΩ, from the Heb. *דבק* to adhere, stick close to.

I. Transitivity, with an accusative, *Tourge, press, press forward*. Thus it is construed in *Homer*, *Odyssey*. xix. lin. 137, 'Οἱ δὲ ΓΑΜΟΝ ΣΠΕΤΑΟΤΕΙΝ, They urge marriage, i. e. earnestly solicit, and endeavour to hasten, it; in *Herodotus*, cited by *Raphelius* ou 2 Pet. iii. 12; and by the LXX in *Isa*. xvi. 5.

II. Intransitivity, *To hasten, make haste*. occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18.

III. Transitivity, *To wish earnestly for*, q. d. to stick close or cleave to in mind. occ. 2 Pet. iii. 12. *Raphelius* shews that it is used in this sense by *Polybius*. So *Josephus*, De Bel. lib. vii. cap. 4. § 1, says of *Vespasian*, that "the Roman people, worn out with their domestic calamities, *ἐπιμαλλον ελθεῖν αὐτον* ΕΣΠΕΤΑΕ, still more earnestly [than the senate] wished for his coming, *magis adhuc studebat ejus adventui*." *Hudson*. I add, that in *Thucydides*, lib. vi. 39, cited by *Wolffius* and *Wetstein* (whom see), it is in this view construed with an accusative, as by *St. Peter*, *Εἰ μὴ μανθάνετε ΚΑΚΑ ΣΠΕΤΑΟΝΤΕΣ*, Unless you observe that you are desiring what is pernicious." See also *Kypke*, who quotes *Euripides* several times using *σπευδειν* with an accusative in this sense.

ΣΠΗΛΑΙΟΝ, *σ, το*. The Greek Lexicons deduce it from *σπηος* the same: But it may be better derived from the Heb. *בְּעוֹמ* low, deep.

A cave or cavern in the earth, a den. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15. On Heb. xi. 38, we may observe with *Jerome* that \**Judea* abounded with dens or caverns in the mountains; and to illustrate

illustrate our Saviour's expression, *σπηλαιον λησων*, a den of robbers, Mat. xxi. 13, & al. it may be remarked that some dens or caverns in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able General as *Herod the Great*, with the assistance of an army, extirpated those banditti, who had taken refuge in them, as may be seen in *Josephus*, Ant. lib. xiv. cap. 15. § 5, and De Bel. lib. i. cap. 16. § 4. In the former of these passages the author calls them ΤΟΤΕΣ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΔΗΙΣΤΑΞ; and § 4, ΔΗΙΣΤΩΝ *τινῶν* ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικούντων.

Σπιλας, *αδος, ῆ*, either, as *Eustathius*, from *σπιλασθαι τη αχρη*, being defiled with foam, or rather from Heb. *בְּעוֹמ* low, below. A rock, particularly such a one as lies under water. So the Etymologist, *Επιλαδες, δι' ὑψαλοι πετραί*. In this sense the word is generally, if not always, used by the Greek writers (see *Wetstein*); and thus we may with the same learned Commentator best understand it in the only passage of the N. T. where it occurs, namely, *Jude ver. 12*. The Apostle *Jude* seems to have substituted *σπιλαδες* for *σπιλοι* of *St. Peter*, 2 Ep. ii. 13, as *ἀλαπαίς* for *απαταις*, *νεφαλαί* ανδρῶν for *πηλαί* ανδρῶν, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλας* ever signifies a spot. See *Suicer* Thesaur. on the word.

ΣΠΙΛΑΟΣ, *σ, δ*, perhaps from the Heb. *שָׁפַל* to roll in (so defile with) dust or ashes, either by transposing the final, or prefixing another, *ש*.

A spot. occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively.

Σπιλω, *ω*, from *σπιλος*.

I. To spot. occ. *Jude ver. 23*.

II. To defile. occ. *Jam. iii. 6*.

Σπλαγχνίζομαι, from *σπλαγχνον*, which see. To be moved with tender pity or compassion, to have one's bowels yearn with pity, ex intimis visceribus misericordia commoveor. Mat. ix. 36. xviii. 27, & al. freq. Or in general, To pity. Mark ix. 22. See *Campbell* on Mat. ix. 36.

Shew's Travels, p. 276, and *Homer's* Observations, vol. ii. p. 225.

I know

I know not that this *V.* is to be met with in any profane Greek writer; and though the participle *σπλαγχιζόμενος* occurs in the *Alexandrian*, and the compound *επισπλαγχιζόμενος* in the *Vatican* copy of the *LXX*, Prov. xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.

The *V. σπλαγχιζομαι* appears to have been formed by the inspired penmen of the *N. T.* to express the import of the Heb. *V. בֶּחַי*, derived in like manner from the *N. בֶּחַי* a *bowel*. *Theodotion* seems to have used it for the Heb. *בֶּחַי* to *pity*, 1 Sam. xxiii. 21, as *Symmachus* does the compound *V. επισπλαγχισθησθαι*; and another *Hexaplar* version, *επισπλαγχισθησθαι*, Deut. xiii. 8.

**ΣΠΛΑΓΧΝΟΝ**, *σ*, *το*, perhaps from the Heb. *בָּלַע* to *swallow*, with *ω* prefixed, *בָּלַע* what *swallows*.

I. *A bowel or intestine of an animal body*, as the liver, guts, &c. but especially the heart. Thus used in the profane writers. So *Σπλαγχα, τα*, *Bowels, intestines*, occ. Acts i. 18.

II. *Σπλαγχα, τα*, *The bowels*, denote *tender affection*, whether of love, occ. 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1.—or of pity, mercy, or compassion, occ. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp. *Κλειω* III. This sense of the word is agreeable to the similar use of the Heb. *בֶּחַי* *bowels* in the *O. T.* which the *LXX* have once rendered by *σπλαγχα* when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning of the bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. 1 K. iii. 26. Isa. lxiii. 15. Jer. xxxi. 20. Hence when such a *tender affection* is gratified, the *bowels* are said *αναπαυσθαι* to be *appeased, quieted*, occ. *Philem.* ver. 7, 20; which manner of expression is, I apprehend, peculiar to the *hellenistical* style: *Wetstein*, however, on Mat. ix. 36, cites from *Aristophanes*, *Ran.* lin. 868,

Μη σπρος ερση ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗ. Σ.

To rage your bowels chafe not.

he also quotes *Galen* explaining the term *ΑΣΠΛΑΓΧΝΟΤΗΣ* to mean *της μη ελκενίας μηδεν, μητε φιλενίας, μηδ' δλως φρονιζονίας η επαινενητων, η ψελοντων, η αδικωντων, η ωφελωντων, αλλ' ωςπερ λιθες αναισθητες υπαρχοντες*, those who neither *pity* nor *love* any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." Comp. *Ευσπλαγχνος*.

III. St. Paul to *Philemon*, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in *Marius Victor* one calls another, whom he loves, *mea*, viscera, my *bowels*), or rather as being his *son* in the faith of Christ (comp. ver. 10.); thus *children* are sometimes called *σπλαγχα* in Greek, and viscera in Latin, as may be seen in *Wetstein* on the place, and *Suicer* *Thesaur.* on *Σπλαγχα*.

**ΣΠΟΓΓΟΣ**, *σ*, *δ*, from Heb. *שָׂפַח* to *abound*, *superabound*, particularly with *liquids*.

*Sponge*, "in botany, a species of submarine plants.—Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the *fittest of all bodies to imbibe a great quantity of any fluid*, and upon a strong pressure to part with almost the whole quantity again\*." This short description may serve very well to shew the propriety of the derivation above assigned of the Greek *σπογγος* from the Heb. *שָׂפַח*; whence also may be deduced either immediately or immediately the Latin *spongia*, and Eng. *sponge*. occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

**Σποδος**, *σ*, *δ*, q. *σῶζος*, says *Mintert* after *Schrevelius*, from *σῶω* to *extinguish*.

*Ashes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. Ezek. xxvii. 30, where we find the *mourning Tyrians*, in particular, described as *wallowing in ashes*; and we may remark, that the Greeks had the like custom of

\* *New and Complete Dictionary of Arts, &c.* in SPUNGE.

\*strewing

strewing themselves with *ashes* in mourning. Thus *Homer*, II. xviii. lin. 22—24, of *Achilles* bewailing *Patroclus's* death:

Αμφοτέρησι δὲ χερσὶν ἔσαν ΚΟΝΙΝ Αἴθρα δόξεν  
Χύεσθαι κακὰ κηδεύης, χάριν δ' ἔσχευεν προσώπων  
Νέεσσι δὲ χιτῶνι μέλαν' ἀμφίζων ΤΕΦΡΗ.

"Cast on the ground with furious hand he spread  
The scorching ashes o'er his graceful head,"<sup>o</sup>  
His fragrant vest the sooty show'r defiles.

*Laertes* shews his grief in the same manner in *Odys.* xxiv. lin. 315. See *Wetstein* on *Mat.* Comp. under *φάρος*, and *Heb.* and *Eng.* Lexicon in τβ III.

Σπορά, ας, ἡ, from *εσπορά* perf. mid. of *σπειρω* to sow.

Seed sown, seed. occ. 1 *Pet.* i. 23.

Σποριμος, ος, ὁ, ἡ, from *εσπορά* perf. mid. of *σπειρω* to sow.

That is, or is used to be, sown, sativus. *Σποριμα*, τα, neut. plur. Sown places (χωρία places, or μερη parts, being understood), corn-fields. occ. *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

Σπορος, ος, ὁ, from *εσπορά* perf. mid. of *σπειρω* to sow.

I. Seed for sowing. occ. *Mark* iv. 26, 27. *Luke* viii. 5.

II. Figuratively, The word of God. occ. *Luke* viii. 11.

III. Alms, which produce fruit to the giver's benefit. occ. 2 *Cor.* ix. 10, where see *Wolffius*.

Σπυδαζω, from *σπευζω*.

With an infin. following. To use diligence, or take pains, to endeavour earnestly, studere, operam dare. *Eph.* iv. 3. 1 *Thess.* ii. 17. 2 *Tim.* ii. 15. iv. 9, 21. *Heb.* iv. 11. & al.

Σπυδαίος, αία, αιον, from *σπευδη*.

Diligent, earnest. occ. 2 *Cor.* viii. 22.

Σπυδαιοτερος, α, ον, Comparat. of *σπυδαίος*. More forward, more diligent. occ. 2 *Cor.* viii. 17, 22. *Σπυδαιοτερον*, neut. used adverbially, More diligently. occ. 2 *Tim.* i. 17.

Σπυδαιεστεως, Adv. Comparat. of *σπυδαίος*. More diligently, with the greater diligence. occ. *Phil.* ii. 23.

Σπυδαίως, Adv. from *σπυδαίος*. Diligently, earnestly. occ. *Luke* vii. 4. *Tit.* iii. 13.

Σπυδη, ης, ἡ, from *σπευδω* to urge, press, hasten.

• Pope.

I. Haste. *Mark* vi. 28. *Luke* i. 39.

II. Diligence, industry, earnestness, forwardness, studium. *Rom.* xii. 8, 11. 2 *Cor.* vii. 11. *Heb.* vi. 11, & al.

Σπυρις, ιδος, ἡ.

A basket. occ. *Mat.* xv. 37. xvi. 10. *Mark* viii. 8, 20. *Acts* ix. 25. *Hezychius* explains this word by τὸ τῶν πυρῶν αἴψος, an utensil or vessel for corn; and the Etymologist derives it from *πυρος* corn, q. *πυρις*, with σ prefixed; and the Greek *πυρος* may be very naturally deduced from the *Heb.* כֶּרֶם pure corn.

ΣΤΑΔΙΟΣ, ος, ὁ, or ΣΤΑΔΙΟΝ, ος, τό, from the *Heb.* נָסַח to go forwards, proceed.

I. A place where men run on foot in the Grecian games, the course, or race-ground. occ. 1 *Cor.* ix. 24.

II. A measure of length, nearly equal to a furlong, or the eighth part of an Eng. mile. *Luke* xxiv. 13. *John* vi. 19, & al. See *Wetstein* on *Luke*.

ΣΤΑΜΝΟΣ, ος, ἡ.

An urn, pot, or jar. It may be very naturally derived from the *Heb.* סָתַח to hide, with σ prefixed. occ. *Heb.* ix. 4.

The LXX use this word in the same sense for the *Heb.* מַנְיָח, *Exod.* xvi. 33.

Στασις, ιδος, ἡ, att. *εως*, ἡ, from *ιστημι* or the old V. *stao* to stand.

I. A standing, stability, continuance, occ. *Heb.* ix. 8, where *Kypke* observes that *ἵσταν σχειν* means to exist, subsist, occupy a certain place or station, and shews that the phrase is thus used by the Greek writers.

II. An insurrection, sedition, q. d. a standing up. occ. *Mark* xv. 7. *Luke* xxiii. 19, 25. *Acts* xix. 40. xxiv. 5, where *Kypke* cites from *Dionysius Halicarn.* Ἡ πολίτικη ΣΤΑΣΙΣ πάλιν ANEKINEITO, The political dissension was again excited; and from *Josephus*, De Bel. lib. ii. [cap. 9. § 4. edit. *Hudson*.] of Pilate, Μετα δε ταυτα παραχρην ελεφαν EKINEI, After this he raised another disturbance."

III. A contention, dissension, dispute. occ. *Acts* xv. 2. xxiii. 7, 10.

Στατης, ηρος, ὁ, from *ιστημι* to weigh.

A Stater. A Grecian silver coin equal in value to four *Attic* or two *Alexandrian* drachms, and to about half a crown or 2s. 6d. Eng. occ. *Mat.* xvii. 27. Comp. *Διδραχμων*.

Σταυρος, ος, ὁ, from *ιστημι* or *stao* to stand. I. Properly,

I. Properly, *A stake fixed into and standing up in the ground.* Thus Bp. \* Pearson observes, that the word is first used in the Greek writers, particularly Homer, and that it is explained in this sense by Eustathius and Hesychius.

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards its top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the cross on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42, & al. freq.

III. It imports the whole passion of Christ, and the merit of his sufferings and death, Gal. vi. 14. Eph. ii. 16; and also the doctrine concerning these, 1 Cor. i. 17. Gal. vi. 12.

IV. It denotes that portion of affliction which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their crucified Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal carry the cross on which he was to suffer. Comp. John xix. 17, and see Wetstein on Mat. x. 38, Bp. Pearson on the Creed, Art. iv. p. 222. Note (\*), edit. 1662, Suicer Thesaur. in Σταυρος, and Lardner's Credibility of Gospel History, vol. i. book 1. chap. 7. § 14.

Σταυρω, *w*, from σταυρος.

I. *To crucify, to fix or nail to a cross.* Mat. xx. 19. xxiii. 34. xxvi. 2, & al. freq. Comp. Σταυρος II.

II. *To crucify the flesh*, with the affections and lusts, is to mortify them through the faith and love of Christ crucified. occ. Gal. v. 24. So Gal. vi. 14, St. Paul says, *The world is crucified to me, and I unto the world*, meaning that so great was his regard to a crucified Saviour, that the world had no longer any more charms for him than the corpse of a crucified malefactor would have; nor did he take

any more delight in the things of it than a person expiring on the cross would do in the objects around him.

ΣΤΑΦΤΑΗ, *ης, η*, either from σταῖω to tread, or rather *q. βλλω* from the Heb. בלל to thrust forth, whence the nouns שבלה an ear of corn thrust or shot forth from the stalk, and masc. plur. שבלים ears of corn.

*A bunch of grapes*, occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18.

Σταχυς, *vos, δ*.

*An ear of corn*, so called perhaps from *σιξ* or *σιχος* an order, row, range (which from σταίω to proceed in order, see under Σταίσιον), on account of the orderly disposition of its grains. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1.

Στεσι, *ης, η*, from στίω to cover, particularly from wet, to keep it out. So Thucydides II. 94, cited by Wetstein on 1 Cor. ix. 12, speaks of ships which had not been used of a long time, και εδεν ΣΤΕΓΟΥΣΑΙ and keeping out nothing, i. e. of water, εδωρ δηλονοτι, says the Scholiast. Στίω in this sense may be very probably derived (by prefixing *w*) from Heb. טם to cover, overlay; whence also Latin tēgo to cover.

*A cover, or flat roof of a house.* occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Αποσταλω.

The LXX use it, Gen. viii. 13, for Heb. מכס the covering or roof of Noah's ark.

ΣΤΕΓΩ, from the Heb. קנח to be calm, still.

*To endure, sustain, bear.* occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So Diodorus Siculus, in Wetstein on 1 Cor. ix. 12, speaks of the ice σεσφος bearing armies and carriages to pass over; (comp. Kypke)—and of sustaining σεσει the invasion and force of the Greeks.

The V. is, in 1 Cor. xiii. 7, by some rendered to conceal (comp. 1 Pet. iv. 8.), and this interpretation may be admitted in the sense of containing, keeping in, as a vessel does liquor. Thus Plato, in Wetstein on 1 Cor. ix. 12, (where see more,) speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕΤΕΙΝ δια αριστων τε και λεθην, to contain (any thing) through unfaithfulness and forgetfulness." Comp. above under Στεσι.

S s

Στεσις,

\* On the Creed, Article IV. page 226, edit. 1662, Note\*.



**Στερμα**, ας, ἡ, Adj. from στερεω to deprive, ἡ τῇ τιμῇ στερημένη, deprived of bearing children, says the Etymologist, and στερεω may be from Chald. שׁרס to destroy, demolish.

*Barren, not bearing children.* occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27.

**ΣΤΕΛΛΩ**, from the Heb. שׁלח to send.

I. *To send.* But it occurs not in the N. T. in this sense.

II. **Στελλομαι**, Mid. with an accusative or the preposition απο following, *To avoid, or withdraw oneself from*, ἡ δ. to send oneself away from. *Albert's Greek Glossary*, cited by *Stockius*, explains στελεσθαι by αφισσθαι, αγαχωρειν, to remove, depart. occ. 2 Cor. viii. 20. 2 Thess. iii. 6, where see *Wolffius*. But on 2 Cor. viii. 20, *Kypke* shows that in the Greek writers the active V. στελλειν signifies also to prepare, make ready, predispose, and the passive στελεσθαι to be prepared, made ready, predisposed, equipped; and in the text he is therefore for interpreting στελλομενοι passively, being prepared, and for understanding εις or προς for before τωτο. I think however that in this view it would be more accurate to consider στελλομενοι as the particip. mid. preparing ourselves. After all, it may be proper to observe, that not only the Vulg. translates the Greek words στελλομενοι τωτο by devitantes hoc avoiding this, but that the ancient Syriac version likewise renders them כררן בררן קררן קררן But we dreaded this. —Thus *Castell*, SYR. ܘܢܪ, "veritus est, extimuit vehementer." So *Theophylact* explains στελλομενοι by δεδοικότες fearing.

**Στεμμα**, ατος, το, from στεμμαι perf. pass. of σεω to crown, surround with a crown or garland, which from the Heb. שׁרס to comprehend, surround; whence as a N. T. has a circular crown.

*A crown, a garland.* occ. Acts xiv. 13, where Ταυρος και στεμμαλα, Bulls and garlands, seem an *Hendiadys* for ταυρος στεμμενος, bulls crowned with garlands, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in *Wetstein*. Archbp. Potter, speaking of the Grecian sacrifices, says, "The victims had the crowns and garlands upon their necks." Antiq. of Greece, book ii. chap. iv. p. 199, 1st edit.

**Στεναλμος**, ο, ὁ, from στεναλμαι perf. pass. of στεναλω to groan.

*A groaning, or groan.* occ. Acts vii. 34. Rom. viii. 26.

**Στενω**, from στενος narrow, contracted, for in groaning or sighing the organs of breathing are preternaturally contracted. *To groan, sigh*, from grief. occ. Heb. xiii. 17.—from grief or misery, joined with desire of good to be obtained. occ. Rom. viii. 23. 2 Cor. v. 2, 4.—from anger or envy. occ. Jam. v. 9.—from compassion and desire. occ. Mark vii. 34.

**Στενωσ**, η, ον, perhaps from the Heb. \* שׁרס pointed, sharp-pointed; whence also perhaps the French gêne constraint, confinement, gêner to confine, &c. *Narrow, strait.* occ. Mat. vii. 13, 14. Luke xiii. 24.

**Στενοχωρεω**, ω, from στενος narrow, strait, and χωρος a place.

I. *To straiten, or press together in a narrow place.* See Isa. xlix. 19, in LXX. Hence

II. **Στενοχωρεομαι**, υμαι, Pass. is applied figuratively, 2 Cor. iv. 8, **Στενοχωρεσμενοι**, Overpressed or utterly distressed with afflictions and calamities. *Kypke* shews that *Lucian* and *Arrian* in like manner use θλιβειν and στενοχωρειν, placing στενοχωρειν last as being of more intense signification. 2 Cor. vi. 12, Ου στενοχωρεισθε εν ἡμιν, στενοχωρεισθε δε εν τοις σπλαγχνοις υμων, "Ye are not straitened in us, (ye have a large room in our heart, comp. Phil. i. 17.) but ye are straitened (rather) in your own bowels (of affection to us)." Thus *Whitby*; but the learned *Elsner* explains it, Ye are not distressed by me (as ch. ii. 4. vii. 8, 11.), but ye are distressed in (Kypke, by) your own bowels or affection to me, as if you had offended me, comp. ch. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by *Arrian*, *Epictet* lib. i. cap. 25, towards the end, in the sense of distressing. See *Wetstein* on 2 Cor. vi. 12, and *Kypke* on 2 Cor. iv. 8.

**Στενοχωρια**, ας, ἡ, from the same as στενοχωρεω.

I. *A narrow place.* It is used in it's proper sense by *Xenophon*, Cyri Exped. for a narrow way which cannot be passed through. See *Raphelius* on Rom. ii. 9. \* See Heb. and Eng. Lexicon under this word.

II. *Great*

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10.

The Greek writers use it also in this figurative sense. See *Wetstein* on Rom.

ΣΤΕΡΕΟΣ, α, ον. The Lexicons derive it from *staw* to stand, stand firm. But perhaps it may be better deduced from the Heb. נָצַח to bind close, compress.

I. *Firm, stable, stedfast.* occ. 2 Tim. ii. 19. 1 Pet. v. 9.

II. *Firm, solid.* occ. Heb. v. 12, 14. See *Wetstein*, who shews that the Greek writers use the same expression, στερεὰ τροφή; and that *Arrian* in particular, *Epictet.* lib. ii. cap. 16, p. 217, edit. *Cantab.* joins, and that in a figurative sense, απολακτισθῆναι being weaned from milk, with ἀπίσθαι ΤΡΟΦΗΣ ΣΤΕΡΕΩΤΕΡΑΣ, taking more solid food.

Στερεωω, ω, from στερεος.

To strengthen, confirm, whether in body or mind. occ. Acts iii. 7, 16. xvi. 5.

Στερεωμα, ατος, το, from στερεωω.

Firmness, stedfastness, occ. Col. ii. 5. Comp. Acts xvi. 5.

Στεφανος, υ, ο, from στεφω to crown, which see under Στεμμα, unless the reader should rather chuse to deduce στεφανος, by transposition, from the Heb. הָפַח to roll or wrap round, as a turband round the head.

A crown, or garland. See Mat. xxvii. 29. 1 Cor. ix. 25. Phil. iv. 1. 1 Thess. ii. 19. Jam. i. 12. 1 Pet. v. 4. Rev. vi. 2. xiv. 14. 2 Tim. iv. 8, where see *Mac-knight*.

Στεφανωω, ω, from στεφανος.

To crown, occ. 2 Tim. ii. 5. Heb. ii. 7, 9.

Στηθος, εος, υς, το.

The breast of the human body, so called either, according to the Greek Etymologists, from σῆναι to stand, stand firm, or immediately from the Heb. נָצַח to set, settle, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defense of the noble parts lodged therein. So the Latins call the breast pectus from the Greek ἀγκυλος compact, occ. Luke xviii. 13. xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6.

On Luke xviii. 13, see *Wetstein*, and comp. under Κοιλω II.

Στηκω, q. ἐστηκω, which see.

I. To stand. Mark xi. 25.

II. To stand firm, be constant, persevere. 1 Cor. xvi. 13. Gal. v. 1, & al.

III. To stand, i. e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Ps. i. 5.

Στηριςμος, υ, ο, from στηρισματ perf. pass. of στηριζω.

Stedfastness, stability. occ. 2 Pet. iii. 17.

Στηριζω, from στερεος firm.

I. To fix, fix firmly, or immutably. occ. Luke xvi. 26.

II. Στηρικειν το προσωπον, To set one's face stedfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as Ezek. vi. 2. xxi. 2, & al. for the Heb. פָּנָיו נִצְּחָה to set the face, and Ezek. xiv. 8. xv. 7, for פָּנָיו נִתְּנָה.

III. To strengthen, confirm, spiritually. Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8, & al. freq.

Στισμα, ατος, το, from στισματ perf. pass. of στιζω to make a puncture, also to make a mark, properly with a hot iron, to brand; and this V. may be derived from the Heb. נָצַח to set, put, and נָצַח fire, or Chald. נִצַּח to burn.

A mark or brand with a hot iron. occ. Gal. vi. 17, where the Apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) τα στισματ το Κυρις Ιησους, the marks of the Lord Jesus, by a beautiful allusion to the στισματ with which servants and soldiers were sometimes marked to shew to whom they belonged. See *Raphelius*, *Wolfius* and *Wetstein* on the place, *Daubuz* and *Vitringa* on Rev. vii. 3. xiii. 16, 17. and *Bp. Lowth* on Isa. xlv. 5.

Στιση, ης, η, from στιζω, which see under Στισμα.

I. A point, of space, Lat. punctum, which in like manner from pungere to prick, make a puncture.

II. A point, moment, instant, of time. occ. Luke iv. 5. *Plutarch* uses the same phrase, στιση χρόνου, for a moment of time. So *Terence*, *Cicero*, and *Cæsar*, in Latin. punctum temporis. See *Wetstein* and *Scapula*.

In the LXX of Isa. xxix. 5, στιση answers to the Heb. מִנְעָה a moment, an instant.

ΣΤΙΑΒΩ, either from the Heb. נָצַח to set, and נִצַּח a flame of fire, or from נָצַח which, and נִצַּח to flame (see Ezek. xx. 47.), or

from *brill* to shine, for which *Symmachus* uses *στῆλαι*, Ps. civ. 15.

To shine, glister. occ. Mark ix. 3.

The LXX use the particip. *στῆλας* for *στῆλ*, Nab. iii. 3.

*Στα*, ας, ἡ, from *stao* to stand, which see under *ἵστημι*.

A portico, cloister, covered walk, which usually stood near some other building. occ. John v. 2. x. 23. Acts iii. 11. v. 12. *Josephus*, De Bel. lib. v. cap. 5, § 1, not only speaks of *Solomon's* portico as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of *Albinus*, who succeeded *Festus*, mentioned Acts ch. xxv. xxvi. xxvii. as Governor of *Judea*. See also *Doddridge's* and *Bp. Pearce's* Notes on John x. 23. Acts iii. 11.

*Στοιβάς*, αδος, ἡ, from *stōiba* perf. mid. of *stōibō* to tread, trample upon, which perhaps from *stao* to stand, i. e. firmly, strongly, and *βaw* to go.

I. A kind of bed composed of boughs of trees, leaves, or the like, trampled or crammed together.

II. *Στοιβάδες*, αἱ, The boughs or branches themselves. occ. Mark xi. 8.

*Στοιχείων*, ο, το, from *stōichō*, which see.

I. *Στοιχεῖα*, τα, The elements, or first principles of any art, whence the subsequent parts *stōichēi* proceed in order. So the Greek writers use the word for the letters of the alphabet, the elements of learning; and *Galen*, cited by *Wetstein* on Gal. iv. 3, mentions *ΤΑ ΣΤΟΙΧΕΙΑ τῆς Ἱπποκράτους τέχνης*, The elements of *Hippocrates' art*, which he presently afterwards styles *τα ἀρχαῖα τῆς τέχνης*, the first beginnings of his art.

II. The elements or first principles of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the Mosaic law *τα στοιχεῖα τοῦ κόσμου*, worldly elements, Gal. iv. 3. Comp. Col. ii. 8, 20; and *ἀσθενὴ καὶ πτωχεῖα στοιχεῖα*, weak and beggarly elements, Gal. iv. 9.—Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a pedagogue, Gal. iii. 24, was intended by means of those ordinances to bring the Jews—Worldly, as consisting in outward worldly institutions, Heb. ix. 1.—Weak and beggarly, when considered merely in them-

selves, and set up in opposition to the great realities to which they were designed to lead. See *Doddridge's* Note on Gal. iv. 9.

But in Col. ii. 8, the elements, or rudiments, of the world are so closely connected with philosophy and vain deceit, or "an empty and deceitful philosophy," (*Macknight*) that they must there be understood to include, at least, the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the Gospel, and from their true Head, Christ. And from the general tenour of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas against which the Apostle cautioned his converts were partly Platonic, and partly Pythagorean; the former teaching the worship of demons or angels, as mediators between man and God, (comp. under *Δαιμονιον* I.) the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to *Macknight's* Commentary and Notes on Col. ii. 8, 20, and to his Preface to the Colossians, § 2. See also *Doddridge* on Col. ii. 8, 18, and the Pythagorean doctrine of abstinence from animal food elegantly represented by *Ovid*, *Metam.* lib. xv. line 75, &c.

IV. *Τα Στοιχεῖα*, The heavenly bodies, i. e. the sun, moon, and stars. occ. 2 Pet. iii. 10, 12. In the former of which verses, as *τα στοιχεῖα* are expressly distinguished both from the heavens and the earth, and correspond to the earth's furniture, so the learned *Jos. Mede*\* interprets them to mean the host of heaven, called in Greek *στοιχεῖα* from *stōichō* to proceed or march in military order, as in Heb. צבא השמים, from the V. צבא of like import as *στῆλαι*. He further observes that *Justin Martyr*, towards the beginning of his 1st Apology

\* Works, fol. p. 613—617, which see.

[p. 44, edit. Colon.] uses *στοιχεία* in the same sense. Ὁ Θεὸς τὸν πᾶντα κόσμον ποιήσας, καὶ τὰ ἐπίτεια ἀνθρώποις ὑποτάξας, καὶ βράνια ΣΤΟΙΧΕΙΑ εἰς αὐξήσιν καρπῶν, καὶ ὥρων μεταβολαῖς (read μετεβολαῖς) κοσμήσας κ. τ. λ. God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons, &c." To which I add from *Thirlby's Note*, that *Justin*, in his Dialogue, p. 241, uses *στοιχεία* in the same sense without βράνια. ΤΑ ΣΤΟΙΧΕΙΑ οὐκ ἄρρη, The (heavenly) bodies are not idle," i. e. as he expresses it p. 311, —τὸν ἥλιον, καὶ τὴν σελήην, καὶ τὰ ἀστρα τὴν αὐτὴν ὁδὸν αἰεὶ καὶ τὰς τροπὰς τῶν ὥρων ποιεῖσθαι—that the sun, and the moon, and the stars keep always the same course, and cause the changes of seasons." See also *Wolfius*.

*Στοιχεῶ*, ω, from *στοιχεῖα* perf. mid. of *στοιχεῖω* to go, proceed in order, which perhaps from the Heb. *shew* to be still, calm, as the sea after a storm.

To walk, proceed in order. But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16.

*Στολή*, ης, ἡ, from *ἐστολα* perf. mid. of *ἐσάλλω* to send or let down, demitto.

A robe, properly such an one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See *Wolfius* and *Wetstein* on Mark xii. 38, the latter of whom cites from *Arrian* Epictet. iii. 22, p. 309. EN ΚΟΚΚΙΝΟΥΣ ΠΕΡΙΠΛΑΤΕΙΝ; and from *M. Antoninus*, EN ΣΤΟΑΗ ΠΕΡΙΠΛΑΤΕΙΝ. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46, & al.

*ΣΤΟΜΑ*, ατος, τό, from the Heb. *shem* to shut close.

I. The mouth of a man, Mat. xv. 17, 18. Acts xxiii. 2, & al. freq.—or other animal, Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac Translator appears to have read, Ὁ δια πνευματος ἁλίου δια στοματος Δαβὶδ παίδος σε εἰπων. So Coptic version and Cambridge MS (nearly.) But the Vulg. Quis spiritus sanctus per os patris nostri David, pueri tui, dixisti. And from these several authorities we

may rectify the confused and unintelligible reading of the *Alexandrian* and seven other MSS, ὁ τὸν παῖδος ἡμῶν δια πνευματος ἁλίου στοματος Δαβὶδ παίδος σε εἰπων. See *Wetstein* and *Griesbach*, both of whom however embrace the common reading.

*Στομα* is in condescension to our capacities ascribed to God, Mat. iv. 4.

On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when *Sadac Aga*, one of the chiefs of the Persian rebels at *Astrabad*, in the year 1744, was brought before *Nadir Shah's* General, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the General ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth." *Hanway's Travels*, vol. i. p. 299.

II. *Speech*, or *speaking*. Mat. xv. 8. Hence used for testimony, Mat. xviii. 16;—for force or eloquence in speaking, Luke xxi. 15.

III. *Avοίσις το στομα*, To open the mouth, denotes speaking in general, Acts viii. 32. xviii. 14.—speaking with freedom, 2 Cor. vi. 11, Eph. vi. 19.—speaking aloud or plainly, Mat. v. 2. xiii. 35. Acts viii. 35.—restoration of speech, Luke i. 64. To the instances *Wetstein* has produced of the Greek writers using this phrase, I add, from *Lucian Rhet. Præcept. tom. ii. p. 448*. Το ὑμητιον εἰς αὐτοῦ ΑΝΟΙΞΑΣ ΣΤΟΜΑ, Opening that honey-dropping mouth."

IV. The earth is said *avοίσις το στομα* to open it's mouth, i. e. to be cleft or disrupted. Rev. xii. 16. This is an hellenistical expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פתח פיה, and פתח פי, to open her mouth."

V. *Στομα μαχαίρας*, The edge of a sword, Luke xxi. 24. Heb. xi. 34. This is an hellenistical phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15, & al. for the Heb. פה חרב the mouth or edge of the sword. *Lucian*, however, cited by *Wetstein* on Luke xxi. 24, whom see, uses the expression ἀπὸ ΣΤΟΜΑΤΟΣ εἰδωλες,

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from

from the *mouh* of the iron," i. e. of the sword. Tragopod. lin. 114. Comp. Δι-  
σμος.

VI. Στομα προς στομα λαλειν, *To speak mouth to mouth*, i. e. face to face. 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה, which is used, Num. xii. 8, to express Jehovah's familiarity with Moses, and which the LXX there render by στομα κατα στομα λαλειν.

Στομαχος, σ, δ, either from στοματος ερχομενος adjoining to the mouth, or from στομα a mouth, and εχω to have.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See *Scapula*.

II. *Homer* uses it for the upper part of this canal, i. e. for the throat or gullet, II. iii. lin 292. II. xix. lin. 266.

III. The stomach, or ventricle in the human body, which is furnished with an upper and lower orifice, which occasionally open and shut like the mouth. occ. 1 Tim. γ. 23; where the Apostle's expression may be illustrated by what *Scapula* cites from *Athenæus*, Ουκ οικειως διαλθεσθαι τον στομαχον, to be badly affected at the stomach, or to have a bad stomach. See also *Wolffius* and *Wetstein* on the place.

Στρατεια, ας, η, from στρατευω. Warfare, military service. In the N. T. it is spoken only of the Christian warfare. occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe, that the phrase ΣΤΡΑΤΕΥΕΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for performing military service. See *Wetstein* and *Kypke*.

Στρατευμα, αλος, το, from στρατευω. An army, an armed or military force. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for an army; and on Luke xxiii. 11, observe that in the Treatise Of the Maccabees ascribed to *Josephus*, § 5, we have in like manner των ΣΤΡΑΤΕΤΜΑΤΩΝ αυτω παρεστηκοτων κυκλοθεν, His soldiers or guards standing around him."

Στρατευω, from στραλος.

I. To lead an army, also to war, wage war. The V. occurs not in the active voice in the N. T. But hence

II. Στρατευομαι, Mid. To perform military duty, serve as a soldier, militare stipen-

dium facere. occ. 1 Cor. ix. 7. Στρατευομενοι, οι, particip. Men performing military service, soldiers on duty. occ. Luke iii. 14. Comp. 2 Tim. ii. 4.—“The expression used by St. Luke is not *soldiers* (στρατιωται), but the participle στρατευομενοι, i. e. men under arms, or men going to battle—Whence these persons came, and on what particular account, may be found at large in the History of *Josephus*, Ant. lib. xviii. cap. 6, § 1, 2. *Herod* the Tetrarch of Galilee was engaged in a war with his father-in-law *Aretas*, a petty king in Arabia *Petræa*, at the very time that John was preaching in the wilderness. *Machærus*, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of *Herod*, then, in it's march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*” *Michaelis's* Introduct. to N. T. vol. i. p. 51, edit. *Marsh.* *Wetstein* cites *Thucydides*, *Aristotle* and *Plutarch* using the participle στρατευομενοι in the same sense.

III. It is applied figuratively to the Christian soldier. occ. 2 Cor. x. 3. 1 Tim. i. 18, where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. To war, wage war, spoken figuratively of carnal lusts, which war against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατησος, σ, δ, from στραλος an army, and ηγεομαι or αλω to lead.

I. Properly, A leader or commander of an army. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. A civil magistrate or ruler. occ. Acts xvi. 20, 22, 35, 36, 38. *Doddridge* observes on ver. 20, that “the Greeks used to denote the Roman *Prætors* by the title of Στρατησος; and if, says he, it were applied to the *Dumviri*, who were the Governours of Colonies, it was by way of compliment: But *Biscoe* has well proved that there are examples of such an application, *Boyle's* Lect. ch. ix. § 3, p. 346. See also *Wolffius* and *Wetstein* on Acts xvi. 20.

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III. Ὁ Στρατηγός τῶ Ἱερῶ, *The Captain of the Temple*. This appears to have been not a Roman but a Jewish officer: And as the service of the Temple is in the O. T. expressed by a military term, στρατ., Num. viii. 24, 25, so the *Captain of the Temple* was the person who commanded in chief the numerous Priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, Στρατηγός, who was evidently a Jew, being the High Priest's son. See his Ant. lib. xx. cap. 5, § 2. Comp. De Bel. lib. ii. cap. 12, § 6, and cap. 17, § 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, δραμυντες δ' οἱ τὰ Ἱερὰ φυλάκεις ἡγήσαντο τῶν ΣΤΡΑΤΗΓΩΝ, those who kept watch in the Temple ran and told the *Captain*." De Bel. lib. vi. cap. 5, § 3. See also Whitby's Note on Luke xxii. 52, and Lardner's Credibility of Gospel History, book i. ch. 2, § 15. occ. Acts iv. 1. v. 24. Comp. ver. 26. In Luke xxii. 52, (comp. ver. 4.) mention is made of the Στρατηγοὶ *Captains* of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of Priests and Levites under THE Στρατηγός, or Commander in Chief.

Στρατιά, ας, ἡ, from στρατός an army.

I. An army, a host, a multitude of soldiers.

II. Στρατιά τῶ οὐρανοῦ, *The army or host of heaven*. By this phrase the LXX frequently render the Heb. צבא השמים, for which see under Σαβαωθ. occ. Acts vii. 42.

III. Στρατιά οὐρανόθεν, *The heavenly host*, denotes the spiritual created Angels, who attend upon the Lord, serve him, and execute his commands. occ. Luke ii. 13; see ver. 15, where they are called ἄγγελοι Angels, and comp. Rev. xiv. 14. The Heb. צבא השמים seems to be used in the same sense 1 K. xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it ἡ στρατιά τῶ οὐρανοῦ.

Στρατιώτης, ε, δ, from στρατία.

A soldier. Mat. viii. 9. xxvii. 27, & al. freq. Comp. 2 Tim. ii. 3.

Στρατολόγιον, ω, from στρατός an army, and

λελογα perf. mid. of λογίζω to collect, choose, which in this sense is from Heb. לקח to take.

To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4.

Στρατοπεδάρχης, ε, δ, from στρατοπεδός αρχών. It signifies properly the commander of a camp, but in the N. T. particularly denotes the *Præfect*, or *Commander of the Prætorian cohorts*, i. e. of the Roman Emperor's guards. Tacitus, Annal. lib. iv. cap. 2, informs us, that, in the reign of Tiberius, Sejanus who was then Præfect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. cap. 37.); so that their Commander is, with peculiar propriety, styled in Greek Στρατοπεδάρχης the Commander of the Camp in the History of St. Paul, Acts xxviii. 16. For the arrival of this Apostle at Rome happened in the 7th year of Nero; and it is certain from Suetonius, that the custom of keeping the Prætorian soldiers in a camp near the city was retained by the Emperor succeeding Tiberius: For that Historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the Prætorian cohorts, "in castra delatus est." See Sueton. Claud. cap. 10, and Neron. cap. 8. So Tacitus of Nero on the same occasion, Annal. lib. xii. cap. 63, "Illatusque castris Nero." Comp. Josephus, Ant. lib. xx. cap. 7, § 2.

"It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was taken into custody by \* Macro, the Prætorian Præfect, who succeeded Sejanus (Joseph Ant.

\* The words of Josephus, speaking of Macro, are, Ὁ Συναὺς διαδοχὴς ἡν, Who was the successor of Sejanus;" and of Sejanus he had before said, ἀνέβαινεν ἐν τῷ ποταμῷ μεγίστην ἐχούτος δια τοῦτον στρατηματώων ἡγεμονίαν ἵνα αὐτῷ, that he had very great power, because he had the command of the guards, Prætorianorum militum, of the Prætorian soldiers," says Hudson.

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lib. xviii. cap. 7, § 6.); and from \* *Trajan's* order to *Pliny*, when two were in commission, (*Plin.* lib. x. Epist. 65.) See *Lardner's* Credibility, book i. ch. 10, § 11, and *Biscoe* at *Boyle's* Lecture, ch. ix. § 9, p. 360.—The person who had now this office, was the noted *Burrhus Afranius*, but both before and after him it was held by two. *Tacit.* Annal. lib. xii. § 42, and lib. xiv. § 51." *Doddridge.* occ. Acts xxviii. 16.

Στρατοπεδον, *σ*, *το*, from *σπαλος* an army, and *πεδον* a ground, field.

I. Properly, *An encampment, a camp.*

II. *An army.* In this latter sense it is used likewise by the Greek writers. See *Wetstein.* occ. Lukexxi. 20, where *Raphaelius* understands *σπαλοπεδοις* to mean the *legions* of the Roman army, in which sense he shews that *Polybius* has often applied the word; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what *Josephus* calls a *τειχος*, or *wall*. De Bel. lib. v. cap. xii. § 2. Comp. § 1.

ΣΤΡΑΤΟΣ, *σ*, *δ*. It seems very naturally and fairly deducible from the Heb. *צוה*, which denotes an *ingenuous kind of service*.

*An army, a number of men engaged for military service.* This word, though very common in the profane writers, occurs not in the N. T. but is inserted here on account of its derivatives.

Στρέλλω, *ω*, from *σρελλος* distorted, crooked, which from *σρεφω* to turn, distort.

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this it's proper sense it is used in the heathen writers (see *Wetstein*), and by *Josephus*, De Bel. lib. iv. cap. 5, § 3, and lib. vii. cap. 8, § 7.

II. *To rack, wrest, or torture*, as the scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16.

Στρέφω, from *στρεπω* to turn.

I. *To turn, turn towards, obvert.* Mat. v. 39. vii. 6. xvi. 23, & al. freq.

II. *To turn, change.* occ. Rev. xi. 6. Στρέφονται, pass. *To be changed in mind.* Mat. xviii. 3, where see *Campbell*.

III. *To turn back, return.* occ. Acts vii. 39.

• "Vinctus mihi ad Præfectos Prætorii mei debet."

IV. *To turn away*, as it were in *aversion* and *disgust*. occ. Acts vii. 42, where *εαυτον* himself is understood.

For similar expressions both in the Greek and in the Latin writers, see *Vigerus* De Idiotism. cap. v. sect. 1, reg. 9, and *Hoogveen's* Note.

Στρηγναι, *ω*, from *σρηγος*, which see, or immediately from *σρεπν* *ηναι*, taking away the rein, according to that of the Etymologist: Στρηγναι, παρὰ το ΣΤΕΠΕΙΝ και αποσπαιν ΤΑΣ 'ΗΝΙΑΣ, απο μελαφορας αλοων ζωνων. Στρηγναι is from taking or plucking away the reins, by a metaphor borrowed from brute beasts."

*To live an abandoned, profligate, luxurious life, to live in insolent luxury*, insolenter & effrenatè luxuriari, γαυριμ, for it implies insolence as well as luxury. See *Wulfius.* occ. Rev. xviii. 7, 9.

The learned *Daubuz* on Rev. xviii. 7, observes, that the Poet *Antiphanes*, apud *Athenæum*, lib. iii. sub fin. has used this word, and evidently in a similar view;

Απαιλουσα πολλων και καλων ιδιμελων,  
Πινω τε ποσοσι; εμευ, ισως η τιτελαρα,  
ΕΙΣΤΡΗΝΙΩΝ πως, καλαδιβρωπων σιγισ  
Ισως ελεφαντων τιτελαρων.

Many and dainty meats have I enjoy'd;  
And drunk three or four cups before my meals;  
I have indulg'd in swallowing as much food  
As might suffice four elephants.

See more in *Wetstein* on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without controul: As *Homer*, Il. vi. lin. 506, &c.

Ὡς δ' ὅτε τις εἰς αἶμα, ἀνέστης ἐπὶ φάτῃ,  
ΔΕΣΜΟΝ ΑἰΠΟΡΡΗΕΑΣ θύει ὠδίοιο προκίτου,  
Εὐθὺς λυθῆναι ὑπὸ μὲν ποταμῶν,  
ΚΥΔΙΟΝ: ὃ ψα δὲ κατὰ ἰχθυί, αἰμα δὲ χαίται  
Ὀμνύει αἰσούσῃ δ' ὃ ΔΑΔΑΙΗΦΙ ΠΕΠΟΙΘΩΣ,  
Ἴριμα ἴ γὰρ φημι μὲν α' ἦναι καὶ νεμεν ἰππων.

The wanton courser thus, with reins unbound,  
Breaks from his stall, and beats the trembling ground;

Pamper'd and proud, he seeks the wonted tides,  
And laves in height of blood his shining sides;  
His head now freed he tosses to the skies;  
His mane dishevel'd o'er his shoulders flies;  
He snuffs the females in the distant plain,  
And springs exulting to his fields again.

POPE.

See the like comparison in *Virgil*, *Æn.* xi. line 492, &c.

Στρηγος,

**Σρηγνός, σός, σς, τό,** from *σρηνν* to remove, and *ήννα* a rein, as under *σρηννίω*.

*Profligate luxury*, such as men abandon themselves to, when they have shaken off the reins of religion and reason. occ. Rev. xviii. 3.

**Σπρῶδιον, σ, τό,** from *σπρῶδος* a sparrow, which may not improbably be derived from *σπρῶς* *δεν*, running vehemently. This derivation is confirmed by observing that *σπρῶδος* is used not only for a sparrow, but also (as *Bockhart* has proved, vol. iii. 221.) for an ostrich, which is very remarkable for it's swift running. Comp. Heb. and Eng. Lexicon under *עלף* II. A little vile sparrow, passerulus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

**ΣΤΡΩΩ, ω,** from the Heb. *עָרַו* to sow, i. e. to strow seed on the ground.

To strow or strew. An obsolete V. whence in the N. T. we have 1 aor. *στρώσα*, imperat. *στρώσον*, particip. pass. perf. neut. *στρωμένον*. See under *Στρωννυω*.

**Στρωννυω,** or *Στρωννυμι*, from the obsolete V. *σῶω*, which see.

I. To strow or strew. occ. Mat. xxi. 8. Mark xi. 8.

II. To smooth, or, as we say, to make, a bed. occ. Acts ix. 34, where *καλῶς* is understood. Comp. ver. 33, and Mat. ix. 6.

III. *Στρωννυμαι*, Pass. To be furnished, or more strictly to be strowed with carpets over the couches, on which they reclined in eating, as a room for celebrating the Passover. Comp. *Ανακειμα* II. and *Ανακλινω* II. occ. Mark xiv. 15. Luke xxii. 12. *Herodotus*, lib. vi. cap. 139. lib. ix. cap. 81. *Xenophon*, *Cyropæd.* lib. viii. and other Greek writers, cited by *Wetstein* on Mark, apply the verb in like manner.

**Στυγῆλος, η, ον,** from *συσσω* to shudder with horror, to hate, which see under *Αποσυσσω*.

Hateful, odious, to be abhorred. occ. Tit. iii. 3.

**Στυλαῶω,** from *συλγος* odious, hateful, also sorrowful, which from *συλγος* hate, hated, and this from *συσσω* to hate, which see under *Αποσυσσω*.

I. To be of a disgusted, sad, or sorrowful countenance. occ. Mark x. 22, where

*Wetstein* cites from *Eustathius* *συλαῶω* to sorrow; and *Kypke* produces a number of instances of the Greek writers using the adj. *συλγος* for sad, sorrowful.

II. To lower, lowre, or be lowring, i. e. dark, or gloomy, as the sky or heaven with clouds or vapours.

"The sky doth frown, and lowre upon our army," says Richard III. in *Shakespeare*.

occ. Mat. xvi. 3; where *Raphelius* observes that *Polybius* applies the V. *συνολῆς* to the air of a country; and that *Pliny* speaks of *cœli tristitiam*, the sadness of the sky. So *Anacreon*, Ode xvii. lin. 9, calls the constellation of Orion, *τὸν ΣΤΥΓΓΟΝ Ὀρίωνα*, low'ring Orion." But *Wetstein* cites the Scholiast on *Aristophanes*, Nub. lin. 562, applying the V. *συσλαῶω* itself to the low'ring of the clouds.

**ΣΤΥΛΟΣ, σ, ὁ.** *Mintert* proposes the derivation of it from *σῶω* to stand; but may it not be better derived from the Heb. *לָטַח* to plant, found? See Hos. ix. 13, where the Vulg. renders *לָטַח* by *fundata* founded.

I. Properly, A pillar, or column, such as stands by itself, or supports a building.

II. In the N. T. Somewhat in shape resembling a pillar, a pillar, or column, as of fire. occ. Rev. x. 1.

III. A pillar, in a figurative sense. occ. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12. See *Wolfius*, and *Suicer* *Thesaur.* in *Στυλος*, on the several texts, and particularly the latter author on 1 Tim. iii. 15, who seems to have exhausted the subject. Comp. *Vitringa* on Rev. iii. 12.

**Στωικός, σ, ὁ.**

A Stoic. occ. Acts xvii. 18. The Stoics were a sect of Philosophers, so called, according to *Laertius*, from a *σῶα* or portico at Athens, where their founder Zeno walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these Philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from *Leland's* excellent work, entitled *The Advantage and Necessity of the Christian Revelation*, &c.

And 1st. With regard to God—They were



were materialists and idolaters. "*Arins Dadyms*, quoted by *Eusebius*, saith, concerning the *Stoics*, that they call the *whole world*, with all it's parts, *God*; and that this is *One only*. 'Ολον τον κοσμον ουν τοις εαυτε μερεσι προσασορευσι Θεον, τοιο δε 'Ενα μονον ειναι. Sometimes they make *God* an *anima mundi*, or *soul of the world*."

"*Zeno* said that the *Ether* was *God*. *Cicero*, *De Nat. Deor.* lib. i. cap. 14."

"*Chrysippus*, according to *Laertius*\*, varied, making it (*the Essence of God*) the *Ether*, sometimes the *Heavens*: But *Cleanthes*, according to the same author, held it to be the *Sun*. *Laertius* in *Zeno*. *Comp. Cicero*, *Academ.* lib. ii. cap. 41."

"*Plutarch* represents the opinion of the *Stoics* thus: That they defined the *Essence of God* to be a *fiery Spirit* endued with intelligence, or, as he elsewhere calls it, a *technical fire*, πυρ τεχνηνον, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things;—That it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the *world* is *God*, and so are the *stars*, but especially the † *intellect which is in the highest Ether*."

"*Balbus* the *Stoic*, in *Cicero*, argues, that the *world* is an animal, and hath intelligence; that it is happy, and reasonable, and wise; and that therefore the *world* is *God*. *De Nat. Deor.* lib. ii. cap. 8, and 13, & seqt. He argues from the *divinity of the world* to that of the *stars*, and that they are animals, and have sense and intelligence; from whence he concludes that they are to be reckoned in the number of the *Gods*, cap. 15." *Leland's Advantage and Necessity*, &c. Pt. i. ch. 13. p. 290—292, 8vo.

"One great defect, says the same able writer, which runs through their (*the Stoics*) *precepts of piety* is, that the duties

they prescribe, of devotion, submission, absolute resignation, trust and dependance, prayer, praise and thanksgiving, are promiscuously rendered to *God* and to the *Gods*—Thus their *precepts of piety* are so managed as to uphold the people in their *polytheism*. This holds true even of † *Epictetus* and *Antonine*. And it must be observed, that those which are *eminent acts of piety*, when rendered to the one true *God*, are *very culpable acts of idolatry*, when directed to *false and fictitious deities*." *Leland*, Pt. ii. ch. 9. p. 143.

2dly. With respect to the *human soul*, and a *future state of rewards and punishments*: They taught that our *souls* were *parts or portions of the Divine Essence*, and in the most extravagant (not to say impious) strains, || proposed to raise men to an independency on *God*, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to *self sufficiency*, which naturally led to *self-confidence* and *self-dependance*. See *Leland*, Pt. ii. ch. 9. p. 148—152.

"As to the existence of the soul after death: *Cicero* expressly ascribeth to the *Stoics* the opinion that the *soul surviveth the body* and subsisteth in a separate state for some time after death, but not always. *Tusculan. Quæst.* lib. i. cap. 32.—Agreeable to this is that which *Laertius* saith, that the *Stoics* held that the *soul remaineth after death*, but that it is *corruptible*, ψυχην μελα διααλον επιμενειν, φθαρτον δε ειναι. *Laert.* lib. viii. § 156. *Cleanthes* maintained that all souls shall continue to the conflagration; *Chrysippus*, that only the souls of the wise shall continue so long. From the variety of the *Stoical* doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." *Leland*, Pt. iii. ch. 3. p. 283, 4. "The *Stoics*, indeed,

† In *Epictetus*, *Enchir.* cap. 38, at the end, it is expressly said, παντα και εαυτον και αλλα: χρισθαι ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ινασιν προημα.—Every one ought to offer libations, sacrifices, and first-fruits, according to the custom of his country," i. e. to conform to the prevailing idolatry, whatever it be.

|| See *Grotius* and *Heinsius* in *Pole Synops.* on *Acts* xvii. 18. *Jenkin's* Reasonableness and Certainty of the Christian Religion, vol. i. part 2. chap. 5. § 4. p. 367, 3d edit.

\* See *Cicero*, *De Nat. Deor.* lib. i. cap. 15, where *Chrysippus* is charged with making the *world*, *God*, and teaching that *God* is the *soul of the world*, and that the *fire*, the *ether*, *water*, *earth*, *air*, *sun*, *moon*, *stars*, and the *universe*, containing all these, is *God*. See also *Bayle's* Dictionary, Article *CHRYSIPPUS*, Note (H).

† Was not this last tenet a refinement of the old *Stoical* doctrine after the propagation of Christianity?

acknow-

acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in *Epictetus* to this purpose. See *Arrian*, *Epictet*, book i. ch. 12. § 2. book iii. ch. 7, at the end, *Ibid*, ch. 24. § 2. book iv. ch. 9. § 2." *Leland*, Pt. ii. ch. 9. p. 145, 6.

On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*

I conclude the account of these Philosophers with the judicious summary of their principles by the learned *Mosheim*.

"\* The God of the *Stoics*, says he, has somewhat more of majesty [than that of the *Aristotelians* namely], nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate:—Whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal no learned man is ignorant: But these tenets remove the strongest motives to virtue. Wherefore the *moral doctrine of the Stoics* is, indeed, a beautiful and shewy body, but is destitute both of *sinews and limbs*." †

One can hardly fail to observe how contrary both the tenets and the temper of the *Stoics* were to the pure and humbling doctrines of the Gospel; and how admirable St. Paul's discourse, Acts xvii. 22,

&c. is levelled at the *idolatry* and *principal errors* of that haughty, self-sufficient sect.

Συ, Gen. σϛ, &c.

The pronoun of the second person, *Thou*. Mat. iii. 14, & al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus σϛ appears to be used for the old word τϛ, which is retained in the Doric (whence the Latin tu) and in the Attic τῷς: And τϛ is an evident corruption of the Heb. תוּ thou; whence also the Saxon ȝu, þe, and Eng. thou, thee, &c. As for the plural ὑμεῖς you, ye, it seems to be formed in imitation of ἡμεῖς we, the plural of εἰμι I, q. d. σῦνεις, the aspirate breathing being substituted for the sibilant letter σ, as in ὅς (which see) from σὺς.

Συγγενεῖα, ας, ἡ, from συγγενής.

Kindred, a number of kinsfolk or relations. occ. Luke i. 61. Acts viii. 3, 14.

Συγγενής, εος, ὅς, ἡ, from συν with, denoting fellowship, and γένος a race, family.

A kinsman, or kinswoman, a relation.

Mark vi. 4. Luke i. 36, 58, & al. freq.

Συγγραμμή, ἡς, ἡ, from συν with, and γράμμη opinion, sentiment, will.

Concession, permission, leave. occ. 1 Cor. vii. 6.

Συκαθῆναι, ας, ἡ, from συν with, together with, and καθῆναι to sit down, sit, which see.

To sit with. occ. Mark xiv. 54. Acts xxvi. 30.

Συκαθίζω, from συν with, and καθίζω to set or sit down, which see.

I. Transitivity, To set or cause to sit down with. occ. Eph. ii. 6.

II. Intransitivity, To sit or sit down with. occ. Luke xxii. 55.

Συκαταπαθεῖν, ω, from συν together with, and καταπαθεῖν to suffer evil or affliction, which see.

To suffer evil or affliction together with. occ. 2 Tim. i. 8.

Συκαχεῖν, ω, from συν together with, and καχεῖν to treat ill, which see.

To treat ill or afflict together with. Συκαχεῖσθαι, εμαι, pass. To be treated ill or afflicted together with. occ. Heb. xi. 25.

Συκαλέω, ω, from συν together, and καλέω to call.

With an accusative following, To call together, convoke. Mark xv. 16. Acts v. 21.

& al.

\* "Stoicorum Deus paullò plus habet majestatis, nec otiosus supra cælum & sidera considet. Verum idem corporeus est, necessario cum materiâ vinculo colligatus, salo denique subjectus: Ex quo efficitur, neque premia neque penas ab eo proficisci posse. Animis mortem ab hac sectâ decretam esse, nemo doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendidum quidem & illustre corpus est, verum nervis & artubus caret." *Mosheim*. Institut. Histor. Ecclesiast. Sæc. I. pars i. cap. 1. § 23.

† It may be both entertaining and improving for the reader to consult Mrs. E. Carter's excellent Introduction to her Translation of *Arrian's Epictetus*, concerning the Principles of the Stoical Philosophy.

- & al. *Συγκαλεσμαι*, εμαι, mid. The same. Luke ix. 1. xv. 9, & al.
- Συγκαλυπῶ*, from *συν* intensive, and *καλυπῶ* to cover.  
To cover or conceal closely, contego, cooperio. occ. Luke xii. 2.
- Συκαμπῶ*, from *συν* together, and *καμπῶ* to bend, bow.  
With an accusative following, *To bend or bow together or down*. occ. Rom. xi. 10, where see *Mocknight*.
- Συκαλαζανω*, from *συν* together with, and *καλαζανω* to go down.  
To go down together with. occ. Acts xxv. 5.
- Συκαλαθεσις*, ιος, att. *ως*, ἡ, from *συκαλιθεμαι*, which see under *Συκαλιθῆμι*.  
Consent, agreement. occ. 2 Cor. vi. 16. Polybius and Arrian, cited by Elsner, use the N. in the same sense.
- Συκαλιθῆμι*, from *συν* together with, and *καλιθῆμι*, to put down.  
To put down together with. \* “*Συκαλιθεμαι*, The same. Metaph. *Συκαλιθεσθαι* την δοξαν, *To come into the same opinion, to be of the same opinion*; the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (calculum) together into the urn. However, *συκαλιθεμαι* is often used in this sense without an accusative following;” so it denotes *To vote with, consent, assent*. occ. Luke xiii. 51, where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epictet. lib. i. cap. 28. p. 154. Ὅταν ἐν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩΙ ΨΕΤΔΕΙ, ἰσθι ὅτι ἐκ ἡβελς ΨΕΤΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ. When any one therefore assents to a lye, know that he did not mean to assent to it as a lye.” Comp. p. 313, and see *Wetstein*.
- Συκαλαψηφίζω*, from *συν* together with, *καλα* according to, and *ψηφος* a vote, which see.  
To be reckoned or numbered with, or to be received into the number of. occ. Acts i. 26. So Vulg. annumeratus est cum undecim Apostolis. Comp. ver. 17, and see *Wolfius*.
- Συσκεραω*, or *Συσκεραυνυμι*, from *συν* together, or together with, and *κεραω* or *κεραυνυμι* to mix.
- I. With a dative following, *To mix with*. occ. Heb. iv. 2, *The word heard did not*

\* *Scapula*.

*profit them, μη συσχεραμενος τη ψψει τοις ανιστοις, being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it. Thus Wolfius. It may be doubted however whether συσχερανωθαι is ever applied in this peculiar sense by the Greek writers; but Kypke has shewn that they use it for being mixed, joined, attempred with, and accordingly renders the Greek as in our Translation.*

II. With an accusative, *To temper, attemper, compound together*. occ. 1 Cor. xii. 24.

*Συκινωω*, ω, from *συν* together, or intensive, and *κινωω* to move.

*To move exceedingly or together, to put into commotion, stir up*. occ. Acts vi. 12.

*Συκλειω*, from *συν* together, and *κλειω* to shut up, inclose, include. It is followed by an accusative.

I. *To inclose together*. occ. Luke v. 6.

II. *To shut up, conclude*, as in unbelief and disobedience, i. e. *to permit to be so concluded*. occ. Rom. xi. 32.

III. *To conclude, shut up*, i. e. *to pronounce, evince, or prove to be shut up, or concluded*. occ. Gal. iii. 22.

IV. In Gal. iii. 23, *Raphelius* interprets *Συκλειειν* εις τωσιν, *To drive or compel to faith, to reduce any one to such straits that he is forced to fly or have recourse to faith, as to his last refuge*. He supports this explanation of the phrase *συκλειειν εις* by several quotations from *Polybius*, where it is plainly used in this view. But since St. Paul is not, as *Polybius* in the passages referred to, speaking of hostile force, but of a *Παιδαγωγος* who is diligently and constantly attendant upon children, the learned *Elsner* would place a stop after *συκκλεισμενοι*, and translate the sentence, *We were kept shut up under the law, unto (or until) the faith which was to be revealed*. This interpretation he confirms from ver. 25, where, *when faith is come, we are no longer under a Παιδαγωγος*; and from ch. iv. 2, where they are said to be under governors till the time appointed by the Father. See more in *Elsner* and *Wolfius*. To what they have adduced I add, that *Clemens Alexand.* Strom. lib. i. explains *συκκλεισμενοι* by *συκκλεισμενοι φοβω, δηλαδη απο αμαρτων, confined by fear, namely, from sins*.” Comp. Rom. viii. 15.

Σοφολη-

**Συκληρονομος**, σ, δ, from *συν* together with, and *κληρονομος* *an heir*, which see.

A joint heir. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last cited text it is used as an adjective, in the neut. plur.

**Συκοινωνω**, ω, from *συκοινωνος*.

With a dative, *To be a joint partaker in*. occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.

**Συκοινωνος**, σ, δ, η, from *συν* together with, and *κοινωνος* a partaker.

A partaker together with others, a fellow—or joint-partaker, a sharer with. occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

**Συκομιζω**, from *συν* together, and *κομιζω* to carry. Governing an accusative, *To carry together*, particularly a dead man to his burial. But, "it may be observed, says Archbp. Potter, Antiq. of Greece, book iv. ch. 3, p. 204, 1st edit. that the whole ceremony of laying out and clothing the dead, and sometimes the interment itself, was called *συκομιδη*. In the same sense ancient writers use *συκομιζειν* with it's derivatives. Thus *Sophocles*, Ajac. ver. 1067,

Ὅυτο; σι φωνη τινδε τον νεκρον χιρον  
μη ΣΥΓΚΟΜΙΖΕΙΝ, ἀλλ' ἐν ὅπως ἔχει.

Do not presume th' accursed corpse t' inter,  
But let it lie exposed to open view."

Comp. ver. 1083, &c. and see also *Wolffius* and *Wetstein*. occ. Acts viii. 2.

**Συκρινω**, from *συν* together, and *κρινω* to judge.

*To compare*. occ. 1 Cor. ii. 13, 2 Cor. x. 12, twice. *Chrysostom* understands 1 Cor. ii. 13, of illustrating the truths of the Gospel by comparison with the types and figures of the O. T. *Ti εστι*, says he, *πνευμαλικά πνευμαλικοις συκρινοντες*; Ὅταν πνευμαλικοι και απορον η, απο των πνευμαλικων τας μαρτυριας αφομαν διον λειω, ανεση δ Χριστος, ολι απο παρενεν ελενηθη, παρала μαρτυριας, και τυπος και αποδειξεις, τα ιωνα εν τω κηλει διακριζην και την μελα ταυλα απαλλαζην, των φαιρων τας τοκετας, κ. τ. λ. What is the meaning of *πνευμαλικά πνευμαλικοις συκρινοντες*? (It is this) When any spiritual truth is in question, we bring testimonies of it from spiritual things; as for instance, I say that Christ rose from the dead, that he was born of a virgin: To confirm

which I bring the types and representations of these facts, such as *Jonas's* continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." *Theodoret* and *Theophylact* interpret the text in the same manner, as may be seen in *Suicer Thesaur.* under *Πνευμαλικοις* l. 3. *Doddridge*, however, (after *Beza* and *Etsner*, see *Wolffius*) translates the words in question, explaining *spiritual things by spiritual (words)*; and observes, in his Note, that this sense of *συκρινοντες* occurs Gen. xl. 8, and Num. xv. 34, in the LXX," which is indeed true; but the construction in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. It is manifest that in 2 Cor. x. 12, *συκρινω* joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul, for comparing one with another. There is the same construction in *Arrian*, lib. iii. cap. 22, p. 316, edit. *Cantab.* Πως ΣΤΝΕΚΡΙΝΕ ΤΗΝ ΕΤΔΑΙΜΟΝΙΑΝ την αυτη ΤΗ τε μεγαλη βασιλειω; How did he (*Diongenes*) compare his happiness with that of the great (Persian) king?"

**Συκνυλω**, from *συν* together, and *κνυλω* to bend, bow.

*To bend or bow together, or to be bent or bowed together*. occ. Luke xiii. 11.

**Συκυρια**, ας, η, from *συκυρω* or *συκυρωσω* to coincide, happen, (used by *Dionysius Halicarn.* *Polybius*, and *Herodotus*, lib. ix. cap. 89, see *Wetstein*) which from *συν* together, and *κυρω* or *κυρωω* to meet with, happen, incido, contingo, and this from the Heb. *היה* to meet with, occur, befall, happen.

An accident, a concurrence, or coincidence of circumstances: Καλα συκυριαν, As it happened or fell out, "par rencontre." *Steph.* Thesaur. occ. Luke x. 31.

*Symmachus* uses *συκυρημα* in the same sense for the Heb. *היה*, 1 Sam. xx. 26, for which word the LXX in that passage and 1 Sam. vi. 9, have *συμπλωμα* an accident or concurrence of circumstances, from *συν* together, and *πλωω* to fall.

**Συχαίρω**, from *συν* together, and *χαίρω* to rejoice.

*To rejoice together with, congratulate.* Luke

Luke i. 58. xv. 6, 9, & al. In the two latter texts *συλχαρῆς* is 2d pers. plur. 2 aor. pass. imperat.

*Συλχῶω*, from *συν* together, and *χῶω* to pour.

I. Properly, to pour together, confundo.

II. To put or throw into confusion, to disturb. occ. Acts xxi. 27. Comp. under *Συλχυνω* II.

*Συλχραμαι*, *ωμαι*, from *συν* together with, and *χραμαι* to use, also to borrow. Comp. under *Χρᾶω*.

I. Governing a dative. Properly, To use any thing together with another or others, or else to borrow. Hence

II. "To have friendly intercourse with." occ. John iv. 9. "This, says Doddridge, must be the import of *συλχῶμαι* here, for it is evident from ver. 8, that the Jews had some dealings with them. "Lightfoot, however, I think more justly, interprets *συλχῶμαι* by "being obliged, or laying themselves under any obligation to, by accepting of favours from, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only to have dealings with, but also to receive in borrowing, to request for one's own use, commodatū accipio, utendum rogo. See also *Whitby*, *Campbell*, and *Kypke*.

*Συλχυνω*, or *Συλχῶω*, from *συν* together, and *χυνω* or *χῶω* to pour.

I. Properly, To pour together, confounded by mixing.

II. *Συλχυνομαι*, or *Συλχυνομαι*, Pass. To be confused, or be in confusion, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. *Συλχῶω*.

III. To confound, i. e. to make either ashamed or astonished, by arguments or discourse. occ. Acts ix. 22.

IV. *Συλχυνομαι*, or *Συλχυνομαι*, Pass. To be confounded with astonishment, to be amazed. occ. Acts ii. 6. Homer applies the V. active *συλχῶω* to disturbing a person's mind with grief, II. ix. lin. 608; —with fear, II. xiii. line 608; and the passive *συλχυομαι* to being confounded with fear or amazement, II. xxiv. lin. 358. The 1st. aor. pass. is likewise used by *Achilles Tatius* and *Aristenetus* in the same sense as by St. Luke. See *Wetstein*. Thus in *Josephus* the participle *συλχυθεῖς* means confounded through fear, grief, anxiety, or astonishment, see *Ant. lib. xii. cap. 7, § 5*,

and 6, and cap. 8, § 1; so in *Arrian*, *Epictet. lib. iii. cap. 22, p. 311*, it denotes being confounded in any manner.

*Συλχυσις*, *σις*, att. *σις*, ἡ, from *συλχυνω*.

Confusion, uproar. occ. Acts xix. 29.

*Συλῶω*, *ω*, from *συν* together with, and *ζῶω* to live.

To live together with, whether naturally, occ. 2 Cor. vii. 3.—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

*Συζεύσω*, An obsolete V. from *συν* together, and obsol. *ζεύσω* to join, or *ζεύσος* a yoke, which see.

To join together, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the marriage-union, or -yoke by *Aristotle*, *Herodian*, and *Josephus*. See *Wetstein* and *Kypke*.

*Συζητεω*, *ω*, from *συν* together, or together with, and *ζητέω* to seek, enquire.

I. To enquire together or with one another. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following, To question, or dispute with. See Mark viii. 11. ix. 10. Acts vi. 9. So with *πρός* and unaccusative, To dispute with or against. Acts ix. 29.

*Συζησις*, *σις*, att. *σις*, ἡ, from *συζητέω*. A disputing. occ. Acts xv. 2, 7. xxviii. 29.

*Συζητήτης*, *ς*, ὁ, from *συζητέω*.

A disputer, disputant. occ. 1 Cor. i. 20.

*Συζύσος*, *ς*, ὁ, ἡ, from *συν* together with, and *ζύσος* a yoke.

A yoke-fellow, an associate or companion in labour. So *Aristophanes*, *Plut. lin. 945*, "Εαν δε ΣΥΖΥΤΩΝ λαβῶ τινα, If I can get any assistant." occ. *Phil. iv. 3*, where it denotes an assistant in the ministerial labour. See *Elsner* and *Wolfius*.

*Συζωοποιεω*, *ω*, from *συν* together with, and *ζωοποιεω* to make alive, quicken, which see.

To make alive, quicken, enliven together with. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see *Macknight* on Col.

*ΣΥΚΑΜΙΝΟΣ*, *ς*, ἡ, from the Heb. ספי, which the LXX render by this word in all the passages of the O. T. wherein it occurs.

A species of tree, a sycamine-tree. occ. Luke xvii. 6. "Christ certainly meant the sycamore of the ancients, and *Pharaoh's fig-tree* of the Egyptians, which the Arabians call *Guimez*—for such there are now in *Judea* and *Galilee*, where Christ

Christ then was (see ver. 11.)—*Luther*, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." *Hasselquist's Voyages and Travels in the Levant*, p. 286.

ΣΤΚΕΗ, η; εης, ης; η̃.

*A fig-tree.* freq. occ. It seems to be so called from the Heb. כפר or כפר to cover, overspread, overshadow, on account of it's thick-spreading branches and broad leaves, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judah and Israel dwelling or sitting* כפר securely, every man under his fig-tree, 1 K. iv. 25, or v. 5, (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find *Nathanael under a fig-tree*, probably for the purposes of devotional retirement. John i. 49, 51. *Hasselquist*, in his *Journey from Nazareth to Tiberias*, says, "We refreshed ourselves in the shade of a fig-tree, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*, p. 157. Comp. p. 161. So *Moryson*, *Itinerary*, fol. p. 243, "Coming to a little shade of fig-trees [near Tripoli in Syria] we rested there the heat of the day, and fed upon such victuals as we had."

On Luke xiii. 6, see *Wetstein*.

Συκομωσα, or Συκομορεα, ας, η̃.

*A sycamore-tree.* occ. Luke xix. 4. The word is derived from the masc. Συκομωρος or Συκομορος the same, which signifies a species of trees "called the Egyptian fig-tree—and is composed of συκος a fig-tree, and μωρος a mulberry-tree. It partakes of the nature of each of these trees; of the mulberry-tree in it's leaves, and of the fig-tree in it's fruit, which is pretty like a fig in it's shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. It's taste is pretty much like a wild fig." *Calmet*.

Συκον, ο, το, from συκη.

*A fig, a fruit of the fig-tree.* occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam. iii. 12.

Συκοφανισω, ω, from συκοφανις.

I. Properly, *To inform against those who exported figs*, from the N. συκοφανις, which strictly denotes such an informer, from συκον a fig, and φανισω to shew, declare; \* "for amongst the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all busy informers have ever since been branded with the name of † *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation; or to oppress him*, especially under pretence of law. occ. Luke iii. 14.

III. With an accusative of the thing; and a genitive of the person, Τίνας τι συκοφανησαι, *To take any thing from any one by false or frivolous accusation, to extort*, especially under pretence of law. occ. Luke xix. 8. See *Doddridge's Note*, and comp. the LXX of Ps. lxxii. 4. cxix. 134, and Eccles. v. 8. See *Campbell's Prelim. Dissert.* p. 610, &c.

In the LXX this V. generally answers to the Heb. שָׁחַץ to oppress. See Eccles. iv. 1. So the N. Συκοφανις to שָׁחַץ an oppressor, Ps. lxxii. 4, and Συκοζαλία to שָׁחַץ oppression, Ps. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

Συλαίσσω, ω, from σῦλον a prey, and αἰσσω to carry away.

With an Accus. "To make a prey of." occ. Col. ii. 8, where the word συλαγίσσω properly signifies, *one who carries any thing off as spoil*.—Here not the goods of the Colossians but their persons are said to be carried off as spoil." *Macknight*.

Συλαω, or Συλεω, ω, from σῦλη a prey, spoil, which from the Heb. לָבַח or לָבַח the same.

*To spoil, rob, plunder.* occ. 2 Cor. xi. 8.

Συλλαλεω, ω, from συν with, and λαλεω to talk, speak.

\* *Potter's Antiquities of Greece*, book i. ch. 12. at the end.

† *Suidas, Aristoph. Schol. Plut. Equit. &c.*"

Το

*To talk or speak with.* Mat. xvii. 3. Mark ix. 4, & al.

*Συλλαμναιω*, from *συν* intens. or *together with*, and *λαμναιω* *to take, receive.*

I. With an accusative, *To take, seize, apprehend*, as a criminal, Mat. xxvi. 55. Mark xiv. 48. & al. The Greek writers apply it in the same sense. See *Wetstein* on Mat.

II. *To take, catch*, as fishes. occ. Luke v. 9; where *Kypke* cites the same phrase from *Euripides*, *Orest.* lin. 1346.—*οχι ΣΤΑΛΗΨΕΘ' ΑΓΡΑΝ*; will ye not *make a capture?*"

III. *To conceive*, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36.

IV. *Συλλαμναιωμαι*, Mid. with a dative. *To help, assist*, q. d. *to take a burden*, or the like, *together with*. So the Etymologist says it is spoken properly of those who *carry a burden*, and are *assisted* by each other. occ. Luke v. 7. Phil. iv. 3. See *Wetstein* on Luke i. 24, 31.

*Συλλεγω*, from *συν* *together*, and *λεγω* *to gather.*

*To gather together, to collect, gather.* See Mat. vii. 16. xiii. 28, 29, 30.

*Συλλεγω*, from *συν* intens. or *together with*, and *οβολο* *to take.*

*To take, conceive.* An obsolete V. whence in the N. T. we have perf. particip. act. Attic. fem. *συνεληφθαι*; 2 aor. *συνελαβον*, infin. *συλλαβαιν*, particip. *συλλαβων*; mid. *συλλαβομενος*; 1 fut. mid. *συλληψομαι*; 1 aor. pass. infin. *συλληφθηναι*, particip. masc. sing. accus. *συλληφθεντα*. See under *Συλλαμναιω*.

*Συλλογιζομαι*, from *συν* *together*, and *λογος* *a reason.*

*To reason, discourse*, q. d. *to lay reasons together.* occ. Luke xx. 5. So *Plutarch*, *Pomp.* p. 651. C. ΠΡΟΣ 'ΕΛΑΤΤΟΝ ΣΤΑΛΟΓΙΖΟΜΕΝΟΣ *το μεσος τε τοιμηματος Reasoning with himself concerning the greatness of the enterprize.*" See more in *Wetstein*.

*Συλλυπεσθαι*, *υμαι*, from *συν* intens. and *λυπεσθαι* *to be grieved.*

*To be greatly grieved.* occ. Mark iii. 5.

*Συμβαινω*, from *συν* *together*, and *βαινω* *to come.*

I. *To come together, to meet.*

II. *To happen, befall*, either absolutely, as Luke xxiv. 14. Acts xxi. 35; or with a

dative following, Mark x. 32. Acts lii. 10, & al.

*Raphelius* on Acts xxi. 35, remarks that *Polybius* often uses the similar pleonastical expression ΣΤΝΕΒΗ ΓΕΝΕΣΘΑΙ for *essevelo*.

*Συμβαλλω*, from *συν* *together*, or *together with*, and *βαλλω* *to cast.*

I. With an accusative, Properly, *To cast or throw together.*

II. *To conjecture, to understand or apprehend by conjecture, or by laying together various circumstances, conjicere, conjectura assequi.* occ. Luke ii. 19; on which text *Alberti* has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also *Elmer* and *Wetstein*, the former of whom explains it somewhat differently from *Alberti*, *Fully to attain to the meaning of*, "mentem (verborum scil.) probe assequi," and is therefore censured by *Campbell*, whom see, as also *Kypke*.

III. With a dative following, *To come to, come up with.* occ. Acts xx. 14. *Arrian*, *Appian*, and *Josephus*, use the V. in this sense. See *Wetstein* and *Kypke*.

IV. With a dative, *To encounter, engage with*, in war: thus *Polybius* in *Elmer*, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΤΜΒΑΛΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, *To engage in battle with the enemy*; and *Josephus*, De Bel. lib. i. cap. 9, § 4. ΣΤΝΕΒΑΛΛΕ ΤΟΙΣ ΛΟΙΠΟΙΣ ΑΙΤΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ; so *Ant. lib. vi. cap. 7, § 2. Herodotus* also uses *συμβαλλειν* with a dative in the same sense. occ. Luke xiv. 31, where see *Wetstein* and *Kypke*.

V. With a dative, *To confer with controversially.* occ. Acts xvii. 18, where *Kypke* shews that in the Greek writers it is used for *conferring or conversing with*, and particularly applied to *familiar conferences with philosophers*: but, by the context in Acts, it appears that the *conversation* of the Epicureans and Stoics with St. Paul was not of a very friendly cast.

VI. With a dative of the person, and an accusative of the thing, *Συμβαλλομαι*, Mid. *To contribute, confer, conferre, conducere*, in the sense of *helping, assisting, profiting.* occ. Acts xviii. 27. So *Arrian*, *Epictet. lib. iii. cap. 22*, cited by *Raphelius*, ΠΑΕΙΟΝΑ ΤΗ ΚΟΙΝΩΝΙΑ ΣΤΝΕΒΑΛΕΤΟ, *hath contributed more to the community,*

community, or more profited it." See also *Wetstein*.

VII. With *προς* and an accusative, *To confer, consult together*, occ. Acts iv. 15, where the expression is elliptical, for *συνεβάνον προς αλλήλους* ΒΟΤΛΑΣ, conferebant inter se consilia, literally, they conferred counsels among themselves. So *Euripides*, Phœniss. lin. 700. ΠΡΟΣ ΑΤΤΟΝ ΣΤΜ-ΒΑΛΕΙΝ ΒΟΤΑΕΤΜΑΤΑ. See *Bos Ellips.* under *Βουλή*, *Wolfius* and *Kypke*.

Συμβουλίσω, from *συν* together with, and *βασίλευω* to reign.

To reign together with. occ. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβαίω, from *συν* together, and *βιβαίω* to cause to come or go.

I. To cause to come or go together. Hence

II. To unite, join, connect, compact, knit together. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2. where *Wetstein* cites some of the best Greek writers using it for causing to agree, making friends, or the like.

III. To prove, evince, by laying arguments together. *Sextus Empir.* and *Aristotle*, cited by *Wetstein* on 1 Cor. ii. 16, use it in this sense. occ. Acts ix. 22, where perhaps it particularly refers to St. Paul's manner of preaching to the Jews by laying and comparing together the testimonies of the O.T. to Jesus being the Christ. Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13, and see *Wolfius* on Acts ix. 22.

IV. To conjecture, collect, conclude from laying circumstances together; so *Chrysostom*, *σχεάζομαι* conjecturing; Or rather, To consent, agree together. The learned *De Dieu* has observed that in the Greek writers it is not only used transitively, but also intransitively; thus *Plato*, *De Repub.* vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ δικαιοσύνης περί και σωφροσύνης, We agreed concerning justice and sobriety." occ. Acts xvi. 10.

V. To teach, instruct. occ. 1 Cor. ii. 16. So *Hesychius* explains *συμβιβάσθηναι* by διδάσθηναι, taught, and *συμβιβαίς* by διδάχη a teaching. The LXX have constantly used the word in this view for the Heb. הורו to teach, והשיל בינה to cause to understand wisdom, והורו to cause to know, inform, and for הבהן to cause to understand, for which last word they apply it, Isa. xl. 14. (comp. ver. 13.) to which passage 1 Cor. ii. 16, refers.

See *Snicer*, *Thesaur.* on this word.

Συμβάλλω, from *συν* intens. or together, and *βάλλω* to consult.

I. With a dative following, To counsel, give counsel or advice to, or rather to counsel or exhort earnestly. occ. John xviii. 14. Rev. iii. 18.

II. Συμβάλλομαι, Mid. To consult or take counsel together. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23.

Συμβούλιον, s, τό, from *συν* together, and *βλή* counsel, or a council.

I. Joint counsel, counsel or consultation together. Hence the phrases *συμβούλιον λαβείν*, to take counsel, consult together. occ. Mat. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; and *συμβούλιον ποιεῖν*, to hold a consultation. occ. Mark iii. 6. xv. 1.

II. A council, an assembly of counsellors. occ. Acts xxv. 12, where see *Doddridge's* Note.

Συμβεβηώς, s, ὁ, from *συν* together, and *βέβη* counsel.

A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, Συμβεβώς αὐτῷ answers to the Heb. מַנְהִיג, the man of his counsel.

Συμμαθητής, s, ὁ, from *συν* together with, and *μαθητής* a disciple.

A fellow-disciple. occ. John xi. 16.

Συμμαρτυρῶ, ω, from *συν* together, and *μαρτυρῶ* to witness.

To bear witness also, together, or at the same time, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. μαρτυρῶ, a dative of the person to whom the witness is borne. (Comp. Συμβάλλω I. Συμφέρω II.) Thus it is plainly used Rom. ix. 1, ΣΤΗΜΑΡΤΥΡΩΣΗΣ ΜΟΙ τῆς συνειδήσεως μου, Eng. Transl. My conscience also bearing ME (i. e. TO ME) witness.—And in the same sense the V. followed by a dative case seems to be used in that famous text Rom. viii. 16, which is the only \* remaining place of the N. T. where it occurs; Αὐτὸ τὸ πνεῦμα ΣΤΗΜΑΡΤΥΡΕΙ Τῷ ΠΝΕΥΜΑΤΙ ἡμῶν. The Spirit itself bears witness at the same time (namely, that we

\* For as to Rev. xii. 18, which in the first edition I had produced as a third example of this sense of the V. I have since found from the authority of MSS. that the true reading in that text is not Συμμαρτυρῶμαι but μαρτυρῶ ἑμῶν, which is accordingly by *Griesbach* received into the text. See also *Wetstein* Var. Lect. and *Bowyer's* preface to *Conject.* p. 8. The Vienna MS, published by *Aller*, reads μαρτυροῦμαι without ἑμῶν.

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cry



*cry, Abba, Father*, ver. 15.) *TO our Spirit, that we are the Children of God*; not by any direct impression, or immediate testimony communicated to the soul, but, as the Apostle speaks ver. 14, by *leading us in our lives and conversation*, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of *filiā love to God*; or, as he elsewhere, Rom. v. 5, expresses himself, by **THE LOVE OF GOD shed abroad in our hearts through the Holy Spirit given unto us**. Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16, but see *Mac-knight* on Rom. viii. 16.

**Συμμεσθῆναι**, from *συν* together with, and *μεσθῆναι* to divide.

With a dative, *To be a partaker together with, to partake or share together with*. occ. 1 Cor. ix. 13.

**Συμμετοχος**, ε, δ, ἡ, και το—ον, from *συν* together with, and *μετοχος* a partaker. *Partaking or a partaker together with others, a joint- or fellow-partaker*. occ. Eph. iii. 6. v. 7.

**Συμμιμητης**, ε, δ, from *συν* together with, and *μιμητης* an imitator.

*An imitator together with others, a joint-imitator*. occ. Phil. iii. 17.

**Συμμορφος**, ε, δ, ἡ, και το—ον, from *συν* together with, and *μορφη* form.

*Conform, conformable*. It is construed with genitive. occ. Rom. viii. 29.—with a dative. occ. Phil. iii. 21.

**Συμμορφωω**, ω, from *συμμορφος*.

With a dative, *To conform to*. occ. Phil. iii. 10.

**Συμπαθεω**, ω, from *συν* together with, and *παθον*, 2 aor. of *οὐδω* to suffer.

With a dative, *To sympathize with, compassionate, have compassion upon*. occ. Heb. iv. 15. x. 34. So *Isocrates* in *Wetstein*, ΑΤΤΥΧΙΑΙΣ ΣΥΜΠΑΘΕΙΝ, *to compassionate misfortunes*.

**Συμπαθης**, εος, ες, δ, ἡ, from *συμπαθεω*.

*Compassionate, sympathizing, fellow-feeling, i. e. having a fellow-feeling of joy as well as of sorrow*. occ. 1 Pet. iii. 8. See *Raphelius* and *Wolfius*.

**Συμπαριστοιμαι**, from *συν* together, or together with, and *παριστοιμαι* to come, arrive, be present.

I. *To come together, be present*. occ. Luke xxiii. 48.

II. With a dative following, *To be present with, stand by*. occ. 2 Tim. iv. 16. It was

agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin *adesse*, *pro*, and in Greek *παρειναι συμπαρειναι παραγινεσθαι*, and as here *συμπαρεγινεσθαι*. See *Elisner*.

**Συμπαράκαλεσμαι**, υμαι, from *συν* together, and *παράκαλεσμαι* to be comforted.

*To be comforted together*. occ. Rom. i. 12.

**Συμπαράλαμψανω**, from *συν* together, and *παράλαμψανω*, to take with one.

*To take together with one*. occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1.

**Συμποραμενω**, from *συν* with, and *ποραμενω* to remain.

*To remain, or continue with*. occ. Phil. i. 25.

**Συμπαρειμι**, from *συν*, with and *παρειμι* to be present.

With a dative, *To be present with*. occ. Acts xxv. 24.

**Συμπασχω**, from *συν* together with, and *πασχω* to suffer.

*To suffer together with*. occ. Rom. viii. 17. 1 Cor. xii. 26.

**Συμπεμνω**, from *συν* together with, and *πεμνω* to send.

With the preposition *μετα*, or a dative following, *To send together with*. occ. 2 Cor. viii. 18, 22.

**Συμπεριλαμψανω**, from *συν* together, at the same time, and *περιλαμψανω* to embrace (thus often used by *Xenophon*, see *Wetstein*), which from *περι* about, and *λαμψανω* to take.

*To embrace at the same time*. occ. Acts xx. 10.

**Συμπεριληξω**, from *συν*, *περι*, and *οὐδω* to take.

An obsolete V. whence in the N. T. we have 2 aor. particip. *συμπεριλαβων*. See under *Συμπεριλαμψανω*.

**Συμπινω**, or **Συμπιω**, from *συν* together with, and *πινω* or *πιω* to drink.

With a dative following, *To drink with*. occ. Acts x. 41.

**Συμπληρωω**, ω, from *συν* intens. and *πληρωω* to fill, fulfil.

I. *To fill full*. Hence *Συμπληρομαι*, εμαι, Pass. *To be filled full*, as with water. occ. Luke viii. 23, *συνπληροθη* they, i. e. the vessels in which they sailed, were filled (with water.) So *Kypke* cites *Demosthenes* applying the V. *γεμίζεσθαι* being laden to

τοῖς

*αὐτῶν πλοίων* the sailing persons, meaning however *their ships*. Comp. Mark iv. 37.

II. *Συμπληροῦμαι, εἶμαι*, Pass. Of time, *To be fulfilled, or completed*. occ. Luke ix. 51.

III. *To be fully come*. Acts ii. 1. Comp. John vii. 8, and see Doddridge's Note (b) on Acts ii. 1; where *Kypke* cites from *Josephus*, Ant. lib. vi. cap. 8. p. 175. [cap. 4. § 1. edit. *Hudson*] concerning *Samuel* to whom *God* had promised, that at a stated time he would send a certain Benjaminite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΑΙΡΩΘΕΝΤΟΣ δ' αὐτοῦ, but when it was arrived or fully come, he went down, and was going to supper."

*Συμπνίω*, from *συν* intens. or together, and *πνίω* to choke, suffocate.

I. *To choke, suffocate*, as a seed or plant. Comp. *ἀποπνίω*. occ. Mark iv. 7. Hence applied to the word of *God*. occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it, occ. Luke vii. 14.

II. *To throng, suffocate*, as it were, by thronging. occ. Luke viii. 42.

*Συμπολίτης, ε, δ*, from *συν* together with, and *πολίτης* a citizen.

*A fellow citizen*. occ. Eph. ii. 19, where see *Wolfius* and *Wetstein*.

*Συμπενοῦμαι*, from *συν* together, or together with, and *πεννοῦμαι* to go, or come.

I. Absolutely, *To come together, assemble*. occ. Mark x. 1.

II. With a dative following, *To go together with, accompany*. occ. Luke vii. 11. xiv. 25. xxiv. 15.

*Συμποσιον, ε, ρο*, from *συν* together, and *ποσις* a drinking, which see.

I. Properly, *A drinking together*; hence a feast. Thus it is used not only in the profane writers, but also by the LXX, Esth. vii. 7, for the Heb. *תַּרְוָה*, which in like manner denotes a drinking comotation, and thence a feast, from the V. *תָּרוּ* to drink.

II. *A company of persons eating together*. occ. Mark vi. 39, where *συνποσία* is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer for *συνποσία, συμπόσια*, would have said *κατὰ συμπόσια*.

*Συμπρεσβύτερος, ε, δ*, from *συν* together with, and *πρεσβύτερος* an Elder.

*A Fellow-Elder, or -Presbyter*. occ. 1 Pet. v. 1.

*Συμψαῶ*, from *συν* together with, and *ψαγω* to eat.

With a dative following, *To eat with*. occ. Acts x. 41. xi. 3.

*Συμφέρω*, from *συν* together, and *φέρω* to bring.

I. Properly, *To bring together*. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19, and *Συνεγγνω*.

II. Absolutely, or with a dative following, *To be profitable, advantageous, to, q. d. to conduce, or bring together for (the benefit of) another, conduco, confero*. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 10, or impersonally, *συμφέρει* it is advantageous, or &c. Mat. v. 29. xix. 10; whence the particip. neut. *Συμφερον* το, used as a N. *Advantage, profit, benefit*. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. See *Wetstein* on 1 Cor. x. 33.

*Συμφημι*, from *συν* together with, and *φημι* to speak.

With a dative following, *To assent, consent to, q. d. to speak any thing together with*. occ. Rom. vii. 16.

*Συμφυλῆις, ε, δ*, from *συν* together with, and *φυλῆις* one of the same tribe, which from *φυλῆ* a tribe.

Properly, *One who is of the same tribe with another person*, hence, *One of the same country or state, a countryman, or fellow-citizen*. occ. 1 Thess. ii. 14. *Isocrates*, cited by *Wetstein*, uses the same word.

*Συμφυομαι*, from *συν* together, and *φυομαι* to spring up, which see under *Φυω*.

*To spring up together*, or rather to spring up or grow thick or close together. So *Virgil*, *Æn.* ix. lin. 382, has *densi sentes*. See *Wetstein* and *Wolfius*. occ. Luke viii. 7.

*Συμφυλος, ε, δ, η*, from *συν* together, and *φυλος* planted, which see under *Εμφυλος*. Planted together, or else growing together, coalescing, as the V. *συμφυvai* is used by *M. Antoninus*, and the participle *συμψυχός* by *Lucian*, whom see in *Wolfius* and *Wetstein*. occ. Rom. vi. 5.

*Συμφωνεω, ω*, from *συν* together, or together with, and *φωνεω* to speak.

I. Properly, *To speak a thing together with another*; so used absolutely, *To agree, concur in speaking or asking*. occ. Mat. xviii. 19.

II. With a dative following, *To agree, accord with in speaking or declaring*. occ. Acts xv. 15.

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III. With

III. With a dative, or the preposition *μετα* following, *To agree with in bargaining.* occ. Mat. xx. 2, 13.

IV. *To agree together.* occ. Acts v. 9, Τὶ οὖν συνεφωνήθη ὑμῖν—; *How is it that it has been agreed by you?*

V. With a dative, *To agree, suit.* occ. Luke v. 36. *Raphelius* on 2 Cor. vi. 15, cites from *Arrian*, *Χυτρα καὶ πέτρα ὁ ΣΤΜ-ΦΩΝΕΙ*, An earthen pot and a stone do not agree."

*Συμφωνήσις*, ἡ, att. *εως*, ἡ, from *συμφωνεω*. *Agreement, concord.* occ. 2 Cor. vi. 15.

*Συμφωνία*, ἡ, from *συν* together, and *φωνή* a sound, voice.

*Agreement or harmony of sounds, a concert of musick.* occ. Luke xv. 25. Hence Eng. *symphony*.

*Συμφωνός*, ὁ, ἡ, καὶ το—ον, from *συν* together, and *φωνή* a sound, voice.

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. *Συμφωνόν*, ὁ, το, used as a N. *Agreement, consent.* occ. 1 Cor. vii. 5.

*Συμψηφίζω*, from *συν* together, and *ψηφίζω* to calculate.

*To calculate or compute together, to cast up.* occ. Acts xix. 19.

*Συμψυχός*, ὁ, ἡ, from *συν* together, and *ψυχή* a soul.

*Joined together in soul or sentiment, unanimous.* occ. Phil. ii. 2.

ΣΤΝ, A Preposition, derived perhaps from Heb. *עַל* to place in order.

I. Governing a dative,

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38, & al. freq.

2. *With, at the house of, apud.* Luke i. 56, *Συν αὐτῇ*, *With her, at her house*; so the Latins say *apud illam*, and the French *chez elle*.

3. *With, besides.* Luke xxiv. 21.

4. *Συν τινὶ εἶναι*, *To be on one's side, to take his part, cum aliquo esse.* occ. Acts xiv. 4. Thus *Xenophon*, *Cyropæd.* lib. vii. p. 423. edit. *Hutchinson*, 8vo. *Τὴς μὲν ἐν Θεοῖς οἰεσθαι ἅπληττον ΣΤΝ ἡμῖν ἐξέσθαι*. We ought to think, therefore, that the Gods will be on our side, nobiscum futuros." *Hutchinson*.

II. In composition, *Συν, συμφωνίας* gratiâ, for the sake of a more agreeable sound, drops it's final *ν* before *ζ*, and before *σ* followed by a consonant, as in *συζητέω*, *συσελλώ*, &c.—before *γ*, *κ*, *χ*, it changes

the final *ν* into *γ*, as in *συζητής*, *συζητέω*, *συγγαίρω*;—before *λ* into *λ*, as in *συλλαλέω*;—before *ζ*, *μ*, *π*, *φ*, and *ψ*, (i. e. *πς*) into *μ*, as in *συμβαινῶ*, *συμμορφός*, *συμπατέω*, *συμφέρω*, *συμψυχός*;—before *σ* followed by a vowel, into *σ*, as in *συσσῆμος*;—before *ρ* into *ρ*, as in *σὺρραπτέω*, *to sew together*, Ezek. xiii. 18, in LXX. But in verbs the *ν* is restored before the augment, as in *συνεξήλει* from *συζητέω*, *συνεκαλέσαν* from *συζητέω*, &c. &c.

*Συν* in composition denotes,

1. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: But it seems proper to observe, that when words compounded with *συν* govern an accusative, the preposition denotes *together*, as Mark xv. 16, *Συζηλασιν ὅλην τὴν σπειραν*, *They call together the whole band*; but when such verbs govern a dative, *συν* generally signifies *with, together with*, as Luke i. 58, *Συνεχαίρουσιν αὐτῇ*, *They rejoiced with or together with her*: But this latter observation does not always hold, as may be seen under *συναθλέω*, *συνκαινῶναι*, *συμ-βέβηλω*, *συμμερίψω*, *συμφέρω*.
2. Intenseness, as in *συνκαλυπτῶ* to cover closely, *συλλαμβάνω* to seize, *take by force or violence*. It may not be improper just to mention that the Latin preposition *cum* or *con*, which answers to the Greek *συν*, has very often this *emphatic* import in compounded words of that language.

*Συναΐω*, from *συν* together, and *αἰσθ* to bring.

I. *To bring together, to gather together*, as men, Mat. ii. 4. xxvi. 3. xxviii. 12. Rev. xvi. 14, & al.—or other things, Mat. iii. 12. vi. 26. xiii. 47.

*Συναΐειν εἰς, ἐν*, *To gather together into one concordant body*, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in *Wetstein* and *Kypke*.

II. *To take in, or receive with hospitality and kindness.* occ. Mat. xxv. 35, 43.

The LXX use the word in the same view, Jud. xix. 15, 18, for the Heb. *הָבֵא לָנוּ* to gather.

*Συναΐω/ῃ*, ἡς, ἡ, from *συνή/ατον*, 2 aor. of *συναΐω* to gather together.

I. *A publick or large assembly of men, or the place*

place where men publicly assemble. See Mat. vi. 2, where it seems to include publick assemblies, or places of publick course, civil as well as religious. In John vi. 59, *Εν συναγωγῇ* does not signify in the synagogue, or place of religious worship, but in a meeting or company of people. See ver. 25. In the synagogue would have been *ἐν τῇ συναγωγῇ*: especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more.

II. And most generally, *A synagogue, a building where the Jews met for the purposes of publick prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these synagogues greatly resembled that in our parish churches; and for more particular information concerning them I with pleasure refer the reader to the large and accurate account *Prideaux* has given in his *Connection*, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp. also *Lardner's Credibility of Gospel Hist.* book i. ch. 9. § 6.

Our Blessed Lord in vision, Rev. ii. 9. iii. 9. has been supposed to call the unbelieving Jews of Asia Minor the synagogue of Satan, not only as they joined with him in opposing the progress of the gospel, and in accusing and persecuting the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very worship itself was now, after they had rejected Christ, an affront and opposition to the will of God. See the learned *Daubuz* on Rev. ii. 9. But comp. under *Ιουδαίος*.

*Josephus*, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses *Συναγωγή* for a Jewish synagogue.

III. It seems to be once used for a place of Christian worship, Jam. ij. 2. See *Wolpius* and *Vitringa*, De Synag. Vet. Lib. I. Pars i. cap. 9. p. 192, and Pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually it should seem, to discriminate the Christian from the Jewish places of worship. "As the Jews held courts of judicature, in their synagogues, (see *Vitringa*, De Syn. Vet. lib. iii. pars i. cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19.

xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for publick worship, called here (Jam. ii. 2.) *your synagogue*. For that the Apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place of the synagogue." (*MacKnight*.) And it is plain from ver. 4, that judges and judicial causes were here the subjects of the Apostle's thoughts.

*Συνασυνίζομαι*, from *συν* together, and *αλυνίζομαι* to strive.

With a dative, *To strive together with, to join one's utmost strength to that of another, to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see *Doddridge*, *Eläner*, and *Heistein*.

*Συναῖξω*, *ω*, from *συν* together, or together with, and *αἰξω* to strive.

I. With a dative of the thing following, *To strive together for.* occ. Phil. i. 27.

II. With a dative of the person following, *To strive or labour together with.* occ. Phil. iv. 3.

*Συναθροίζω*, from *συν* together, and *αθροίζω* to gather, which see under *Επαθροίζω*.

*To gather, assemble together.* occ. Luke xxiv. 33. Acts xii. 12. xix. 25.

*Συναίρω*, from *συν* together with, and *αίρω* to take,

Properly, *To take or take up together with.* Hence in the N. T. *Συναίρειν λογον μετὰ*, *To take an account with.* I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase *cremāscere* *sy*, which see), rationes conferre, occ. Mat. xviii. 23, 24. xxv. 19.

*Συναίχμαλωτος*, *ς*, *δ*, *ῆ*, from *συν* together with, and *αίχμαλωτος* a prisoner, which see.

*A prisoner with another, a fellow-prisoner.* occ. Rom. xvi. 7. Col. iv. 10. Philem. ver. 23.

*Συνακολουθεῖν*, *ω*, from *συν* together, and *ακολουθεῖν* to follow.

With a dative, *To follow, accompany.* occ. Mark v. 37. Luke xxiii. 49.

*Συναλίζω*, from *συν* together, and *αλίζω* to collect, gather (used by *Herodotus*, lib. i. cap. 63, and lib. v. cap. 15), which either

from ἀλῆς abundantly, in great numbers (*Homer*, *Il.* ii. lin. 90, & al.), or from ἀλή an assembly (in *Herodotus*, lib. i. cap. 125), and these from Heb. הָא or הָא to, unto, denoting accession, or addition.

*To gather together, assemble.* Thus the V. active is used in *Herodotus*, lib. i. cap. 125, and 126. Hence συναλίζομαι, pass. *To be assembled, met, gathered together with.* Particip. συναλίζομενος, *Meeting with them*, "conveniens cum illis, congregans se cum illis," *Welstein*. *Herodotus* applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. Or if we consider συναλίζομενος in Acts as a particip. mid. it may be rendered *assembling or gathering them together*, αὐλῆς being understood. occ. Acts i. 4. Comp. ver. 6, and see *Raphelius*, *Alberti*, *Wolfius*, *Welstein*, and *Kypke* on ver. 4, and *Suicer* Thesaur. in συναλίζω.

Συναναβαίνω, from συν together with, and αναβαίνω to go up.

With a dative, *To go up with.* occ. Mark xv. 41. Acts xiii. 31.

Συνανακείμαι, from συν together with, and ανακείμαι to recline, as at meat.

With a dative, *To recline or (speaking agreeably to our custom) to sit, together with at meat.* Mat. ix. 10. Mark ii. 15, & al. freq.

Συναμιγνύμι, from συν together with, and αμιγνύμι to mix, commix, which from αμ emphatic, and μνύμι to mix.

*To mix together or together with.* Hence Συναμιγνύμαι, pass. with a dative following, *To be mixed with*, i. e. *to mix in company with, to associate, converse, or keep company with.* occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14.

Συναναπαύομαι, from συν together with, and αναπαύομαι to be refreshed.

With a dative, *To be refreshed together with.* occ. Rom. xv. 32.

Συνανῶ, ω, from συν with, and ανῶ to meet.

I. With a dative, *To meet with, meet.* Luke ix. 37, & al.

II. With a dative, *To happen to, befall.* occ. Acts xx. 22.

Συνανήσις, ἡς, att. αὐς, ἡ, from συνανῶ.

*A meeting.* occ. Mat. viii. 34, Εἰς συνανήσιν τῷ Ἰησοῦ, *To the meeting with Jesus*, i. e. *To meet Jesus*, In occursum Jesu.

Συνανήλαμβανομαι, from συν together, and ἀνήλαμβανομαι to support, help, which see.

With a dative, *To support or help together, to assist jointly*, "una sublevo, conjuncta opera juvo." *Mintert* and *Stockius*. occ. Luke x. 40. Rom. viii. 26.

Συναπαῖω, from συν together, and αἰώω to lead or carry away.

I. *To lead or carry away together.* Hence Συναπαῖομαι, pass. with a dative, *To be led, or carried away together with.* occ. Rom. xii. 16; where *Welstein* shews that the Greek writers use it in like manner with a dative, for being carried or dragged away to prison with another. Τῶς ταπεινοῖς συναπαῖομενοι, *Led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised*; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. Jam. ii. 5, and see *Wolfius* and *Doddridge*. After all, it should be observed that *Chrysostom* explains the Apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ αἰ τὴν τῶν ταπεινῶν εὐτελειαν. *Condescending to the poor fare of the mean.*

II. Pass. *To be led or carried away*, in a mental sense. occ. Gal. ii. 13. 2 Pet. iii. 17.

Συναποθνήσκω, from συν together with, and αποθνήσκω, which see.

An obsolete V. whence in the N. T. we have 2 aor. συναπεθάνον, infin. συναποθαναι. See under Αποθνήσκω.

Συναποθνήσκω, from συν together with, and αποθνήσκω to die.

With a dative expressed or understood, *To die together with.* occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See *Welstein* on Mark.

Συναπολλύμι, or obsol. Συναπολλῶ (whence 2 aor. mid. συναπωλόμην), from συν together with, and ἀπολλύμι or ἀπολλῶ to destroy.

*To destroy together with.* Hence 2 aor. mid. *To perish together with.* occ. Heb. xi. 31.

Συναποστέλλω, from συν together with, and αποστέλλω to send.

*To send together with.* occ. 2 Cor. xii. 18.

Συναρμολογῶ, ω, from συν together, and ἀρμολογῶ, to compact fitly or properly, which from ἀρμος a neat compace, or *syncten*

system of many parts adapted to each other (from *αρω* to adapt, fit), and *λελθα* perf. mid. of *λελω* to collect.

To frame fitly together, to compact harmoniously together. occ. Eph. ii. 21. iv. 16. The V. *ἀρμολοῖω* is used in the *Anthologia*, 'ΗΡΜΟΛΟΓΗΣΕ ταφον, He constructed a neat sepulchre;' and 'ΑΡΜΟΛΟΓΟΤΜΕΝΗ ΟΙΚΟΔΟΜΗ is a building neatly compact. See *Scapula's* Lexicon, and *Wetstein* on Eph.

• *Συναρπάζω*, from *συν* intens. or together with, and *ἀρπάζω* to take, seize.

I. To seize with force or violence. occ. Luke viii. 29.

II. To take or drag by force or violence. occ. Acts vi. 12. xix. 29. So *Demosthenes* De Coronâ, Τῶας δὲ ΣΤΗΝΗΡΙΑΣΑΝ. They took some by force." See *Elmer* and *Wolfius* on Acts xxvii. 15.

III. *Συναρπάζομαι*, Pass. To be hurried away, as a ship by the violence of the wind. occ. Acts xxvii. 15. The Greek writers, cited by *Wetstein* on the text, apply this V. as also *απαρπάζομαι* and the simple *ἀρπάζομαι*, in the like view, to persons sailing; and *Kypke* cites from *Plutarch*, De Garrul. p. 507, Α. ΝΕΩΣ μὲν γὰρ ἈΡΠΑΓΕΙΣΗΣ ὑπὸ πνεύματος ἐπιλαμβάνονταί—For a ship seized by the wind they confine—"

*Συναυξανομαι*, from *συν* together, and *αυξανομαι* to grow.

To grow together. occ. Mat. xiii. 30.

*Συνδεσμος*, s, δ, from *συνδew*.

A bond, band, or ligament, that binds things together. In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see *Doddridge* and *Wetstein*.) Eph. iv. 3. Col. ii. 19. iii. 14. *Wetstein* on Col. ii. 19, cites *Galen* using it for a tendon or ligament for the bones.

*Συνδew*, from *συν* together, or together with, and *dew* to bind.

To bind together or together with. occ. Heb. xiii. 3.

*Συνδοξάζω*, from *συν* together, and *δοξάζω* to glorify.

To glorify together. occ. Rom. viii. 17.

*Συνδoulos*, s, δ, ῥ, from *συν* together with, and *δoulos*; a servant.

A servant together with another, a fellow-servant. Mat. xviii. 28. Rev. xix. 10, & al. freq. *Aristophanes* uses this word. See *Wetstein* on Mat.

*Συνδρεμω*, from *συν* together, and *δρεμω* to run.

To run together. An obsolete V. whence in the N. T. we have 2 aor. *συνεδραμον*. occ. Mark vi. 33. Acts iii. 11.

*Συνδρομη*, ῥς, ῥ, from *συνδρεμω* perf. mid. of *δρεμω* to run together.

A running together, concourse. occ. Acts xxi. 30. So *Athenæus* in *Wetstein* (whom see), Τὸ οἶχλν ΣΤΝΔΡΟΜΗ.

*Συρῆσαι*, from *συν* together, and *εἶραι* to raise.

To raise together or together with. occ. Eph. ii. 6. Col. ii. 12. iii. 1.

*Συνεδριον*, s, το, from *συνεδρεσθαι* a consessor, or assessor, which from *συν* together and *ἰδρα* a seat.

An assembly of counsellors or judges, or the place where they assembled (Mat. x. 17. Mark xiii. 9. Acts vi. 15.) In the N. T. it is spoken only of The Great \* Sanhedrin, or Council of the Jewish nation, consisting of seventy or seventy-two men of the Elders of the People and of the Priests; whence it is called by St. Luké, ch. xxii. 66, Πρεσβυτεριον τε λαο, The Elders of the people; Acts xxii. 5. Το Πρεσβυτεριον; and Acts v. 21, Γερουσιαν των Ἰων Ισραηλ, the Senate of the Children of Israel: Which latter phrase in the LXX answers to the Heb. זקני בני ישראל, the Elders of the children of Israel, Exod. iv. 29; and this is exactly synonymous with זקני ישראל, the Elders of Israel (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by Γερουσια Ισραηλ, or Γερουσια των Ἰων Ισραηλ. The *Συνεδριον* then or *Sanhedrin* of the Jews, mentioned in the N. T. is equivalent to the זקני ישראל, Elders of Israel, in the Old; and the learned † *Grotius* is of opinion, that this great Council took it's rise in Egypt, and that seventy Elders of the Israelites were there appointed to manage and regulate

\* This name *Sanhedrin*, סנהדרין, is taken from the Talmudical Writers, who apply it not only to the Great Council of the Jews, but also to their inferior Courts of Justice. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek *Συνδριον*. See *Castell's* Lexicon under סנה, and *Raymund Martin*, *Pugio Fidei*, Part ii. cap. 4, § 4, &c. and *Foissin's* Notes.

† See his Note on Mat. v. 23, to which I refer the reader for further satisfaction.

the affairs of the people, so far as the *Egyptian* Kings permitted, in memory of the seventy Heads of *Jacob's* family who first came into *Egypt* (see *Gen.* xlvii. 27. *Exod.* iii. 16. iv. 29.); that these seventy *Elders* were afterwards ordained by God to bear the burden of judging the people together with *Moses* (*Num.* xi. 14—17, comp. *Exod.* xviii. 18.); and that when no *Judge* was commissioned by immediate divine authority, as *Joshua*, *Gideon*, *Jephthah*, &c. were, recourse was to be had to this supreme Council, in causes of the greatest consequence and difficulty, *Deut.* xvii. 8—13\*. He adds, that this *Court* was restored to its ancient dignity by *Jehoshaphat*, 2 *Chron.* xix. 8; was continued among the Jews, even during the *Babylonish captivity* (see *History of Susanna*, ver. 41, 50.); was invested with judicial authority by *Artaserxes*, *Ezra* vii. 25, 26; and that when the Jews by arms recovered their liberty from *Antiochus Epiphanes*, the supreme authority resided in this Council or Senate. See 1 *Mac.* xii. 6, where the High Priest *Jonathan* writes to the *Spartans* in the name of himself and the Senate, comp. ver. 35, and ch. xiv. 20. And though † *Gabinus*, the Roman President of *Syria*, about fifty-seven years before Christ, greatly abridged the power of the *Sanhedrin* at Jerusalem, by instituting four others, independent thereon, at *Gadara*, *Amathus*, *Jericho*, and *Sephoris*; yet it seems to have recovered it's authority by ‡ *Julius Cæsar's* reinstating the High Priest *Hyrcanus* in the sovereignty. And it is evident, from the account we have in the Gospels of our Saviour's last trial, and in the Acts, of the persecution of his Apostles, that the *Sanhedrin* retained a very considerable authority, and even in some cases, a power of judging in causes of life and death, subject however to the control of the Roman governors||. See *Mat.* v. 22. *Acts* vi. 8.

\* But see the passage, and Qu?

† See *Josephus*, *Ant. lib.* xiv. cap. 5. § 4. and *De Bel. lib.* i. cap. 8. § 5. and *Prideaux*, *Connect.* pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

‡ See *Josephus*, *Ant. lib.* xiv. cap. 8. § 5, and cap. 10. § 2. and *De Bel. lib.* i. cap. 10. § 3, and *Prideaux*, *Connect.* ut sup. An. 47. p. 484.

|| See *Doddridge's Notes* on *Mat.* xxvii. 2. *John* xix. 10, (and additional Note to 1st edit.) and on

&c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. *Josephus*, *Ant. lib.* xx. cap. viii. § 1. and *Universal History*, vol. x. p. 593, Note (P) 8vo edit. It is necessary to observe that the learned writers last cited maintain § “that the Council of Seventy appointed by *Moses* lasted only during the lives of those Elders; and that the *Sanhedrin* was a new institution of a much later date.” Their principal argument in support of this opinion is, that ¶ “we do not find one word of such an *high court* either in the times of *Joshua*, of the Judges, or of the Kings, nor even after the *Babylonish captivity*, till the time of the *Maccabees*.” And true it is, that we do not find them mentioned by the name of a Council, or Court of Justice, before the æra just assigned; and I will add, nor then neither, for the word in 1 *Mac.* xii. 6, and in *Josephus*, *Ant. lib.* xiii. cap. 5, § 8, is *Ἐκκλησία* the Assembly of Elders (so 2 *Mac.* i. 10. iv. 44. xi. 27.); and we have already shewn that this name is equivalent to the Heb. זְבִיט *Elders*; and these זְבִיט are often mentioned, and that as concerned in affairs of the greatest consequence, under *Joshua*, the Judges, and the Kings, as any one may be convinced by turning to the following passages, *Josh.* viii. 10, 33. xxiv. 1. *Jud.* ii. 7. xxi. 16. 1 *Sam.* iv. 3. viii. 4. xv. 30. 2 *Sam.* iii. 17. v. 3. xvii. 4, 15. 1 *K.* viii. 3. xx. 7, 8. 2 *K.* xxiii. 1. 1 *Chron.* xi. 3. xv. 25. xxi. 16. 2 *Chron.* v. 2, 4. xxxiv. 29. Comp. *Ezra* x. 8. *Ezek.* viii. 11. We are informed by the Jewish writers, that the *Grand Sanhedrin* at Jerusalem not only received appeals from the inferior *Sanhedrins*, or Courts of twenty-three men (comp. under *Kings* V.), but could alone take cognisance in the first instance of the highest crimes, and alone inflict the punishment of stoning. This account is confirmed by *Mat.* v. 22, and illustrates that text.

*Εὐαγγέλια*, *ra*, seems to refer to the successive *Sanhedrins* at Jerusalem. *Mat.* x. 17. *Mark* xiii. 9. And our Saviour's pro-

*Acts* vii. 58. ix. 1, and *Bp. Pearce's* Note on *John* xvii. 31.

¶ See *Univ. Hist.* vol. iii. p. 123, Note (R) 8vo. ¶ See *Univ. Hist.* vol. iii. p. 418, Note (H.)

phœcia

phesies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.

Josephus often uses Συνοδριον for the Grand Sanhedrin at Jerusalem, Ant. lib. xiv. cap. 9. § 3, 4, and 5, where he is giving an account of Herod's (then a young man) being summoned before that Court.

Συνειδω, or Συνειδω, from συν together with, or intensa. and ειδω or ειδω to know.

I. To know together with another, to be conscious, privy to. occ. Acts v. 2.

II. Συνοιδα, Perf. Mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to oneself, or to one's own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4, Ουδαν γαρ εμαυτω συνοιδα, I am not conscious to myself of any thing (evil). So Libanius, ΕΜΑΤΤΩ ΣΤΝΟΙΔΑ ΟΤΑΔΕΝ; and Horace, in Latin, Nil concire sibi. Καλον, φαυλον, or the like, are sometimes expressed as by Libanius, ΚΑΚΟΝ ΜΕΝ ΕΜΑΤΤΩ ΣΤΝΕΙΔΩΣ ΟΤΑΔΕΝ; by Heliodorus, ΤΟ ΜΗΔΕΝ ΕΑΤΤΩ ΣΤΝΕΙΔΟΤΑ ΦΑΤΑΟΝ. See more in Wetstein.

III. To be informed of, made acquainted with, occ. Acts xiv. 6.

IV. Συνιδαν, Particip. 2 aor. Considering, or having considered. occ. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in Wetstein.

Συνειδησις, ιος, att. συς, η, from συνειδω. In general, Conscience.

I. The conscience, or mind itself considered as privy to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience, or mind considered as passing a judgement on a man's own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (απροσκοπον) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. viii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15; comp. 1 Cor. viii. 7; an evil, i. e. an accusing, conscience, Heb. x. 22. On 1 Tim. iv. 2, see under Καυχηριαζω.

III. Conscientiousness. Heb. x. 2. 1 Cor. viii. 7,

Τη συνειδησει το ειδωλε, "With conscientiousness of some religious regard to the Idol." Doddridge. Comp. 1 Cor. x. 28, 29.

IV. Conscientiousness, knowledge. 1 Cor. x. 25, Δια την συνειδησιν, "On account of your knowledge, that an idol is nothing." Ver. 27. "On account of your knowledge that the earth is the Lord's." Macknight, whom see.

This N. is once used by the LXX, Eccles. x. 20, for the Heb. נדח thought, and in Wisd. xvii. 11; but is rarely found in the more ancient heathen writers; and even Josephus, \* Philo Judæus, and † Eusebius use the particip. perf. neut. συνειδος instead of it. Michaelis, however, Introduct. to N. T. vol. i. p. 433, edit. Marsh, produces from Josephus, Ant. lib. xvi. cap. 4, § 2, ΣΤΝΕΙΔΗΕΙΝ αλοπωςαν a guilty conscience; and from Philo, Fragment. 'Η το φαυλα ΣΤΝΕΙΔΗΣΙΣ a conscientiousness of evil." It occurs likewise in Diodorus Sic. Excerpt. Vales. p. 305, where Philip, king of Macedon, is said to have been disturbed δια ΤΗΝ ΣΤΝΕΙΔΗΕΙΝ της εις τον ευσεβεστον υιον ασεβειας, by the conscientiousness of his unnatural treatment of a most noble-minded son; and in Herodian, lib. vii. cap. 1, who also has the phrase Εκ της ΑΓΑΘΗΣ ΣΤΝΕΙΔΗΣΕΩΣ, lib. vi. cap. 9, edit. Oxon.

Συνειμι, from συν together with, and ειμι to be.

With a dative, To be with. occ. Luke ix. 18. Acts xxii. 11. But Raphaelius observes on Luke ix. 18, that συνησαν may be interpreted approached, came to; and cites Arrian using the particip. fut. συνησομενον with a dative in this sense. Comp. Col. i. 6, and Παρειμι III.

Συνειμι, from συν together, and ειμι to come. To come together, assemble. occ. Luke viii. 4.

Συνεισελθω, from συν together with, and εισελθω to enter in, which see.

With a dative, To enter in together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνεισελθον. occ. John vi. 22. xviii. 15.

Συνεισερχομαι. See under Συνεισελθω. Συνειδημος, ο, ο, η, from συν together with,

\* See Wetstein on John viii. 9.

† Hist. Eccles. p. 203, lin. 49, edit. Rooding.

and



and ἀπὸς one who is absent or hath travelled from his own people or country. Comp. Εἰδημαῖν.

A fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. viii. 19.

Συναυλῆς, η, εν, from συν together, or together with, and αἰλῆς elected, chosen. Chosen or elected together with, namely to the privileges and blessings of the Gospel. Comp. Εἰλασμαι III. and Εἰλας III. occ. 1 Pet. v. 13, where it is applied to the Church of Babylon in respect of other Churches.

Συναυνω, from συν together, and εἰλνω to drive.

To drive together, compel. See under Συναλω.

Συναλω, ω, from συν together, and obsol. εἰλω to drive.

I. Properly, To drive together, compel.

II. To persuade, urge earnestly. occ. Acts vii. 26, Συγγλῶσαν αὐτὸς εἰς εἰρήνην, He urged them to peace; where *Wetstein* cites from *Plutarch*, Cæs. p. 728. Α. ΣΤΝΕΛΑΤΝΟΜΕΝΟΣ ἀκων Εἰς μάχην—Compelled against his will to fight.

Συναυθῶ, from συν together, or together with, and obsol. εἰυθῶ to come.

To come together or together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συναλθῶν, infin. συναλθαι, particip. συναλθῶν, plu-perfect. mid. Attic συναλγυθῶν, particip. συναλγυθῶς. See under Συνερχομαι.

Συνεναίω, from συν together, and obsol. εἰναίω to bring.

To bring together. An obsolete V. whence in the N. T. we have 1 aor. particip. plur. masc. συνενεναίης. occ. Acts xix. 19: Comp. Συμπερω.

Συνεπιμαρτυρῶ, ω, from συν together with, or at the same time, and επιμαρτυρῶ to testify, or bear witness to, which from επι to, and μαρτυρῶ to testify.

To testify, bear witness together or at the same time with. occ. Heb. ii. 4. On which text *Wetstein* cites *Galen* using this compounded verb; *Clement* also, 1 Cor. § 23, and 43, applies it in the same sense as the Apostle.

Συνεπομαι, from συν with, and επομαι to follow, accompany, which from εἰπω to follow, attend, be busy, employed about (see *Homer*, II. vi. lin. 321. II. xv. lin. 555, and *Damasci Lexicon*, col. 691.),

and this perhaps from Heb. עָמַד to work, serve, dropping the ו, which appears in σπαδός and εὐσπός, an attendant.

With a dative, To attend, accompany. occ. Acts xx. 4.

Συνεργῶ, ω, from συνεργός.

To work together, or construed with a dative, together with, to co-operate with. occ. Mark xvi. 20. Rom. viii. 28, (where see *Wolffius* and *Wetstein*.) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see *Macknight*), Jam. ii. 22.

Συνεργός, υ, δ, η, from συν together with, and εργον a work.

I. A worker with another, a fellow-worker or labourer. Rom. xvi. 3, 9, 21, & al.

II. A joint-helper or promoter, with a genitive, 2 Cor. i. 24; with a dative, 3 John ver. 8.

Συνερχομαι, from συν together with, or together, and ερχομαι to come.

I. With a dative, To come together with. Luke xxiii. 55. John xi. 33.

II. With a dative, To come together to, to assemble with. Mark xiv. 53. Absolutely, To come together, meet, assemble. Mark iii. 20. Luke v. 15. John xviii. 20, & al. freq.

III. With a dative, To keep company, converse intimately, with. Acts i. 21.

IV. To come, cohabit, or live together, as man and wife. occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies to have matrimonial commerce together, is clearly proved by the passages produced by *Raphelius*, *Elmer*, *Wetstein*, and *Scott*. Nevertheless *Kypke* agrees with those who in Mat. do not confine it to this sense, but understand it as including also the nuptial feast, and the being solemnly brought to the husband's house. For συναλθῶν in ver. 16, answers to παραλαβῆναι ver. 20, and 24; and by Luke i. 26, 27, 56, at least about three months, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also *Kypke* shews it is applied by the Greek authors, particularly by *Diomysius Halicarn.* and *Plutarch*. Comp. *Wolffius* and *Wetstein*. But in 1 Cor. vii. 5, six ancient, and two later MSS, for συνερχομεν read ἡς, which *Griesbach* has accordingly admitted into the text.

Συνεσθῆναι,

**Συνεσθίω**, from *συν* together with, and *εσθίω* to eat.

To eat with, with a dative. occ. Luke xv. 2. 1 Cor. v. 11.—with the preposition *μετά* and a genitive. occ. Gal. ii. 12.

**Συνερίς**, *ρίς*, att. *σως*, ἡ, from *συννίμι* to understand.

I. Understanding, knowledge. occ. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7.

II. The faculty of the understanding or intellect. occ. Mark xii. 33.

**Συνετός**, ἡ, *ον*, from *συννίμι* to understand. Understanding, intelligent, prudent. occ. Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19.

**Συνεσδοκᾶω**, *ω*, from *συν* together with, and *εσδοκᾶω* to think well, which see.

I. To think well together with another, to consent, agree. occ. 1 Cor. vii. 12, 13.

II. Joined with a dative of the thing, To consent to, approve of, be well pleased with. occ. Luke xi. 48. Acts viii. 1. xxii. 20.

III. With a dative of the person, To be well pleased with, to agree with, and take complacency in. occ. Rom. i. 32.

**Συνσυναγεσθαι**, *εσθαι*, from *συν* together with, and *συναγεσθαι* to feast, especially luxuriously, which from *εὖ* εἶναι *farine* well, or from *εὖ* well, and *οὐχ* food, which from *εἶναι* to sustain.

With a dative, To feast together with. occ. 2 Pet. ii. 13. Jude ver. 12.

Socrates, appealing to the etymology of the V. *συναγεσθαι*, applied it to those who ate not luxuriously, but properly, *ἔλασε δὲ καὶ ὡς τὸ ΕΤΟΛΧΕΙΣΘΑΙ ἐν τῇ Ἀθηναίων γλῶττι εἰσθίειν καλοῖτο· τὸ δὲ ΕΤ προσκεῖσθαι εἶναι, ἐπὶ τῷ ταύτῃ εἰσθίειν, ὅτινα μὴ τὴν ψυχὴν μὴ τὸ σῶμα λυποῖν μὴ δυνεστεῖν αὐτῇ. Ὡς καὶ τὸ ΕΤΟΛΧΕΙΣΘΑΙ τοῖς ΚΟΣΜΙΩΣ ΔΙΑΙΤΩΜΕΝΟΙΣ ἀνέλιθε. He said that the word *συναγεσθαι*, in the language of the Athenians, imported eating; and that the *εὖ* well, was added that men might eat those things which hurt neither the soul nor the body, and which are easily met with. So that he attributed the term *συναγεσθαι* to those who lived moderately and properly." Xenophon, Memor. Socrat. lib. iii. cap. 14. § 7.*

**Συνερίσκειν**, from *συν* together, and *ερίσκειν* to come upon, assault.

To come upon or assault together. occ. Acts xvi. 22.

**Συνεχω**, from *συν* intens. and *εχω* to have. I. To hold, hold fast. Luke xxii. 63.

II. To straiten, confine, as the thronging of the people did Christ. occ. Luke viii. 45.—as the Roman armies were to straiten Jerusalem. occ. Luke xix. 43.

III. **Συνεχόμεναι**, Pass. To be in a mental strait, to be straitened or distressed in mind. occ. Luke xii. 50. Phil. i. 28. Comp. *Συνοχῇ*.

IV. To constrain, bind. occ. 2 Cor. v. 14. "constringit, strictos tenet," Scapula, whom see. So the modern Greek version, *συσφίσει*.

V. **Συνεχεῖν τὰ ὦτα**, To hold, stop the ears. occ. Acts vii. 57. So Plutarch in Wetstein, *ΕΠΙΕΧΟΜΕΝΟΣ ΤΑ ὦΤΑ ταῖς χερσίν*, Holding his ears with his hands."

VI. **Συνεχόμεναι**, Pass. To be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5, where Diodati, *era sospinto dallo spirito*, was impelled by the spirit: so Martin's French Translation, *étant poussé par l'esprit*; both evidently referring τῷ πνεύματι to the Holy Spirit. See Doddridge. Comp. also Whitby. But observe, that five MSS, three of which ancient, for *πνεύματι* here have *λαλῇ*, which Griesbach admits into the text; and the Vulg. renders the expression by *instabat verbo*, was earnestly employed in (preaching) the word, whence Bp. Peuce, (whom see) collects that the true meaning of *συνεχόμεναι* is, *unâ cum illis instabat vel implicabatur, he together with them* (i. e. Silas and Timotheus lately arrived) *was earnestly employed*.

VII. **Συνεχόμεναι**, Pass. To be holden, detained, or afflicted with, i. e. To be sick of, a distemper, *detineri morbo*, occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in Wetstein on Mat. iv. 24.

VIII. **Συνεχόμεναι**, Pass. To be seized with, or rather, To be under the influence of, fear. occ. Luke viii. 37. So Menander, of the envious man, *ΣΤΝΕΧΕΤΑΙ ΑΤΤΙΑΙΣ αὐτῷ*. He is always possessed by sorrows." Edit. Cleric. p. 218, lin. 147.

**Συνηδομαι**, from *συν* with, and *ἵδομαι* to be pleased, pass. of *ἵδω* to please, delight, which see under *Ἰδῶς*.

I. With a dative, In the Greek writers most commonly,

commonly, *To congratulate*. See *Elsner* and *Wetstein* on *Rom*.

- II. With a dative, *To be pleased or delighted with, to delight in*. occ. *Rom*. vii. 22. *Elsner* has observed that *Euripides* uses it in this sense, *Medea*, lin. 136,

Οὐδὲ ΣΤΗΝΘΟΜΑΙ, Γυναίκα,  
ΔΑΓΕΙΣΙ θυμάτων—

Nor, Madam, with thy afflictions of this house  
Am I delighted.

*Συνήθεια*, ας, ἡ, from *συνήθης* accustomed, which from *συν* with, and *ἥθος* a custom. A custom, a common custom. occ. *John* xviii. 39. 1 *Cor*. xi. 16.

*Συνηλικιώτης*, ε, ὁ, from *συν* together, and *ἡλικιώτης* one of the same age, which from *ἡλικία* age.

One of the same age with another. occ. *Gal*. i. 14. *Diodorus Siculus*, cited by *Wetstein*, uses this word.

*Συνθάπτω*, from *συν* together with, and *θάπτω* to bury.

Joined with a dative, *To bury together with*. occ. *Rom*. vi. 4. *Col*. ii. 12.

*Συνθλάω*, ω, from *συν* intens. and *θλάω* to break, a word formed from the sound, like *crash*, &c. in English.

*To break, break in pieces, confringo*. occ. *Mat*. xxi. 41, *Luke* xx. 18.

*Συνθλίβω*, from *συν* intens. and *θλίβω* to press.

*To press upon very much, to throng*. occ. *Mark* v. 24, 31.

*Συνθρᾶπτω*, from *συν* intens. and *θρᾶπτω* to break to pieces, enervate, which from *Heb*. חָרַץ to tear in pieces.

*To break, enfeeble, weaken*. occ. *Acts* xxi. 13, where *Vulg.* affligentes, i. e. says *Wetstein*, "animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble." So *Plutarch* uses καλακλάν, and συνθρίσκειν, την διανοίαν; and καλακλάν την ψυχην; and the Latins frangere and infringere animum (see *Elsner*); and *Plato* in *Wetstein* has τας ψυχας ΑΠΟΤΕΘΡΥΜΜΕΝΟΙ. *Comp.* *Kypke*.

*Συνίστω*. See *Συνιημι* III.

*Συνιημι*, from *συν* together, or together with, and *ιημι* to send or put.

- I. Properly, *To send or put together*.

II. *To attend to, to mind; q. d. to put with, or to, one's mind*. *Mat*. xiii. 19. The V. is used in the like sense not only by the LXX, Ps. v. 1. xxviii. 3. xli. 1. 22;

but also by *Homer*, II. ii. lin. 26. *Νῦν δ' ἐμὲθεν ἔΤΝΕΣ ὦκα*, But now mind, or attend to, me immediately; so *Didymus*'s Scholium, *ἀκούσον, νοήσον, hearken, mind*. *Comp. Schol. on Odys.* i. lin. 271. Hence

III. *To understand*. *Mat*. xiii. 13, 14, & al. freq. Observe that *συνιεν* in the former text is properly the 3d pers. plur. from *συνιστω*; and it is not unusual (as *Stockius* well observes) for verbs in *μι* to borrow forms from the correspondent verbs in *ω*, *ω*, and *ω*, preserving the reduplication in the present and imperfect. In 2 *Cor*. x. 12, three ancient Greek MSS, and three Latin ones, together with the printed *Vulg.* omit the words *συνιεν*, which are also rejected by *Mill*, and marked by *Griesbach* (whom see) as probably to be omitted. But on this very difficult text *comp.* *Wolffius* and *Kypke*.

*Συνιστάνω*, from *συν* together with, and *ιστάνω* to set, place.

Properly, *To place together with*, thence *to commend, recommend*. It is construed either absolutely or with a dative following. occ. 2 *Cor*. iii. 1. v. 12. x. 12. *Comp.* under *Συνιημι* IV.

*Συνιστημι*, and *Συνιστάνω*, ω, from *συν* together with, and *ιστημι* or *ιστάνω* to set, place.

I. *To set or place together with*; hence in the perf. act. joined with a dative, *to stand together with*; whence the particip. perf. act. plur. masc. *συνεστώτας*, by contraction for *συνεστώτας*, which, by the Ionic dialect, for *συνεστωτάς*, or *συνεστωτάς*. occ. *Luke* ix. 32.

II. *To stand together, stand*. occ. 2 *Pet*. iii. 5. *Eng. Translat.* And the earth of waters, και δι' ὕδατος συνεστώσα, standing out of the water and in the water, namely, at the \* first formation, *Gen*. i. 6, and at the height of the flood, *Gen*. viii. 2, when things were reduced to the same circumstances as at the formation, i. e. when the inward and outward expansion had formed a solid shell of earth between two spheres of water; *Δι' ὧν*, By which waters thus situated, the world which then was, i. e. the earth with its inhabitants (*comp.* *Gen*. vi. 13. 2 *Pet*. ii. 5.) being overflowed with water, *αὐτὸ ἐβλήθη* was destroyed.

\* See *Pike's Philosophia Sacra*, p. 112, 113, and *Catcott's Treatise on the Deluge*, p. 48, 49, 1st edit. and p. 87, 88, 2d.

On the above passage of St. Peter observe that *συνεωσα* is the particip. perf. fem. according to the Attic dialect, which, from *εσηα* or *εσαα*, the perf. of *εσημι*, forms the particip. *εως*, contract. for *εσως*, and declines *εως*; thus: Sing. nom. *εως*, *εωσα*, *εως*; Gen. *εωως*, *εωωτης*, *εωωτος*, &c. &c. Instances of this kind are very common in the Attic writers. Thus in *Isocrates*, Ad Demon. cap. 1, we have particip. perf. plur. fem. accus. *διεσώσας*; cap. 2. sing. nom. *καθέσωσα*. Comp. *Ενεσώσας*, 1 Cor. vii. 26.

III. To consist, subsist. occ. Col. i. 17. On which text *Raphelius* cites a very remarkable passage from *Aristotle*, De Mundo, where the V. *συνεσχηκεν* is applied in a like sense, as by the Apostle, to the formation and preservation of all things by God. Λοιπον δη περι της των όλων συνεκτικης αιτιας κεφαλαιωδες ειπεν. Αρχαιος μεν εν τις λοδος και πατριος ενι πασιν ανθρωποις, ως εκ Θεου τα παντα και δια Θεου ημιν ΣΤΝΕΣΤΗΚΕΝ. εδεμια δε φυσικη αυτη καθ' εαυτην αυταρχης, ερημωθεισα της εκ τωβ σωτηριας. It now remains that we speak briefly concerning that cause which preserves all things. There is then a certain ancient tradition common to all mankind, that all things subsist or consist from and by God; and that no kind of Being is self sufficient, when alone, and destitute of his preserving aid." See also *Wolfius*.

IV. To commend, recommend, i. e. make acceptable or illustrious. occ. Rom. iii. 5. v. 8. 2 Cor. iv. 2. x. 18. xii. 11. So *Longinus*, De Sublim. sect. xxxiv. "But if *Demosthenes* had attempted to write a little oration about *Phryne* or *Athenogene*, εις μαλλον αν Τπεριδην ΣΤΝΕΣΤΗΞΕΝ, he would have recommended *Hyperides* still more." See *Wetstein* on Rom.

V. To commend, recommend, commit to the care or kindness of another. Rom. xvi. 1. *Plutarch* and *Aristides*, cited by *Wetstein*, apply it in the same sense.

VI. To shew, prove, approve, manifest. occ. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. *Wetstein* on Rom. iii. 5, shews it is used in this sense by *Demosthenes* and others of the Greek writers.

*Συνοδεω*, from *συν* together with, and *οδεω* to journey, which from *οδος* a way.

With a dative, To journey or travel together with. occ. Acts ix. 7.

*Συνοδια*, ας, η, from *συν* together, and *οδος* a way.

A company of persons journeying or travelling together. occ. Luke ii. 44. In the Greek writers it frequently signifies, a travelling together, and also the companions of a journey. See *Wetstein* and *Kypke*.

*Συνοιδα*, Perf. Mid. of *συνειδω*, which see.

*Συνοικew*, ω, from *συν* together with, and *οικew* to dwell.

To dwell or cohabit with. occ. 1 Pet. iii. 7.

On which passage *Wetstein* produces a great number of instances where the Greek writers apply it in like manner to matrimonial cohabitation or dwelling together.

*Συνοικοδομew*, ω, from *συν* together, and *οικοδομew* to build.

To build or build up together. occ. Eph. ii. 22.

*Συνομιλεω*, ω, from *συν* together with, and *ομιλεω* to talk, converse.

With a dative, To talk or converse with. occ. Acts x. 27.

*Συνομωρεω*, from *συνωμος* bordering together, from *συν* together, and *ωμος* bordering, adjoining, which from *ωμος* together, and *ωρος* border, bound.

With a dative, To adjoin, or be adjoining to. occ. Acts xviii. 7.

*Συνορχη*, ης, η, from *συνερχω* to straiten, distress, which see.

*Distress*. occ. Luke xxi. 25. 2 Cor. ii. 4.

*Συνταττω*, from *συν* intens. and *ταττω* to order.

To charge, command, order. occ. Mat. xxvi. 19. xxvii. 10.

*Συντελεια*, ας, η, from *συντελεω*.

A finishing, consummation, end. Mat. xiii.

39. Heb. ix. 26, & al. On Mat. xxiv. 3. xxviii. 20, see under *Αιω* VI.

*Συντελεω*, ω, from *συν* intens. and *τελεω* to finish.

I. To finish entirely, end, make an end of. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27.

II. To accomplish, perform. occ. Mark xiii. 4. Rom. ix. 28; where *Elaener* observes that *λολον συντελειν* is to perform what was determined, which *Diodorus Siculus* expresses in like manner by ΣΤΝΤΕ-ΑΞΑΙ το δοξαν.

III. To complete, perfect, make, perficco. occ. Heb. viii. 8.

*Συνιμνω*,

*Συλίσσω*, from *συν* intens. and *ρίσσω* to cut. To cut short, i. e. execute speedily. occ. Rom. ix. 28, twice; where see *Elsner* and *Wolfius*.

*Συλίσσω*, from *συν* together with, and *ρίσσω* to be.

With a dative, To be or meet with, so to get to or at. An obsolete V. whence in the N. T. we have 2 aor. infin. *συνλίσσιν*. occ. Luke viii. 19, *Συνλίσσιν αὐτῷ*, "Cum eo congregari." *Castalio*. So *Herodotus*, lib. iv. cap. 14. ΣΤΝΤΤΧΕΙΝ—"ΟΙ, To have met him, occurrisse," *Steph.* For more instances from the Greek writers see *Kypke*.

*Συλίσσω*, ω, from *συν* intens. and *ρίσσω* to observe, preserve.

I. To preserve safely. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat eum, *Worsley* and *Campbell*, protected him. See *Campbell's* Note, and *Wolfius*.

II. To keep carefully, in mind. occ. Luke ii. 19. Comp. ver. 51, and *Διαλίσσω*.

*Συνλίσσω*, from *συν* together, and *ρίσσω* to put.

I. Properly, To put together.

II. *Συνλίσσασθαι*, 2 aor. mid. To agree together. occ. Acts xxiii. 20. So *συνορεύω*, pass. indic. pluperf. 3 pers. plur. had agreed together. occ. John ix. 22.

III. *Συνλίσσασθαι*, To agree, bargain. occ. Luke xxii. 5.

IV. *Συνλίσσασθαι*, To agree, assent to. occ. Acts xxiv. 9.

*Συνομιος*, Adv. from *συν* and *μιος*; concise, brief, which from *συν* and *μιος* perf. mid. of *σύνειμι*, which see.

Concisely, briefly. occ. Acts xxiv. 4. So *Scapula* observes that *Demosthenes* and *Isocrates* often use the phrase *συντομος* *αὐτῷ* to speak briefly. See also *Wetstein*.

*Συνρίσσω*, from *συν* together, and *ρίσσω* to run.

To run together. occ. 1 Pet. iv. 4. Comp. *Συνδραμῶν*.

*Συνρίσσω*, from *συν* intens. and *ρίσσω* to break.

I. To break, break in pieces, contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27.

II. To bruise. occ. Luke ix. 39, (where see *Kypke*.) Rom. xvi. 20. Mat. xii. 20, which is a citation from Isa. xlii. 3, where the Heb. word answering to *συν-*

*λίσσω* is *דָּחַק* dashed, bruised; Rom. xxi. 20, refers to Gen. iii. 15, where the correspondent Heb. word is *דָּחַק* to overwhelm\*.

III. In the passive, To be broken or contrite in heart. occ. Luke ix. 18, which is a citation of Isa. lxi. 1, where the LXX use the same word *συνλίσσωμαι*; for the Heb. *דָּחַק* broken, or to be broken. So *Polybius*, Τα μὲν ὡς ἐπὶ ΣΤΝΕΤΡΙΒΗ ΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, The common people were broken or dejected in mind." See more instances of the like application of the V. by the Greek writers in *Raphelius*, *Wetstein*, and *Kypke*.

IV. To shake, agitate, rub together. Thus several eminent Commentators explain it Mark xiv. 3, alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquefy and improve the perfume it contained. "Shaking of liquids of that nature, says † *Blackwall*, does break and separate their parts; and *συνλίσσασθαι* is an excellent word for this purpose. To this sense we have the following passages.

|| Et flos excusso cinis fusa viro—

§ —quod fracta magis redolere videntur Omnia, quod contrita,"——

The simple V. *ρίσσω* signifies to rub, as well as to break. Thus *Æschines*, cited by *Scapula*, uses *τρίψαι τὴν κεφαλὴν* for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound *συνρίσσω* to rub, as gold against a touch-stone. I must, however, confess that I have not yet found any undoubted instance of *συνρίσσω* signifying to shake, or rub together; though I would not be positive that it is not applied, Luke ix. 39, to the evil spirit's shaking or convulsing the demoniac. Comp. also Bp. *Pearce* and *Campbell* on Mark.

*Συνρίμμα*, αἶος, τό, from *συν* and *ρίμμα* perf. pass. of *συνρίσσω*, which see.

\* See Heb. and Eng. Lexicon, under *דָּחַק*, and Note.

† *Knatchbull*, *Hammond*, *Whitby*.

‡ *Sacred Classics*, vol. ii. p. 166.

|| *Martial*, Epigram. 3, 4. p. 128, in *Ua* *Dept.*

§ *Lucret.* lib. iv. ver. 700, 701.

A breaking

*A breaking to pieces, destruction.* occ. Rom. iii. 16.

*Συλίσσας, α, δ, from συλίσσας perf. mid. of συλίσσω to breed up together, which from συν together with, and τρᾶσω to breed up.*

*Bred up or educated together with.* occ. Acts xiii. 1. On which text *Raphelius* and *Wetstein* produce several passages from *Polybius* where that historian applies the phrase *Τὸ βασιλεὺς ΣΥΝΤΡΟΦΟΣ*, to persons who had been bred up with Kings, as their companions and playfellows in their youth. So in Mac. ix. 29, mention is made of one *Philip*, as the ΣΥΝΤΡΟΦΟΣ of King *Antiochus Epiphanes*.

*Συλίσσας.* See under *Συλίσσω*.

*Συνυποκρίνομαι*, from *συν* together with, and *υποκρίνομαι* to feign, dissemble.

With a dative, *To dissemble*, or rather to feign together with, *unâ simulo.* occ. Gal. ii. 13. This decompounded V. is used in the same sense by *Polybius*. See *Raphelius* and *Wetstein*.

*Συνυπερσῶ, ω, from συν* together, and *υπερσῶ* to help, q. d. to work under another, from *ὑπο* under, and *αἰσῶ* a work.

*To help together.* occ. 2 Cor. i. 11. *Lucian*, Bis. Accusat. tom. ii. p. 322, applies the Attic *Συνυπερσι* in the same sense.

*Συνωδίνω*, from *συν* together, and *ωδίνω* to be in pain, properly as a woman in travail or labour, which see.

*To be in the pains of travail or parturition together, to travail in pain together.* occ. Rom. viii. 22. This V. is used both by *Euripides* and *Porphyry*. See *Wetstein*.

*Συνωμοσία, ας, ῆ, from συνωμοῶ (obsol.) to swear together, conspire by oath, which from συν* together, and *ομῶ* to swear.

*A conspiracy confirmed by oath, conjuration.* occ. Acts xxiii. 13, where see *Wetstein*.

*Συροφονισσα, ας, ῆ, from Συροφονιῆς, ας, δ, a Syrophœnician, an appellation used by Lucian, Deor. Concil. tom. ii. p. 951, as Syrophœnix likewise is by Juvenal, sat. viii. lin. 159, 160. It is a compound of Συρος a Syrian, and Φονιῆς a Phœnician. Comp. under Φονιῆς.*

*A Syrophœnician woman.* occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of *Syria*; see *Strabo*, lib. xvi. p. 1986, cited by *Wetstein*, who observes that the

Evangelist calls the woman a *Syrophœnician*, to distinguish her from the *Libo-phœnicians*, or *Carthaginians*, who were better known to the Romans. Very many MSS cited by *Wetstein* and *Griesbach* (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have *Συραφονισσα* or *Συροφονισσα*, which latter reading they prefer to the common one: but by the passages *Wetstein* himself cites, *Συροφονισσα* seems more agreeable to the analogy of the Greek language: thus *Homer*, *Odysseus* xv. lin. 416, *Τὴν ΦΟΙΝΙΣΣ' ἰ. e. ΦΟΙΝΙΣΣΑ*; and *Herodotus*, lib. viii. cap. 118, *Ἐπὶ τῆς ΦΟΙΝΙΣΣΗΣ*, On board a *Phœnician* ship." To which I add *Herodian*, lib. v. cap. 4. edit. *Oxon.* ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, a *Phœnician* by nation; nor do I recollect to have ever read in any Greek writer *Φοινισσα*, *Φοινισσῆς*, or *Συροφονισσα*, &c. The numerous MSS above mentioned, however, certainly ought to have their proper weight; and it may be justly said that *Συροφονισσα* might be more easily corrupted into *Συροφονισσα*, a word of a more usual termination, than vice versâ.

*Συρτίς, ἰος, att. ας, ῆ, from συρῶ to draw. A quick-sand, or sand-bank, a shallow sandy place in the sea, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up.* occ. Acts xxvii. 17. In which passage most Interpreters understand either the *Greater* or the *Lesser Syrtis* on the *African* shore, well known, both in ancient and modern times, for the destruction of mariners and vessels. But the learned Mr. *Bryant*, in his *Observations and Enquiries*, &c. page 48, Note (8), remarks, that "in our best charts of the *Mediterranean* there is laid down a *shelf* or *sand* not far from the *Island Clauda*; and that this may possibly be the *Syrtis*, they were in fear of. It lies to the south a small matter out of their course, which must have been to the north of it."

*ΣΤΡΩ, from the Heb. סר or סר to turn aside, decline, and in Hiph. to remove.*

*To draw, drag, whether of things, occ. John xxi. 8. Comp. Rev. xii. 4,—or of persons, occ. Acts viii. 3. xiv. 19. xvii. 6. Wetstein on Acts viii. 3, cites from Arrian,*

rian, Epictet. lib. i. cap. 29, ΣΤΡΗ es vo δεσμωτηριον, You shall be dragged to prison;" and on Acts xvii. 6, from Lucian, Lexiph. tom. i. p. 962, ΣΤΡΟΥΣΙΝ—ΕΠΙ την αρχην, They dragged before the magistrate."

Συσταρασσω from συν iutens. and σταρασσω to convulse.

To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20, is σταραξεν. See under Σταρασσω II.

Συσσημον, υ, το, from συν together with, and σσημα a sign.

A sign or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See Elnner, Wetstein, and Kypke. So in the LXX, Jud. xx. 38, 40, it answers to the Heb. מִנְיָן and מִנְיָן an elevation or pillar of smoke; and Isa. v. 26, & al. to מִנְיָן an ensign.

Συσσωμος, υ, δ, η, και το—ον, from συν together with, and σωμα a body.

Of the same body, united in the same body. occ. Eph. iii. 6.

Συσσασιας, υ, δ, from συσασιαζω, to join in a sedition with, to raise a sedition or insurrection together with, which from συν together with, and σασιαζω to raise or excite a sedition, and this from the N. σασις a sedition, which see.

A partner or companion in sedition or insurrection, a fellow-insurgent or -seditious. occ. Mark xv. 7.

Συσταλικας, η, ον, from συνιστημι to commend.

Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. lib. ii. cap. 3, has Γραμματα ΕΤΕΤΑΤΙΚΑ, commendatory letters."

Συσταυρω, ω, from συν together with, and σταυρω to crucify.

To crucify together with, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ. occ. Rom. vi. 6. Gal. ii. 20.

Συστλω, from συν together, and στω to send, or, as it sometimes signifies, to contract.

I. To swathe or wind up a dead body for burial. occ. Acts v. 6. So the Syriac

version, ܠܬܬܝܬܝܬ \* swathed up; and on this passage Grotius observes that not only περιεβαλλειν is used for wrapping up a dead body in burial-swathes, mortuum fasciis involvere, in Tobit xii. 14, or 13; and by Euripides, Plutarch, and Homer (see Odyss. xxiv. lin. 292.); but that συσσελλειν likewise is thus applied by Euripides, Troad. lin. 378. See also Eccclus. xxxviii. 16, Wetstein and Suicer Thesaur. on the word.

II. Συσελλομαι, Pass. To be contracted, be short of time. occ. 1 Cor. vii. 29.

Συσφραζω, from συν together, and φραζω to groan.

To groan together. occ. Rom. viii. 22.

Συστοιχω, ω, from συν together, and στοιχω to proceed in order, or στοιχος an order, or series.

To go together, "i. e. in the same order or file, suppose it in this manner:

|                            |                                |            |                     |                          |
|----------------------------|--------------------------------|------------|---------------------|--------------------------|
| These are all in one file. | Old Covenant                   | Opposed to | New Covenant        | These in the other file. |
|                            | by Moses                       |            | by Christ           |                          |
|                            | Bondage                        |            | Liberty             |                          |
|                            | Hagar                          |            | Sarah               |                          |
|                            | Ishmael                        |            | Isaac               |                          |
|                            | Law in Sinai                   |            | Gospel from heaven  |                          |
|                            | Jerusalem that now is          |            | Jerusalem above     |                          |
|                            | Jews that embrace circumcision |            | Christians baptized |                          |

Now the Apostle placeth Sinai and Jerusalem in the same file under Bondage." Bp. Fell's Note, where see more. Raphaelius remarks, that συστοιχω is properly a military term, and shews that Polybius uses it for soldiers being in the same file, as he does συζυγω for their being in the same rank. See also Scapula in συστοιχίς, & seqt.

Otherwise συστοιχω may be rendered to answer to, to agree with, to be like, i. e. in respect of servitude or bondage. So Raphaelius observes that Polybius uses συστοιχα and ὁμοια, as synonymous words. occ. Gal. iv. 25, where see Wolfius and Stanhope on the Epistle for the fourth Sunday in Lent; and observe that if a comma be placed after the first Αἰαφ, and the sentence Το γὰρ Αἰαφ Σίνα ὅτις ἐστὶν ἐν τῇ Αἰαφί, For this word Agar

\* See Fuller, Miscell. lib. vi. cap. 18, and comp. Heb. and Eng. Lexicon in סו, whence Syriac סו means

means *went Sina in Arabia*, be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word *سنا* (softened into *سنا* or *Ayag*) signifies *a rock*; and *Harantius*, cited by *Eusching*, says, Hagar was still the Arabic name for *Sina*, when he travelled into Palestine\*.

*Συσπαιώνης*, *u, δ*, from *συν* together with, and *σπαιώνης* a soldier.

A fellow-soldier. occ. Phil. ii. 25. Phil. iem. ver. 2.

*Συσπαῶν*, from *συν* together, and *σπαῶν* to turn.

To turn, roll or gather together into a bundle. occ. Acts xxviii. 3, where *Chrysostom* explains *συσπασσας* by *συνλίσσας*, collecting; and *Wetstein* cites from *Hezychius*, *ἀναθῶν σπασσιν* ΣΥΣΤΡΕΨΑΝΤΕΣ, gathering up a bundle of thorns.

*Συσσροφῆ*, *ης, ῆ*, from *συνσροφῆ* perf. mid. of *συσσρῶν* to gather together, particularly a mob, or tumultuous concourse, as the verb is applied by *Aristotle*. See *Scapula*.

I. A tumultuous concourse, an uproar. occ. Acts xix. 40. The N. is used in the same sense in *Polybius*, cited by *Wetstein*, who shews that the passive V. *συσσροφῆται* is frequently applied by the purest Greek writers both to a regular and to an irregular assembly of men.

II. A conspiracy. occ. Acts xiii. 12. The LXX use it in the same sense, 2 K. xv. 15, for the Heb. *שר*.

*Σσχημαίζω*, from *συν* together with, and *σχημαίζω* to form, fashion, from *σχημα* a form, fashion.

With a dative following, To conform to. occ. Rom. xii. 2. 1 Pet. i. 14. *Plutarch* uses this V. in the same sense with the preposition *προς* following. See *Wetstein*.

*Σφαῖν*, *ης, ῆ*, from *σφαλα* perf. mid. of *σφαζω*. Slaughter. occ. Acts viii. 32. Rom. viii. 36. Jam. v. 5, where see *Wetstein*.

*Σφαῖον*, *u, το*, from *σφαλα* perf. mid. of *σφαζω*.

A victim which is slaughtered. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. *זב* a victim; but also by *Thucydides*, lib. vi. cap. 69. ΣΦΑΓΙΑ *πρσφσρον*

τα νομιζόμενα. They offered the customary victims." See more in *Wetstein*.

ΣΦΑΖΩ, or ΣΦΑΤΤΩ. Most of the derivative tenses, and especially all those that are used in the N. T. may be deduced indifferently from the one or the other of these two verbs. The former V. however, may be best derived from the Heb. *זב* to slay for sacrifice or food, to which it answers in the LXX, Ezek. xxxiv. 3; the latter from *שפז* to shed or drain off the blood of men or animals in sacrifice or otherwise, for which the tenses of *σφαζω* or *σφαττω* are often used in the LXX.

I. To kill by violence, slay, as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9. xviii. 24.

II. To slay, slaughter, as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. To smite or wound mortally. occ. Rev. xiii. 3.

ΣΦΟΔΡΟΣ, *α, εν*, from the Heb. *עז* to move quickly, rush hastily.

I. Moving impetuously, vehement, violent, "vehemens, qui impetu fertur, validus, vegetus." *Scapula*. It seems properly to import motion, and is thus applied by the LXX to the wind for the Heb. *קור* strong, violent; to the waters of the Red Sea for the Heb. *יָם סוּף* strong, mighty, Exod. xv. 10; so for the Heb. *עוֹץ* strong, forcible, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. Σφοδρα, Neut. Plur. used adverbially, Vehemently, exceedingly, very much. Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the positive degree, to express the superlative, as Mat. ii. 10, *μεγαλην σφοδρα*, very or exceeding great; so Mark xvi. 4, *μελας σφοδρα*; and Luke xviii. 23, *πλοσιος σφοδρα* very rich. The expressions of this kind seem *hellenistical*, and are very common in the LXX, where they answer to adjectives with the Heb. *מאד* very, very much, placed in like manner after them; as in Exod. ix. 3, *מאד גדל*, LXX *μελας σφοδρα*; Gen. xiii. 2, *מאד כבד*, LXX *πλοσιος σφοδρα*; but as in one passage of the N. T. Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1.

Σφοδρως, Adv. from σφοδρος.

Vehemently, violently. occ. Acts xxvii. 18. U u Σφραγίζω,

\* See *Koppe's* Greek Testament (cited in *Maty's* Review for May 1783, p. 356.), and *Michælis* Suppl. ad Lexic. Heb. p. 498.



Σφραγίσκω, from σφραγίς.

I. To seal, set a seal upon, for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. Hence

II. To secure. occ. Rom. xv. 28.

III. To seal, or set a seal, for confirmation or attestation. It is applied spiritually, John iii. 39, "voucheth [or attesteth] the veracity of God," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the V. is used John vi. 27. For him hath God the Father sealed σφραγιστός, i. e. authorized with sufficient evidence, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 K. xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under Σφραγίσκω III. and comp. below under Σφραγίς IV.

IV. To seal, or set a mark upon; as it was usual to do on the bodies of servants and soldiers, particularly on their foreheads and hands, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4, and see Vitringa on Rev. vii. 2, 3, and his Observ. Sac. lib. ii. cap. 15, § 8, &c. and Heb. and Eng. Lexic. in mñ I. occ. Rev. vii. 3, 4, 5; 6, 7, 8.

V. In the two last mentioned senses it is applied to the sealing of Christians with the Holy Spirit. occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "sealing was used not only as a mark of distinction of what belongs to us from what is others, but also for confirmation." See more in his Note.

VI. To seal a book imports the secrecy and distant futurity of the events therein foretold. See Dan. xii. 4, 9. So on the other hand St. John is ordered, Rev. xxii. 10, not to seal the words of the prophecy of this book, because the time (in which they shall begin to be accomplished namely) is nigh. See Daubuz and Vitringa on the place. So Rev. x. 4, to seal is to keep secret. Comp. under Σφραγίς I.

The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ἰδος, ἡ, q. σφραγίς, from σφραγίσκω perf. mid. of σφραγίσκω to fence, guard, secure, as a seal does a letter; or &c.

I. Properly, A seal, i. e. a piece of wax or the like impressed with a certain mark,

and affixed to somewhat else. Thucydides, cited by Wetstein on Rev. v. 1, uses it in this sense; and thus it is applied to the seven seals of that mystical book, mentioned Rev. ch. v. and vi. of which, says Bp. Newton, "we should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly a volume consisting of seven volumes, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because a book, i. e. a roll or scroll (comp. under Ἀναγινωσκω), whilst sealed, cannot be read (comp. Is. xxix. 11.), hence the seals of this prophetic book denote the secrecy and indeed the difficulty of accomplishing the events therein described (see Rev. v. 3, 4, 6.); and the successive opening of the seals imports the successive accomplishment of those events.

II. A seal, the instrument with which the impression is made. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes that "the bearing of a seal is a token of an high office, either by succession or deputation. Thus in Gen. xli. 42, Pharaoh, making Joseph his steward, gives him his ring, that is, his seal, as Josephus the historian explains it, † ΣΦΡΑΓΙΔΙΑ τοῦ χρησθῆος τοῦ αὐτοῦ. The like example we have in the book of Esther, ch. viii. 2, [comp. ver. 10. ch. xii. 10.] and in Josephus, lib. xi. cap. 6. [§ 12, edit. Hudson]: Antiochus, declaring his son successor in his kingdom, sends him his ring or seal likewise, † Mac. vi. 14, 15. Josephus, lib. xii. cap. 14. [or cap. 8; § 2, edit. Hudson.] Another example may be seen in the same author, lib. xx. cap. 2. [§ 3; edit. Hudson].—Thus in Aristophanes the taking away of the ring signifies the discharging of a chief magistrate.

|| Καὶ τὴν ἀποδοῦναι τὴν δακτύλιον, ὡς καὶ τὴν  
Μὴ ταμίαν αὐτοῦ.

And a little after the giving of a ring to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἡμῶν δὲ τὸν αὐτὸν δακτύλιον ταμίαν μου.

\* Dissertations on the Prophecies, vol. iii. p. 49.

† "Archæol. lib. ii. cap. 3." [cap. 5, § 7, edit. Hudson.]

|| "Aristoph. Equit."

But

But to give no more examples, which are obvious, this makes the *Onirocritics* decide in general, ch. 260. Το δακτυλίδιον εις κυρσων βασιλειας κρινεται, A ring is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by *Drubuz*, it may not be amiss to add, that the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Privy Seal, and the Secretaries of State, among us, are appointed by the King's delivering to them the seals of their respective offices.

III. An impression made by a seal, a mark. occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγιζω IV.

IV. Since seals were used for confirmation or attestation (comp. Σφραγιζω III.), hence St. Paul, Rom. iv. 11, calls circumcision Σφρασιδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his Apostleship, 1 Cor. ix. 2.

V. An inscription, as on a seal. occ. 2 Tim. ii. 19. Comp. Rev. ix. 4. with Rev. xiv. 1. The seals of the Mahometans, particularly of the Turks and Arabs, have no figure nor image, but only an inscription; so the Persians "in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the *Khoran*." *Hanway's Travels*, vol. i. p. 317. And it is highly probable, that the Jewish seals were of the like kind (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using Σφρασις for an inscription. See *Wolfius* on 2 Tim. ii. 19, and *Harmer's Observations*, vol. ii. 461, 2. "The expression, says *Doddridge* on 2 Tim. ii. 19, is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons of whom, and the purposes for which, the structure is raised: And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription."

Σφυρον, α, το.

The ancle-bone, and Σφυρα, τα, The ancle-bones of the human body. There are, as every one knows, two of these in each leg.

The internal one is a process or protuberance of the lower part of the tibia, or larger bone of the leg; the external one a protuberance of its fibula, or smaller bone. And as each of these is called in Latin malleolus a little hammer, from malleus a hammer; so the Greek name σφυρον is a derivative of σφυρα a hammer, the head of which instrument this bone, in some measure, resembles. And σφυρα may be deduced from Heb. שפץ to move quickly, on account of the quick motion with which a hammer is usually employed: And thus our Eng. hammer and its northern relatives may be derived from the oriental דמר to impel or דמר to put into a turbid motion. occ. Acts iii. 7, where see *Wetstein* and *Kypke*.

Σχεδον, Adv. from the obsol. σχεω, i. e. εχομαι, to be near.

Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22.

ΣΧΕΩ, ω; from the Heb. שח (in Hiph.) to hold fast, retain, or from שחח to restrain. To hold, have. An obsolete V. whence in the N. T. we have perf. act. σχημα; particip. σχηκως, 2 aor. σχον, subj. σχω.

Σχημα, ατος, το, from σχημαι perf. pass. of εχω, or obsol. σχω, to have, be.

I. Fashion, form, appearance. occ. 1 Cor. vii. 31. In which passages *Grotius* says the Apostle's expression is borrowed from the theatre, where ΤΟ ΣΚΗΜΑ της σκηνης ΠΑΡΑΤΕΙ means that the scene changes, and presents an appearance entirely new. See also *Wolfius* and *Wetstein*, and comp. 1 John ii. 17.

II. State, manner, condition, or appearance, in life. occ. Phil. ii. 8, where *Raphelius* shews that both *Xenophon* and *Polybius* apply the word in the same view: See also *Wetstein*.

ΣΧΙΖΩ, from the Heb. שצח to split, rend.

I. To rend, tear, findo, diffundo, scindo, as a garment. occ. Luke v. 36 John xix. 24. Σχιζουαι, Pass. To be rent, as the veil of the Temple. occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45.—as a net. occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see *Doddridge's* Note, and *Maundrell's Journey* at March 26, towards the end.—as the heavens were at Christ's baptism. occ. Mark i. 10. No doubt this renting, or, as it is called Mat. iii. 16,

U 2

and

and Luke iii. 21, *opening of the heavens*, was miraculous. *City*, however, mentions a like appearance among the prodigies which preceded *Hannibal's* entrance into *Italy* in the second *Punic* war, lib. xxii. cap. 1. "It was reported, says he, *Faleris* cælum findi velut magno hiatu visum; quaque patuerit, ingens lumen effulsisse: that at *Faleris* the heaven seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth." Such phenomena the Roman Naturalists called *chasmata*, chasms, as we learn from \* *Pliny* and † *Seneca*. See *Daubuz* on Rev. xix. 11, and *Wetstein* on Mark, who cites from *Phlegon* the phrase ΕΞΙΣΘΗ 'Ο ΟΥΡΑΝΟΣ.

- II. Σχιζομαι, Pass. To be divided in mind or sentiment, and so into parties, dissideo. occ. Acts xiv. 4. xxiii. 7; on the former of which texts *Wetstein* shews that the V. is thus used in the Greek writers, as scindor likewise sometimes is in Latin, as by *Virgil*, *Æn.* ii. lin. 39,

Schuldtur incertum studia in contraria vulgus.  
The fickle vulgar's into parties rent.

ΣΧΙΣΜΑ, αρος, το, from σχιζομαι perf. pass. of σκίζω.

In general, *A being divided*.

- I. *A rent*, as in a garment. occ. Mat. ix. 16. Mark ii. 21.

- II. *A division in mind or sentiment, a dissension*. occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10. (comp. ver. 11, 12.) xi. 18. comp. ch. xii. 25.

Σχοινιον, υ, το, from σχοινιος a bulrush, which may not improbably be derived from the Heb. שָׁכַב to sink, because this plant naturally grows in water, according to that of Job viii. 11. *Martinus*, however, derives it from σχην to hold, hold fast.

A rope, or cord, properly such as is made of bulrushes twisted together. So the Heb. מַצָּה signifies both a bulrush and a rope made of bulrushes; and juncus, the Latin name of a bulrush, is from jungo to join, as it's German name bindz is from binden to bind †. occ. John ii. 15. Acts xxvii. 32.

\* "Fit & oculi ipsius hiatus, quod vocant chasma." Nat. Hist. lib. ii. cap. 96.

† "Sunt chasmata, cum aliquando oculi spatium discedit, & flammam dehiscens velut in abdito orientat." Nat. Quasit. lib. i. cap. 14.

‡ See *Martinii* Lexic. Philol. and *Fossii* Etymol. Latin. in *Juncus*.

Σχολαζω, from σχολη.

- I. To be unemployed, or at leisure.

II. With a dative following, To be at leisure for, to give oneself to, rei alicui vaco. occ. 1 Cor. vii. 5, where *Wetstein* shews that the Greek writers, particularly *Herodian*, use it in the same manner.

- III. To be empty, unoccupied, as a house or habitation. occ. Mat. xii. 44. So *Plutarch* in *Wetstein*. ΣΧΟΛΑΖΟΝΤΑ τὸν, a place empty or clear."

ΣΧΟΛΗ, ης, ἡ, from the Heb. שָׁלוֹם to be at ease, or free from care or labour.

- I. Ease, leisure, freedom from labour.

II. A school, a place or building where persons, being at leisure from bodily labour and business, attend to the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the schools of the philosophers. *Wetstein* cites several instances of this from *Plutarch*, to which others might easily be added, particularly from *Arrian* *Epictet*.

ΣΩΖΩ, or ΣΩΩ, either from σως or σωθ; safe, or immediately from the Heb. שָׁו, which in *Hiph.* signifies to save, deliver, and to which this V. often answers in the LXX.

- I. To save, deliver, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 21. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 34.

Σωζων εις, To bring safe to a place, 2 Tim. iv. 18. This expression is thus applied by the best Greek authors, as *Epictet* has largely shewn. Comp. also *Kypke*.

Σωζων εκ θανάτου, To save from death, Heb. v. 7. This likewise is a pure Greek phrase, several times used by *Aristides*, cited by *Wetstein*, who also produces from *Homer*, *Odyss.* iv. lin. 753, ΕΚ ΘΑΝΑΤΟΙΟ ΣΩΣΣΕΙ.

Εν τινη σωζεσθαι, To be saved by any person or thing, Acts iv. 9. The best Greek writers apply this expression in the same manner, as may be seen in *Wetstein*.

Την ψυχην—σωσαι, To save the life, either of oneself or of another, Mat. xvi. 25. Mark iii. 4. On both which texts see *Wetstein*, who cites from *Lysias* pro Call. ΣΩΣΑΣ ΤΗΝ ΑΤΤΟΤ ΨΥΧΗΝ; and from *Herodotus*, lib. viii. cap. 118. ΕΣΩΣΕ ΒΑΣΙΛΕΥΣ ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in *Kypke* on Luke ix. 24.

II. To

II. *To make whole, or heal of some bodily distemper.* In this view it is applied to the *miraculous cures* wrought by Christ and his Apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9. And as these were emblems and pledges (comp. Acts iv. 10, with ver. 12.) of *spiritual deliverance* from sin and death through Christ, so the V. signifies

III. *To save from sins, i. e. from the guilt* (comp. Luke vii. 48, with ver. 50), *dominion*, and *eternal punishment* of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into a *state of salvation*, in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called *ὁ σωζόμενος*, *those that were saved*, that is, who followed Peter's advice, ver. 40, and in this sense *saved themselves* by being baptized, and joining themselves to the Believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 10, comp. Prov. xi. 31, in LXX.

ΣΩΜΑ, *σας, το.* Mintert proposes the derivation of it from *σωζω* to *preserve*, i. e. either the soul or the blood; or thinks it may be so called q. *σῆμα* the *sepulchre* of the soul. But may it not be better deduced from the Heb. *צו* to *place*, as being the \**place* of the soul?

I. Properly, *An animal body*, whether of a man, Mat. vi. 25. x. 28, & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 8; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11.

On 2 Cor. v. 10, Wolfius and Wetstein cite from Xenophon, *τὰς ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ῥῆσας*, *pleasures received by the body*; and from Ælian, *τὰ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ παρὰ τοῦ σώματος*, *Things done by the body*. But comp. Kypke.

On 2 Cor. xii. 2, Kypke remarks, that a man is said to *be in the body*, so far as the soul is united with the body. Thus in Xenophon, *Cyropæd.* lib. viii. [p. 506, edit. Hutchinson, 8vo.] Cyrus says "he never could believe, *ὡς ἂν ψυχῇ, ἔως μὲν ἂν EN ΣΩΜΑΤΙ* Hi, *ἔν*, that the

\* Comp. under ΣΩΜΑ; V. and Heb. and Eng. Lexicon is *צו*, under *צו* VII. IX.

soul, as long as it is in a mortal body, lives; but when it departs from that, it dies." On Heb. x. 5, see Heb. and Eng. Lexicon under *צו* IV.

II. Σωμάτα, *τα*, is often used in the Greek writers for the *bodies of men taken in war, and reduced to slavery*; so it denotes *maniciple*, *slaves*, and is thus applied Rev. xviii. 13, where see Elsner and Wetstein. To the passages they have produced I add from Josephus, *Ant. lib. xiv. cap. 12, § 4. Καὶ ὅσα ἐπαρθεῖ Ἰουδαίων, ἡτοῖς ΣΩΜΑΤΑ ἡ κλητίς, ταῦτα ἀπεθήλω, τὰ μὲν ΣΩΜΑΤΑ ἐλευθέρω, κ. τ. λ.* And whatsoever belonging to the Jews has been sold, whether *captives* or *goods*, let them be dismissed, the *captives free*," &c. Comp. Tobit x. 10.

III. Σωμα denotes the Church,

1. In respect of Christ, who is the Head of this body, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of Believers, whether Jews or Gentiles, who are mystical members of one body. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16.

IV. *An organized body*, as of vegetables. 1 Cor. xv. 37, 38.

V. *A body, a material substance.* 1 Cor. xv. 40.

VI. *A body, substance, or reality*, as opposed to shadows or types. occ. Col. ii. 17, where see Wetstein, who shews, that in Josephus, *De Bel. lib. ii. cap. 2, § 5*, and in Lucian, *Hermotim. 79.* [tom. i. p. 613. A. edit. Bened.] *Σῶμα* and *Σωμα* are in like manner opposed to each other.

Consult Suicer Thesaur. in Σωμα, on the several senses of this word.

Σωματικός, *η, ον*, from σωμα.

I. *Bodily, of or belonging to the body.* occ. 1 Tim. iv. 8.

II. *Bodily, corporeal, material.* occ. Luke iii. 22. See Wolfius and Wetstein on Mat. iii. 16.

Σωματικός, Adv. from σωματικός.

*Bodily*, i. e. in the body of Christ, as opposed to the Jewish *Tabernacle* or *Temple*; *truly* and *really*, in opposition to types and figures; not only *effectually*, as God dwells in good men, but *substantially* or *personally*, by the strictest union, as the soul dwells in the body, so that "God and Man is one Christ." occ. Col. ii. 9.

ii. 9. Comp. John ii. 21. xiv. 9, 10, 11. and see *Wolffius* on Col. ii. 9, and *Suicer* Thesaur. in Σωαλίνας.

Σωπεω, from σωπος a heap, which may be either from the Heb. *ṣāw* to stand erect, or from *ṣāw* to compress.

I. To heap, heap up. occ. Rom. xii. 20, where see *Whitby* and *Wetstein*.

II. Pass. To be laden or loaded, to be, as it were, heaped up with. occ. 2 Tim. iii. 6. The V. is used in both senses by the Greek writers.

Σωτηρ, ἦρος, ὁ, from σωω to save.

I. A saviour, deliverer, preserver. Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in *Blackwall's Sacred Classics*, vol. i. p. 242, &c.

Σωτηρία, ας, ἡ, from σωτηρ.

I. A saving, preservation, safety. Heb. xi. 7. Acts xxvii. 34, *Τὸ γὰρ ὡς τῆς ψυχῆς σωτηρίας ὑπάρχει*, "For this is a thing which concerns your safety. These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because if they did not eat, they could not have strength to work, and so to save themselves." *Markland* in *Bowyer's Conjectures*.

On Acts iv. 12, *Kypke* shews that the phrase *ἐν τῇ σωτηρίᾳ εἶναι*, is used by *Aristophanes*, *Demosthenes*, and *Josephus*, for safety's being placed, or lodged, in a person or thing; and he, rightly I think, refers *σωτηρία* in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. Sense III.

II. A deliverance. Acts vii. 25. Comp. Luke i. 71. Phil. i. 19, where see *Mucknight*.

III. Spiritual and eternal salvation. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10.

In 1 Pet. ii. 2, twenty-six MSS, two of which ancient, after *αὐξήσῃς* add *εἰς σωτηρίαν*, which reading is favoured by the Vulg. the two Syriac and several

other old versions, and by *Griesbach* admitted into the text, as probable.

Σωτηριον, ο, το, from σωτηρ.

Salvation. occ. Luke ii. 30. iii. 6. Acts xxviii. 26. Eph. vi. 17. The LXX frequently use this N. as *Josephus* also does, Ant. lib. viii. cap. 10. § 3; and *Clement*, 1 Cor. § 36, calls Jesus Christ το ΣΩΤΗΡΙΟΝ ἡμῶν, our Salvation, in the abstract, as *Simeon* does Luke ii. 30.

Σωτηριος, ο, ὁ, ἡ, from σωτηρ.

Saving, affording, salvation. occ. Tit. ii. 11.

Σωφρονισμ, ω, from σωφρων.

I. To be of a sound mind, as opposed to distraction or madness. occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers *σωφροσύνη* is opposed to *μαίνεται* to be mad. See *Elsner* on Mark.

II. To be of a modest humble mind, in opposition to pride. occ. Rom. xii. 3.

III. To be of a sober recollected mind, as opposed to intemperance or sensuality. occ. Tit. ii. 6. 1 Pet. iv. 7.

See *Wetstein* on Rom. xii. 3.

Σωφρονίζω, from σωφρων.

To instruct, or teach, in almost any manner; for *Elsner* shews from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4.

Σωφρονισμος, ο, ὁ, from σωφρονίζω.

A sound recollected mind. occ. 2 Tim. i. 7.

Σωφρονως, Adv. from σωφρων.

Soberly "in the government of our appetites and passions." *Doddridge*. occ. Tit. ii. 12.

Σωφροσύνη, ης, ἡ, from σωφρων.

I. Soundness of mind, as opposed to madness. occ. Acts xxvi. 25. Comp. Σωφρονω I.

II. Sobriety, as opposed to levity and irregularity of behaviour. occ. 1 Tim. ii. 9, 15.

Σωφρων, ωος, ὁ, ἡ, from σοος, σως sound, and φρον the mind.

I. Properly, Of a sound mind, as opposed to folly or madness, mentis compos, sana mente præditus.

II. Sober, modest, recollected, regular, discreet, as opposed to intemperate, indecent, light, irregular, or foolish in behaviour. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5.

ΣΩΩ. See Σωζω.

## T.

## TAB

**T**, τ, 7, *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In its forms T, τ, (of which 7 seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes\* is, in the form of a cross, +, than to the Heb. ט.

**TABEPNA**, ας, η. Latin.

This word is plainly in Greek letters the Latin *taberna*, which *Ainsworth* interprets a house made of boards, and thence a tavern, an inn; and derives it, à tabulis, from the boards, of which it was constructed; and *tabula* may, I think, be probably deduced from the Heb. טבל to connect, adjust. The word occurs only Acts xxviii. 15, in the name of a place or town called Τρεῖς Ταβερναί, *Tres Tabernæ*, or *The Three Taverns* or *Inns*. That this place was nearer to Rome than *Appii Forum* appears from the conclusion of one of *Cicero's* letters to *Atticus*, lib. ii. epist. 10, which, when he is travelling † south-east-wards from † *Antium* to his seat near *Formiæ*, he dates "Ab Appii Foro, hora quarta, From Appii Forum, at the fourth hour;" and adds, "*Dederam aliam paulo ante Tribus Tabernis*, I wrote you another a little while ago from the *Three Taverns*." *Grotius*, to whom I am indebted for the above-cited passage from

\* See *Montfaucon's Palæograph. Græc.* p. 122, and *Bayly's Introduction to Languages*, pt. iii. p. 46.

† See *Callarius's map of Latium*.

‡ It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the *Formian* territory, and that he had lately been at *Antium*; and at the beginning of his twelfth he says, "*Emererem commodè ex Antiati in Appiam ad Tris Tabernas*, I had opportunely got clear of the *Antian* territory, and had reached the *Appian way* at the *Three Taverns*."

## TAB

*Cicero*, observes further, that there were many places in the Roman Empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from buying markets for all kind of commodities, the latter from furnishing wine and eatables.

**TABIOA**, γ. Syr.

*Tabitha*, the name of a female disciple at *Joppa*, which, being interpreted, says *St. Luke*, is Δορνας, i. e. an antelope. The Chaldee and Syriac טכיא (whence the fem. טכיתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי a gazel, or antelope; and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. *Bochart*, vol. ii. 924, 5, shews that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of *agrestial animals*; and that, according to the Talmud, *Gamaliel*, *St. Paul's* master, had a maid named טכיתא *Tabitha*. I add that *Josephus*, *De Bel. lib. iv. cap. 3, § 5*, mentions one *John*, who, in some copies, is called TABHΘA was, the son of *Tabetha*, in others ΔΟΡΚΑΔΟΣ was, the son of *Dorcas*. See *Hudson's Note l. occ. Acts ix. 36, 40*. The Syriac version not only retains טכיתא in both these passages, but uses it for Δορνας, ver. 39, and omits

‡ The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has also el gazel, the eyes of an antelope. — But let us hear *La Roque*, *Voyage en Palestine*, p. 261. "Les Arabes expriment la beauté d'une femme en disant, qu'elle a les yeux d'une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, & des yeux de gazelle: & c'est à cet animal qu'ils comparent toujours leur maîtresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joly que ces gazelles: on voit surtout en elles une certaine crainte innocente, qui ressemble fort à la pudeur & à la timidité d'une jeune fille."

St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

**Ταγμα, ατος, το**, from *τατταμαι* perf. pass. of *ταττω* to order.

An order, or rather a band. occ. 1 Cor. xv. 23, "but every one in his proper band,"—for *ταγμα* denotes a band of soldiers, a cohort, a legion. See *Scapula*. Macknight, whom consult; comp. also *Wetstein*.

**Ταχης, η, ον**, from *ταχισαι* 3 pers. perf. pass. of *ταττω* to order, appoint.

Appointed, set. occ. Acts xii. 21; *Ταχῃ ἡμερα*, On a set day, says St. Luke; *Δουτερα των θωριων ημερα*, On the second day of the shows, celebrated in honour of *Claudius Cæsar*, says *Josephus*, relating the same story, Ant. lib. xix. cap. 8, § 2. *Ταχῃ ημερα* is a phrase used by *Polybius*. See *Wetstein*.

**Ταλαιπωρεω, ω**, from *ταλαιπωρος*.

To be afflicted, touched, or affected with a sense of misery. occ. Jam. iv. 9.

**Ταλαιπωρια, ας, η**, from *ταλαιπωρος*.

Misery, grievous affliction; or calamity. occ. Rom. iii. 16. Jam. v. 1.

**Ταλαιπωρος, υ, ο, η**, from *ταλω* to sustain, suffer (which from the Heb. *לָבַשׁ* \* to bear, support, the *ο* being dropt, as usual), and *πωρος* a stone, a hard substance, and thence grief; calamity; see *Πωρος*.

Miserable, afflicted with grievous calamities. *Mintert* says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also *Stockius* and *Alberti*, whom see. occ. Rom. vii. 24. Rev. iii. 17.

**Ταλανταριος, α, ον**, from *ταλαντον*, which see. Weighing a talent, of a talent weight.

occ. Rev. xvi. 21, where see *Vitringa*. This word is used not only by *Josephus*, De Bel. lib. v. cap. 6, § 3, but by *Alcaeus*, cited in *Pollux*, and by *Polybius* and *Plutarch*. See in *Wetstein*.

**Ταλαντον, υ, το**, from *ταλαν* or *εταλναι* sustaining or supporting a weight.

I. The scale in a balance. Thus *Homer* uses the word, Il. xii. lin. 433,

—ὧς τι τΑΑΑΝΤΑ γυναι χριστης αλφειας,  
\* ἢ τι καθισται γχυσσ και ημισ αμφις ανδαν  
ισαζου.

\* See Heb. and Eng. Lexicon in *βελ* ΠΙ.

As when two scales are charg'd with doubtful loads,

From side to side the trembling balance nods,  
While some laborious matron just and poor  
With nice exactness weighs her woolly store.

Pope.

Comp. Il. viii. lin. 69. Il. xxii. lin. 209.

II. A weight equal, according to Bp. Cumberland, to 93½ pounds *avoir-du-pois*, but according to *Michaelis*, to no more than about 32½.

III. It denotes a certain quantity or sum of money, so called because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24, and ch. xxv. freq. A Jewish talent of silver, according to Bp. Cumberland's calculation, was equal to 353l. 11s. 10d.; a talent of gold, of the same weight, to about 5075l. 15s. 7d.; but according to *Michaelis* the talent of silver was not more than 137l. 16s. nor the talent of gold than 2033l. 16s. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy\*; but remark, that *Homer* uses the word *ταλαντον* for some certain quantity or weight of gold only, Il. ix. lin. 122†, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 507. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the *Iliad* here cited, and especially from the two last, that *Homer's* *ταλαντον* did not amount to any great weight or sum. See *Dammi Lexic. Nov. Græc. col. 2297*, and *Goguet's Origin of Laws, vol. ii. p. 303—312, edit. Edinburgh*.

**ΤΑΛΙΘΑ**. Syr.

*Talitha*. A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, *κοραριον* a damsel. The Chaldee and Syriac *ܡܠܝܬܐ* is used for a boy, a youth, and the fem. *ܡܠܝܬܐ* for a girl, a damsel, in

\* See more in Heb. and Eng. Lexicon under *ω*

3.

† Where in *Didymus's* Scholion we read, *Επειτα εν ταλαντω τον Έλληνα, βραχυ τι το ταλαντον τι χρυσος παρ' αυτους, ως τι αλφειας βραχυ τι το ταλαντον παρ' αυτους, ως και διφιλος τι αλφειας βραχυ τι το ταλαντον φησι*. But if (the *P. v.* meant) the talent of the Hellenes (i. e. as distinguished from the Athenians), the talent of gold is with them a small matter, as *Diphilus* also calls it in silver. the

the Chaldee Targums of the Old, and in the Syriac version of the New Testament\*. In Heb. על and על signify a young lamb, or kid; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call children lambs and lambskins. Comp. also under תאבדא occ. Mark v. 41, where the Syriac version retains the words על על without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, ἦ was, εἰς.

**TAMEION** and **TAMIEION**, α, το, from Heb. תמך to hide, cover up; whence as a N. תמך hidden treasure.

I. A secret place, a private chamber or closet. So *Hesychius*, ταμια, αποκρυφα οικια, secret dwellings. occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see *Josephus*, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions a false Prophet, Ψευδοπροφητης, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished.

II. A store-house. occ. Luke xii. 24, where see *Wetstein*.

Ταξις, ος, att. ως, η, from ταττω, or τασσω to set in order.

I. Order, regularity, regular disposition. occ. 1 Cor. xiv. 40. Col. ii. 5.

II. Order, regular succession. occ. Luke i. 8.

III. An order, as of Priests. Heb. v. 6. vii. 11. "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called an order; if by that phrase is understood a succession of persons executing that priesthood. Wherefore κατα ταξιν must mean after the similitude of Melchisedec, as it is expressed ch. vii. 15. Besides in the Syriac version κατα ταξιν is in this verse [Heb. v. 6, so ch. vii. 11.] rendered *secundum similitudinem* [כדמותה] Macknight.

Ταπεινός, η, ο, The most probable derivation of this word seems to be from εδαφος the ground, q. αδραφεινός.

I. Low, not rising much above the ground. Thus sometimes used in the Greek writers, as by *Lucian*, who opposes it to ὕψιλος high. See *Scapula's* Lexicon.

II. Low, mean, despised. occ. Rom. xii. 16. Jam. i. 9. Comp. 2 Cor. x. 1.

III. Lowly, humble. occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52.

IV. Brought low, cast down, by affliction or distress. occ. 2 Cor. vii. 6.

On this word see *Campbell's* Prelim. Dissertat. p. 44, &c.

Ταπεινός προσῆν ης, η, from ταπεινός lowly, and προσῆν the mind.

Lowliness of mind, humility, whether real and genuine, as Acts xx. 19. Eph. iv. 2, & al. or affected and false, Col. ii. 18.

Ταπεινώ, ω, from ταπεινός.

I. To make or bring low. occ. Luke iii. 5.

II. To humble, debase, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see *Wetstein*, as also on Mat. where he cites from *Diogenes Laertius* that saying of *Æsop*, who, on being asked what *Jupiter* was doing, answered, Τα μεν ὕψηλα ταπεινόν, τα δε ταπεινά ὕψον, That he was humbling the exalted, and exalting the humble. Comp. 2 Cor. xi. 7.

III. To humble, abuse, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6. Comp. Phil. ii. 8, and see *Raphelius* on that text.

IV. To bring low or humble by affliction, to afflict. occ. 2 Cor. xii. 21. Comp. Ταπεινός IV.

The above cited are all the passages of the N. T. where this word occurs.

Ταπεινώσις, ος, att. ως, η, from ταπεινώ. Humiliation, state of humiliation or abasement, low estate. occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10.

ΤΑΠΑΤΤΩ, or ΤΑΡΑΣΣΩ, either from τ τ to impel, or from τ τ to turn, and τ τ to shake, or ταρ σσω from τ τ to turn, and τ τ to dash.

I. To tremble, disturb, agitate, properly as water. John v. 4, 7. So *Athenæus*, cited by *Wetstein*, Εν τοῖς χειμασμένοι τοῖς ὕδασι, ΤΑΠΑΤΤΟΜΕΝΟΙ ΤΟΙ ὙΔΑΤΟΣ, The water in storms being agitated by the winds." The LXX likewise

\* See *Castell's* Heptaglott. Lexic. in תמך.

† See *Bp. Bull's* English Works, vol. i. p. 138, &c. apply



apply it to water, Ezek. xxxiv. 18, for the Heb. דָּרַס *to disturb, or make foul, as by trampling in it with the feet.*

- II. *To trouble or disturb the mind, to put it into perturbation or commotion, to alarm, and in the passive to be thus troubled or disturbed, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33.—with grief and fear, John xiii. 31. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10.—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his *Vindication of the Defence of Christianity*, p. 423, has well described the various and even contrary passions, which, on the Magians arrival, agitated Herod and his Court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than *ταρασσωμαι*. To confirm this remark I add that Josephus in like manner uses *εταραξεν* to express the very different agitations of mind, which the report of Herod's having been put to death by Antony occasioned in his divided Court and family. Ant. lib. xv. cap. 3. § 7.*

The above cited are all the passages of the N. T. wherein this V. occurs.

*Ταραχη, ης, ης*, from *ταρασσω* to trouble.

- I. *A troubling or stirring of water.* occ. John v. 4.

- II. *A political commotion or disturbance.* occ. Mark xiii. 8. Thus the word is applied in *Herodian*, cited by *Welstein*; and how this particular of our Saviour's prophecy was fulfilled may be seen in *Josephus*, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. iii. cap. 12. § 1, 3. Ibid. cap. 18. § 4, 2, 3, 5, 7, 8, & al. in Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 241, &c. 8va. and in *Lardner's* Collection of Testimonies, vol. i. p. 57, &c.

*Ταραχος, ος, ος*, from *ταρασσω*.

- I. *A disturbance, stir.* occ. Acts xii. 18.

- II. *A disturbance, tumult.* occ. Acts xix. 23.

*Ταρσους, ος, ος*.

*Of, or belonging to, Tarsus, a city of Cilicia in Asia Minor.* occ. Acts ix. 11.

xxi. 39, on both which texts see *Welstein*, and Dr. *Powell's* Introduction to St. Paul's Epistles in *Bowyer's* Conjectures.

*Ταρταρων, ων*, from *Ταρταρος*, of which below.

*To cast into Tartarus.* occ. 2 Pet. ii. 4. "The Scholiast on *Æschylus* Eumen. says, *Pindar* relates that *Apollo* overcame the *Python* by force, wherefore the earth endeavoured *ταρταρωσαι* to cast him into *Tartarus*. *Tzetzes* uses the same word *ταρταρω* for casting or sending into *Tartarus*: and the compound *ν. καλολαταρον* is found in *Apollodorus*, in *Didymus's* Scholia on *Homer*, in *Phurustus*, De Nat. Deor. p. 11, edit. *Gale*, and in the book *Περί Πολυλων*, which is extant among the works of *Plutarch*. And those whom *Apollodorus* styles *καλολαταρωνες*, he in the same breath calls *μυθηντας ες Ταρταρον*, cast into *Tartarus*." Thus the learned *Windet* in *Pole Synops*. We may then, I think, safely assert that *καταρταρωνας*, in St. Peter means not, as *Mede*, Works, fol. p. 23, interprets it, *to adjudge so*, but *to cast into, Tartarus*, *πρηνεις ες Ταρταρον*, as in *Homer* cited below. And, in order to know what was the precise intention of the Apostle by this expression, we must enquire what is the accurate import of the term *Ταρταρος*. Now it appears from a passage of \* *Lucian*, that by *Ταρταρος* was meant, in a physical sense, the verge or bounds of this material system; for, addressing himself to *ΕΡΩΣ*, *Cupid*, or *Love*, he says, *Συ γαρ εξ αφανος και κρυμμενης αμορφιας ΤΟ ΠΑΝ αμορφωσας ωσπερ εν ΟΛΟΤ ΚΟΣΜΟΤ ταφον τινα κοινον αφελων το περικειμενον χαος, εκεινο μιν ες εσχλη ΤΑΡΤΑΡΟΤ μωχος εφευλαδευσας, ενθα, ως αληθως*,

Σιδηριαι τε στυλαι και χαλκιοι υδοι  
Οπως οπ' αβυσσιν δεσν φημεν της ιμυαλις  
Οδη περιηλας

Thou formedst the universe from it's confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried;

\* *Amores*, tom. i. p. 1049, cited by the learned Mr. *Spearman*, in his *Letters on the LXX and the Heathen Mythology*, p. 108.

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thou drovest it to the confines (or recesses) of outer *Tartarus*,

Where iron gates and bars [ground] of solid brass

Keep it in durance irrefrangible,  
And it's return prohibit."

These "iron gates and ground of solid brass" are no other than what the Scriptures call *קִרְבַּן* the thick darkness, and *צִדְדֵי* the density at the outer circumference of the heavens. See Job xxii. 13, 14. Isa. xiv. 13, 14. Job xx. 6. So *Lucian* adds, that the *Tartarus* he describes, unlike that of *Homer* (of which presently), had in truth, *ὡς ἀληθῶς*, such gates. *Tartarus* then, in it's proper physical sense, is the condensed \*, solid, and immoveable darkness which surrounds the material universe; and to this import of the word agrees it's derivation from the Heb *תָּרַח* to go round, and as a N. a ring, a circle, or the like, q. d. *תָּרַח* *Tartar*.

The ancient Greeks appear to have received, by tradition, an account of the punishment of the † fallen angels, and of bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against *Jupiter*, and the souls of the wicked were confined.—"Here, saith *Hesiod*, *Theogon*. lin. 720, 1, the rebellious *Titans* were bound in penal chains

Τάσσει πηδ' ὑπο γῆς, ὅσον ὕψους ἐς' ἀπὸ γαίης,  
ἴσται γὰρ τ' ἀπὸ γῆς, ὅς ΤΑΡΤΑΡΟΝ ἡρώϊστα.

As far beneath the earth as earth from heav'n,  
For such the distance thence to *Tartarus*."

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads: But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their Poets speak of *Tartarus* as a vast pit or gulf in the bowels of it. Thus

\* Comp. *H-b.* and *Eng. Lexic.* in *קִרְבַּן* V.

† Dr. *Dickinson*, in his *Physica Vetus & Vera*, p. 10, observes, that *Empedocles* certainly knew and openly spoke of these; whence *Plutarch* calls them *τοὺς Διαιτάλους καὶ οὐρανιστοὺς ὡς Ἐμπεδοκλῆος δαιμονας*, Those demons of *Empedocles*, who were driven from God, and fell from heaven."

*Hesiod*, in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ τ' ἡρώϊστα μυχῷ χθονος, ἐντροδοιῆς.  
Black *Tartarus* within earth's spacious womb.

And *Homer*, *Il.* viii. lin. 13, &c. introduces *Jupiter* threatening any of the Gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

ἢ μὲν ἔλθῃ ῥίψῃ ἐς ΤΑΡΤΑΡΟΝ ἡρώϊστα,  
Τηλε μάλ', ἤχι βαθίτερον ὑπο χθονος ἐς βίεθρον.  
Ἐθθα σιδήρεαι τε πύλαι, καὶ χαλκίος ὕδως,  
Τάσσει πηδ' αἰδῶ, ὅσον ὕψους ἐς' ἀπὸ γαίης.

"Or far, oh far from steep *Olympus* thrown,  
Low in the deep *Tartarean* gulph shall groan:"  
That gulph which iron gates and brazen ground,  
Within the earth inexorable bound;  
"As deep beneath th' infernal centre hurl'd,  
As from that centre to th' ethereal world."

POPE.

Where, according to *Homer's* description, *Il.* viii. lin. 430, 1,

—Οὐτ' αὖλῃς ὑπέρματος ἡλώϊστο  
Τάρταρον, οὐτ' ἀνιμασι βαθυς δι τι ΤΑΡΤΑΡΟΣ  
ἀμφίς.

"No sun e'er gilds the gloomy horrors there,  
No cheerful gales refresh the lazy air,"  
But murky *Tartarus* extends around.

POPE.

Or in the language of the old Latin poet (cited by *Cicero*, *Tuscul.* lib. i. cap. 15.),

— Ubi rigida constat crassa caligo inferum.

On the whole then *ταρταρυ* in *St. Peter* is the same as *βυθῶν* as *Ταρταρον*, to throw into *Tartarus*, in *Homer*, only rectifying the Poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *Spirits*, must be interpreted *spiritually*; and thus *ταρταρῶσας* will import that God cast the apostate angels out of his presence into that *τοφός* *τυ σκοτος*, blackness of darkness, (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the light of his countenance, and from the beautifying influence of the ever blessed *Three*, as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens.

TATTΩ, or ΤΑΣΣΩ, from the Heb. *תָּרַח* to place,

place, set, appoint, and as a N. (Chald.) an appointment, statute.

- I. Mid. with a dative of the person, and an accus. of the thing, *To appoint, order.* occ. Mat. xxviii. 16. Acts xxviii. 23. Pass. *To be appointed.* occ. Acts xxii. 10.
- II. Active, *To appoint, determine.* occ. Acts xv. 2.
- III. Pass. *To be ordered, placed, or set, in order.* occ. Luke vii. 8. Rom. xiii. 1. So *Epictetus*, *Enchirid.* cap. 29, cited by *Raphelius*, ΤΗΟ ΤΟΤ ΘΕΟΤ ΤΕΤΑΓΜΕΝΟΞ, *Set by God.*"

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, καὶ ἐκτίθεσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned \* *Meade*, *Raphelius*, *Wolfius*, and *Doddridge*) have written, appears to me the true meaning of the text, and I think, with *Wolfius*, that τεταγμένοι εἰς in this passage is equivalent to *subditus eis*, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the *Lutheran*, much less in the *Calvinistic*, sense of that term. The passages which the excellent *Raphelius* cites from *Herodotus*, *Arrian*, and *Zosimus*, in proof of it's relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only shew that τεταγμένοι εἰς, when referring to an employment or station, means appointed to it. But see an excellent Note of *Dr. Hammond*'s on this text, with *Le Clerc*'s supplement to it. The Gentiles τεταγμένοι εἰς ζωὴν αἰώνιον, and who consequently believed, are manifestly contrasted with the Jews, ver. 46, who, by rejecting the word of God, οὐκ ᾔδειν ἐκρίναν ἑαυτοὺς τῆς αἰωνίας ζωῆς, *behaved as if they judged themselves not worthy of eternal life.* See *Wetstein*'s Note; and as to the construction of τεταγμένοι with the preposition εἰς, observe the V. ταταῖν is likewise so constructed in the following text, 1 Cor. xvi. 15.

V. Εἰς διακονίαν τοῖς ἀδελοῖς ταταῖν ἑαυτοῖς, 1 Cor. xvi. 15, means *To set or appoint*

themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. *Raphelius* shews that *Xenophon* and *Plato* apply the phrase ταταῖν ἑαυτοῖν in the same view; and pertinently observes that the dative ἀδελοῖς in the above text is to be referred not to *ἀδελφαι*, but to *διακονίαν*; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from *Plato*, *Apol. Socrat.* § 17, p. 92, edit. *Forster*, Τὴν ἐμὴν Τῷ ΘΕῷ ΤΗΡΗΣΙΑΝ, *my subseivancy to God;*" and § 18, τὴν τῷ Θεῷ ΔΟΣΙΝ ἴΜΙΝ, *God's gift to you.*" And as to the expression ταταῖν εἰς, see many other like instances from the Greek in *Wetstein* and *Kypke*. ΤΑΤΡΟΣ, ε, ὁ, from the Chald. תר + a beerve, which from the Heb. תר the same, for which the LXX often use ταυρος. A bull, or beere, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient Heathen used to sacrifice bulls to *Jupiter*: Thus *Orid.* *Metam. lib. iv. lin. 756,*

— Taurus tibi, Summe Deorum.

Comp. *Virgil*, *Æn. ix. lin. 627*, and see more in *Wetstein*.

Ταφῇ, γς, ῃ, from ταφον, 2 aor. of *θαλάω* to bury, which see.

A burying, or burial. occ. Mat. xxvii. 7.

Ταφος, ε, ὁ, from ταφον, 2 aor. of *θαλάω* to bury, which see.

A sepulchre. Mat. xxvii. 61. Rom. iii. 13. & al.

TAXA. Adv.

Perhaps. The word, in this sense, may be derived from the Heb. תוך to be in the midst. So the Latins for leaving a thing in doubt or undetermined say *in medio relinquo*, *I leave it in the midst*, which expression I desire may be applied to the derivation just proposed. occ. Rom. v. 7. *Philem.* ver. 15.

Ταχως, Adv. from ταχως.

I. Quickly, speedily. Luke xiv. 21. xvi. 6. & al. freq.

† So the Phœnicians called a beerve, *Thor*, according to *Plutarch* in *Sylla*, p. 468. B. ΘΑΡ γὰρ ἐστὶν ὁ θυρ; ὅτι θυρ ἰσχυρὸς.

\* Works, Folio, pag. 21.

II. Easily,

II. *Easily, lightly, temerè.* occ. 1 Tim. v. 22, where *Raphelius* shews that *Polybius* uses it in the same manner.

**Taxivos**, η, ον, from *taxus*.

I. *Swift, speedy.* occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished or happen.* occ. 2 Pet. i. 14.

**Taxisos**, η, ον. Superlative of *taxus*.

*Most speedy.* Hence **Taxisa**, neut. plur. used adverbially, *Most speedily*; *Ὡς taxisa*, with the utmost speed, quam celerimè. occ. Acts xvii. 15. This phrase is used by the best Greek writers.

**Taxwv**, ονος, ὁ, ἡ, καὶ το—ον. Comparat. of *taxus*.

*Swifter, more swift or speedy.* Hence **Taxwv**, neut. used adverbially, *More swiftly or speedily.* occ. John xx. 4. Heb. xiii. 19. Also, applied nearly as the positive, *Speedily, soon, pretty soon.* occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under *Beñwv*.

**Taxos**, εος, υς, το, from *taxus*.

*Swiftness, speed.* Ev *taxai*, *With swiftness or speed, speedily.* Luke xviii. 8. Acts xii. 7, & al. This is a very common phrase in the purest Greek writers, as may be seen in *Wetstein* on Luke.

**TAXTE**, σις, υ, perhaps from the Heb. *וחר* to hasten, with the formative *τ* prefixed. *Swift.* occ. Jam. i. 19. Hence **Taxy**, neut. used adverbially, *Swiftly, speedily, quickly.* Mat. v. 25. xxviii. 7, & al.

**TE**, A Conjunction, derived perhaps from the Heb. *ו* with, by transposition.

1. *And.* Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by *καὶ* it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. *Te—καὶ, whether—or.* Acts ix. 2. This particle, like the Latin *que*, never begins a sentence, but is always put after some other word in it.

**TEINO**, from the Heb. *נטה* to stretch out, by transposition.

*To stretch, stretch out, extend, distend.* This simple *V*. occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

**TEIXOS**, εος, υς, το. *Eustathius* and others derive it from *τενω* to build, which may be from the Heb. *תקן* to direct, regulate, or from *תקן* to direct, set in order, and in Chald. *to establish*, the final *י* being dropt,

as in *ηδω* from *עדן*, &c. But may we not better deduce *τειχος* immediately from the Heb. *קיר* a fort, or rather a wall of circumvallation (whence also French *digue*, and Eng. *dike*), or, with *Gusset*, from *רזח* to dash over, to plaster, or from the N. *רזח* plaster, mortar?

*A wall.* Acts ix. 25. Heb. xi. 30, & al.

**Τεμνηριον**, ο, το, from *τεμναρ* a sign, token, which may be from *δαδειμαι* perf. pass. of *δεινω* to shew, *τ* being substituted for *δ*. *A sign, token.* occ. Acts i. 3.

**Τεχνιον**, ο, το. Diminutive of *τεχνον*.

*A little child.* It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. "Dear children." *Campbell's Prelim. Dissertat.* p. 615.

**Τεχνολογω**, ω, from *τεχνον* a child, and *γλω* perf. mid. of the old verb *γαινω* or *γανω* to make.

*To bear children.* occ. 1 Tim. v. 14.

**Τεχνολογια**, ας, ἡ, from the same as *τεχνολογω*.

*Child-bearing.* occ. 1 Tim. ii. 15.

**Τεχνον**, ο, το, from *τινω*, or obsol. *τενω*, to procreate.

I. *A child*, whether male or female. Mat. x. 21. xviii. 25. xix. 29. Eph. vi. 1; & al. It is spoken particularly of a son, Mat. xxi. 28. Luke ii. 48, & al.

II. *A remote descendant*, Luke xvi. 25, and **Τεσσα**, ρα, plur. *Posterity*, posteri. John viii. 39.

III. A city being by a beautiful prosopopœia represented as a person, the natives or inhabitants of it are called it's *τεσσα*, or children. Mat. xxiii. 87. Luke xiii. 34. xix. 44. Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and *Θυγατηρ* III.

IV. It is used as \* "a title of condescension and tenderness by which superiours addressed their inferiours, who were not properly their children." Mat. ix. 2. Mark ii. 5. Comp. 1 Tim. i. 2, (where see *Doddridge's Note*.) Tit. i. 4. Comp. Josh. vii. 19. Eccles. xii. 12, and *Θυγατηρ* II.

V. St. Paul calls *Onesimus* his child or son, *τεχνον*, because begotten, i. e. converted to Christ, by him. Philem. ver. 10. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and *Πατηρ* V.

VI. Believers are called *τεσσα* *Θεο*, children

\* *Doddridge* on Mat. ix. 2.

of God, as being *regenerated or born again* by his word and spirit, and *resembling* their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is *light*, and they are *enlightened* by him. See *Wolfius*, and comp. under *Τίος* VIII. But

VII. *Children of the devil* are such as act under his influence, and resemble that apostate Spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, *heavenly wisdom*. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the *obedient*. 1 Pet. i. 14. These expressions are generally reckoned mere *hebraisms*; but see under *Τίος* XI.

IX. Joined with words expressive of *punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is *hebraical*. See 2 Sam. xii. 5, מן בן, a son of death, is one *worthy or guilty of death*; (comp. Ps. cii. 21.) Deut. xxv. 2, מן הכות, *worthy of beating*. Comp. under *Τίος* XII.

Τεκνολογέω, ω, from τεκνον a child, and τρέφω perf. mid. of τρέφω to nourish, bring up.

To bring up or educate children. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Διαὶ ἀποσυμβουλευεῖς τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ; Why (Epictetus) do you dissuade a wise man from bringing up children?"

ΤΕΚΤΩΝ, ονος, δ. The Greek Lexicons derive it from τεύχω to fabricate (which see under Τεῦχος). But perhaps it may be better deduced, like τεχνη below, immediately from the Heb. כָּנָן to regulate, adjust, or קָנָן to set in order.

A workman in wood, iron, or stone, but especially in wood, a carpenter, faber. occ. Mat. xiii. 55. Mark vi. 3.

ΤΕΚΩ, from the Heb. יָרַב to multiply, or increase exceedingly, changing the media into tenues.

To bring forth, properly as a female. It is an obsolete V. whence in the N. T. we have 2 aor. ἐτέκον, infin. τεκναι, 1 fut. mid. τεξομαι, 1 aor. pass. ἐτεχθην, particip. τεχθεις. See under Τίχλω.

Τελειος, α, ον, from τελειω to complete, perfect.

I. *Complete, perfect*. See Mat. v. 48. xix. 21. (comp. Mark x. 21. Luke xviii. 22.) Rom. xii. 2. Jam. i. 4, 17, 25. iii. 2. 1 John iv. 18. On Mat. v. 48, Bp. Sherlock\* observes that the precise meaning is, Let your love be *universal*, unconfined by partialities, and with respect to it's objects as large as God's is. \*Comp. Luke vi. 36, and see *Bluner* and *Wetstein* on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδια little children or νηπιυ infants. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see *Macknight*, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ΑΝΔΡΑ ΤΕΛΕΙΟΝ, so in *Epictetus*, *Enchirid.* cap. 75, we read Οὐκ ἐστὶ μαιρακίον, ἀλλ' ΑΝΗΡ ἡδὴ ΤΕΛΕΙΟΣ, Thou art no longer a youth, but a man at full age." *Raphelius* shews that *Xenophon*, as well as *Arrian*, uses the phrase in the same sense; and that *Polybius* applies it figuratively to the mind. See also *Wetstein* on Heb. v. 14.

Τελειότης, τῆς, ῆ, from τελειος.

I. *Perfection, perfectness*. occ. Col. iii. 14, where charity or love is called συνδεσμος τῆς τελειότητος the bond of perfectness, i. e. says *Whitby*, the most perfect bond of union among Christians, Eph. iv. 15, 16: (comp. ver. 3, and John xvii. 23.) the end and the perfection of the commandment, 1 Tim. i. 5; that which fulfils the rest, Rom. xiii. 8. (comp. ver. 9, 10); and that which renders us perfect and unblameable in holiness before God, 1 Thess. iii. 12, 13."

II. *Perfection*, i. e. says *Whitby*, doctrines which will render persons perfect men in the knowledge of Christ. occ. Heb. vi. 1. Comp. under Τελειος II.

Τελειωω, ω, from τελειος.

I. To complete, finish. John iv. 34. v. 36. xvii. 4. Acts xx. 24, & al.

II. Τελειομαι—μαι, Mid. To finish. occ. Luke xiii. 32, where *Kypke* renders it actively, and understands it both of the finishing of our Lord's teaching and miracles, and of the end of his life. And in

this latter view he cites from *Plutarch*, *Consol. ad Apoll.* tom. ii. p. 111, C. ΤΕΛΕΙΟΤΝΤΑ πο ζην ending their life. So *Wetstein* from *Josephus*, *Maccab.* § 7.

"O holy life! ὃν πιστὴ θανάσι σφραγίς ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death finished." So *Eusebius* and other ancient Christian writers often apply it to the death of the martyrs. See *Raphelins*, *Semicent. Annotat.* p. 8, and *Suicer Thesaur.* under Τελειω II.

III. To complete, accomplish, of time, Luke ii. 43.—of prophecy, John xix. 28.

IV. To perfect, make perfect or complete. Heb. vii. 19. ix. 9. x. 1, 14. Τελιοομαι, υμαι, pass. To be made perfect or complete. 2 Cor. xii. 9. Jam. ii. 21. It is spoken, Heb. xii. 23, of the spirits of just men made perfect "and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the resurrection also, Heb. xi. 40, (see *Macknight*) Phil. iii. 12. In which latter text observe that τελειωμαι is, like ελαβον, διωκω, καταλαβω, &c. in this passage an agonistic term denoting the finishing of one's race (comp. 2 Tim. iv. 7.) and the receiving of one's complete reward. See *Whitby* and *Wolfius* on the place."

V. To make Christ perfect, Heb. ii. 10, i. e. "† to consecrate him by sufferings to his office, (as Heb. v. 9. vii. 28. Luke xiii. 32. comp. Lev. xxi. 10. Exod. xxix. 34. Lev. viii. 22, 28, 33, in LXX) and fully to qualify and enable him to the discharge of it." Comp. Heb. ii. 17, 18. iv. 15. v. 1, 2.

Τελειως, Adv. from τελειος.

Perfectly, constantly, to the end. occ. 1 Pet. i. 13.

Τελειωσις, ιος, att. συς, η, from τελειωω.

I. A completion, accomplishment. occ. Luke i. 45.

II. Perfection of priesthood, both as to atonement and intercession. occ. Heb. vii. 11.

Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

Τελειωτης, υ, δ, from τελειωω.

A finisher, a perfecter. occ. Heb. xii. 2, where Christ is called τον της πιστεως (not ημων) αρχηγον και τελειωτην, the leader in, and finisher of, faith, i. e. in his own

person, who always believed and trusted in his heavenly Father himself, and so hath left us an example that we should follow his faith. Compare the following words, and see *Wolfius* *Cur. Philolog.*

Τελεσφορεω, ω, from τελος an end, perfection, and φερω to bring, bear.

To bring to perfection, as seed does the fruit. occ. Luke viii. 14. *Raphelins* cites a passage from *Arrian*, *Epictet.* lib. iv. cap. 8. [p. 411. edit. *Cantab.*] where seed is in like manner said τελεσφορηθηναι to be brought to perfection, i. e. by bearing perfect and ripe fruit. *Strabo* applies the V. active to a vine, and *Plutarch*, the adjective τελεσφορα to trees in general, which bring their fruit to perfection. See more in *Wetstein* and *Kypke* on Luke.

Τελευτω, ω, from τελευτη, which see.

I. To end, finish, accomplish. Thus often used in *Homer*, as II. viii. lin. 9. II. xiv. lin. 280. II. xviii. lin. 392, & al. freq. See *Damni Lexic.* 2332, 3.

II. To end one's life, to die. Mat. ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xenophon*, *Cyropæd.* lib. viii. p. 503, edit. *Hutchinson*, 8vo. 'Οταν ΤΕΛΕΤΘΩ, When I shall be dead." But *Eustathius* has justly observed that this application of it is elliptical; and accordingly in *Herodotus*, lib. i. cap. 32, we have repeatedly ΤΕΛΕΤΘΕΑΙ ΤΟΝ ΒΙΟΝ, and ΤΕΛΕΤΘΕΑΙ ΤΟΝ ΑΙΩΝΑ, to end one's life." Comp. under Τελευτη I.

Τελευτη, ης, η, from τελευω to end, finish.

I. An end, accomplishment. Thus used in *Homer*, II. ix. lin. 621. *Odyss.* i. lin. 249, which *Eustathius* says is it's ancient and proper sense. So ΒΙΟΤΟΙΟ ΤΕΛΕΤΘΗ, The end of life, II. vii. lin. 104. II. xvi. lin. 787. Thus likewise *Herodotus*, ΤΕΛΕΤΘΗ ΤΟΤ ΒΙΟΤ, lib. i. cap. 31. Hence

II. By an ellipsis, The end of life, death, decrease. occ. Mat. ii. 15. The latter Greek writers apply it in the same manner. See *Wetstein* on Mat.

Τελω, ω, from τελος an end, also tribute, which see.

I. To end, finish. Mat. xi. 1. xiii. 53, & al.

II. To end, fulfil, complete, accomplish, Luke ii. 39. xviii. 31. xxii. 37. John xix. 28, 30. Comp. *Rom.* ii. 27. *Jam.* ii. 8. *Rev.* xvii. 17.

III. To

\* *Doddridge.*

† *Mr. Clark's Note* on Heb. ii. 10.

III. *To go over, obire, peragrarē.* occ. *Mat. x. 23*, where *Elsner* and *Wetstein* shew that *Thucydides*, *Aristides*, and *Lucian* apply it likewise to travelling or journeying. See also *Raphelius*, *Campbell*, and *Kypke*.

IV. *To end, finish, fulfil*, of time. *Rev. xx. 3, 5, 7.*

V. *To pay*, as tribute. occ. *Mat. xvii. 24. Rom. xiii. 6.*

ΤΕΛΟΣ, *eos, us, to*. It may not improbably be derived from the Heb. *נָתַן* to exhaust, fail, or from *בָּרַח* to cease, leave off.

I. *An end.* *Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11*, where of the Lord is the Genitive of the agent. Ye have seen in the History of that good man (*Job*) what a happy termination the Lord put to his sufferings." *Macknight*.

*To τέλος*, used adverbially, (the preposition *κατά* being understood), *Finally*, q.d. *At the end.* *1 Pet. iii. 8.*

*Εἰς τέλος*, *Luke xviii. 5*, may signify either continually, perpetually, or at length (comp. *1 Thess. ii. 16*, and *Macknight* there); or else, with *Raphelius*, we may render it quite, entirely: In which last sense he observes that *Polybius* constantly uses it; but on both these latter interpretations it is manifest that *εἰς τέλος* must be joined, not with *ἐρχομένη*, but with *ὥσπιατι*. See *Wolfius* and *Wetstein* on *Luke. Τέλος εἶναι*, *To have an end*, i. e. either to come to an end, *Mark iii. 26*; or to be accomplished, as prophecies, &c. *Luke xxii. 37. Wetstein* shews that the Greek writers likewise use it in both these senses. *Comp. also Kypke* on *Luke*.

II. It seems particularly to refer to the end of the Jewish polity, by the destruction of Jerusalem, and the dispersion of the Jews. *Mat. xxiv. 6, 13. Comp. Mat. x. 22*, where see *Wolfius*.

III. *The end of life, death.* *Heb. iii. 6, 14. Comp. Heb. vii. 3*, and *Τελούη* I. and II.

IV. *An end, event.* *Mat. xxvi. 58.*

V. *An end, scope*; in which sense *Elsner* observes that *τέλος* is applied by *Arrian*. *Rom. x. 4. Comp. Gal. iii. 24.*

VI. *An end, event, consequence, fruit, recompense, retribution*, whether of reward, *1 Pet. i. 9. Comp. Rom. vi. 22*; or of punishment, *Rom. vi. 21. Phil. iii. 19.*

*Comp. 2 Cor. xi. 15. 1 Pet. iv. 17. On 1 Pet. i. 9, Kypke* shews that the Greek writers apply it, in like manner, to the event, whether of reward or punishment.

VII. *The short sum and principal end to which all other things are referred.* Thus *Raphelius*, who shews that in *Arrian*, *Epictet. lib. i. cap. 20*, it is used in the same sense. occ. *1 Tim. i. 5*, *Now the sum της παραγγελίας of the charge*, &c. of that, namely, mentioned ver. 3, is charity.

VIII. *An impost, or tax*, properly on goods or merchandise, custom, vectigal. occ. *Mat. xvii. 25. Rom. xiii. 7. See Wetstein* on *Mat.* and *Kypke* on *Rom.* *Τέλος* in this last sense may, I apprehend, be best derived from the Heb. *בָּרַח* to impose, as a burden, dropping the *י*, as usual. *Τελώνης, ο, ος*, from *τέλος* *tax, custom*, and *ωνομας* to buy, farm.

*A farmer and collector of the taxes or public revenues, a Publican.* These Publicans may be distinguished into two classes, the superiour and inferiour; both of whom were sometimes called in Greek *Τελωναι*. Now it is certain that \* the superiour or principal farmers and collectors of the taxes, throughout the Roman empire, were of the Equestrian order, or Roman Knights: But it appears that the *Τελωναι* mentioned in the Gospels were mostly Jews. See *Luke iii. 12. Mat. x. 3. xviii. 17*. These latter, therefore, seem in general to have been of the inferiour sort, a kind of custom-house officers, portitores (see *Mat. ix. 9*.) under the Equestrian Publicans.

*Zachæus*, however, though a Jew, is called *Ἀρχιτελώνης* (see *Luke xix. 2, 9*), a chief Publican, which seems to denote that he farmed some part of the public revenues for himself, and had inferiour *Τελωναι* or Collectors under him. See *Wolfius*. And indeed there is no absurdity in supposing that he might be a Roman

\* Thus *Cicero*, "Certè huic homini nulla spes salutis erit, si Publicani, hoc est, si Equites Romani judicarent." In *Ver. lib. iii. cap. 72. "Florinus Equitum Romanorum—Publicanorum ordine continetur."* *Pro Cn. Planc. cap. 9. "Omnes Publicanos, totum ferè Equestrem ordinem."* *De Pet. Consul. cap. 1. Tacitus (sub Tiberio). "At fragmenta et pecunie vectigales, cætera publicorum fructuum, societatibus equitum Romanorum agnoscuntur."* *Annot. lib. iv. cap. 6.*

*Knight.*

*Knight*, as well as those *Jews* who are expressly said by *Josephus*, De Bel. lib. ii. cap. 14. § 9, to have been *ἀνδρες ἵππου ταμίαι*—ὡν εἰ καὶ το γένος Ἰουδαῖον, ἀλλὰ το γέν ἀξίωμα Ῥωμαίων ην, men of the *Equestrian order*, whose dignity was *Roman*, though their descent was *Jewish*."

No wonder that the *Jewish Τελωναι*, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see *Kypke* on Mat. v. 46.), but also the great aversion which the *Jewish* people in general then had to the *Roman* government, and how natural it was for them to regard these *Jews* who assisted in collecting the *Roman* tribute, as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *Publicans*, see *Wetstein* on Mat. v. 46, *Snicer Thesaur.* in Τελωνης, *Whitby* on Mat. ix. 11, and *Lardner's Credibility of the Gospel Hist.* book i. ch. 9. § 10, 11.

Τελωνιον, ε, το, from Τελωνης.

A place for receiving custom, a custom-house. So the Syriac version in all the three following passages, בית כנסה, the house of tribute. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. *Campbell*, whom see on Mat. renders it "the toll-office."

ΤΕΜΝΩ, either from the Heb. חָתַם to finish, consume, or rather from the Chald. חָתַם to cut in pieces.

Tu cut. This simple verb occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

Τερας, αῖος, το, q. τερας, from τρεω to tremble, be terrified, which see.

A prodigy, a miracle, because it is apt to strike men with terror, or make them tremble. "Τερας, says *Mintert*, differs from σημειον; for the latter is used for any ordinary sign, even where there is nothing miraculous, but τερας is always taken for a portent, or prodigy, such as are called miracles." And the Etymologist, Διαφέρει δὲ σημεῖον τερας: Τερας λαλεῖται το παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνηθειαν γινόμενον. Τερας differs from σημειον: Τερας is somewhat supernatural, σημειον what is unusual." Mat. xxiv. 24, & al. freq.

Τεσσαρακοντα, δι, δι, τε, Undeclined, from τεσσαρες, —ρά, four, and ακοντα or κοντα the decimal termination. See under ἑξήδηκοντα.

Forty. Mat. iv. 2, & al. freq.

On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. πλησας strokes (see *Bos Ellips.* p. 177, and *Wetstein* on Luke xii. 47.); and that as by the Law, Deut. xxv. 3, not more than forty strokes were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the *Jews*, at least about our Saviour's time, to limit the number of strokes to thirty-nine. This is evident not only from the above text in 2 Cor. but from two passages in *Josephus*, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the Law itself as ordering πλησας τεσσαρακοντα μιας λεπτοσης, forty stripes save one. The modern *Jews* observe the same custom, as appears from the case of the wretched *Acosta*\*. See also *Wolfius* and *Wetstein* on 2 Cor.

Τεσσαρακονταετης. ες, ες, δ, η, from τεσσαρακοντα forty, and ετος a year.

Consisting, or consisting of, forty years. occ. Acts vii. 23. xiii. 18.

ΤΕΣΣΑΡΕΣ, Attic ΤΕΤΤΑΡΕΣ, ων, δι, δι, και τα τεσσαρα, Att. τετταρα. It may not improbably be derived from the Chald. תרי תרי two two, twice two.

Four. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαδεκαλος, η, ον, from τεσσαρες four, και and, and δεκαλος tenth.

Fourteenth. occ. Acts xxvii. 27, 33.

Τετραπαιος, α, ον, from τεταρτος fourth.

Being four days, or the fourth day, in a certain state. occ. John xi. 39. where *Raphelius*, on comparing ver. 17, observes that the word relates to the time, not of *Lazarus'* death, but of his burial. But it may, notwithstanding, refer to the former; for the *Jews* used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in—αιος to the time of a person's death. Thus *Herodotus*, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful *Egyptian* women were not delivered to be

\* See the Exemplar Humanae Vitae annexed to *Limborch's Amica Collatio*, p. 350, and *Bayle's Dictionary* in *Acosta*, Note (E).



embalmed immediately after their decease. ἀλλ' ἔπειτα ΤΡΙΤΑΙΑΙ ἢ ΤΕΤΑΡΤΑΙΑΙ γενώλια. but after they had been dead three or four days." So Philostratus, cited by Wetstein (whom see), ΤΡΙΤΑΙΟΥ ἡδὴ κείμενα τὸ νεκρὸν, The man now lying dead three days, or on the third day." And Xenophon, Cyri Exped. lib. vi. p. 455, edit. Hutchinson, 8vo. says of certain men who had been killed, νεκρὸς — ἡδὴ γὰρ ἦσαν ΠΕΜΠΤΑΙΟΙ, for they had now lain dead five days."

Τεταρτος, η, ον, from τετάρης four. See Τεσσαρες.

Eu. 1<sup>th</sup>. Mat. xiv. 25, & al.

Τετραγώνος, ο, ὁ, ἡ, from τετράς a quaternion, four, and γωνία a corner, angle. From cornered, quadrangular, four-square. occ. Rev. xxi. 16.

Τετραδίων, ο, τό, from τετράς a quaternion, four.

A quaternion, a party consisting of four soldiers, which number, according to Polybius, cited by Raphaelius, constituted φυλακίον a guard, occ. Acts xii. 4. The word is used by Philo Judæus. See Wetstein and Kypke.

Τετρακισχίλιοι, αι, α, from τετράκις four times (which from τετράς or τετάρης four, and the numeral termination—κις, which see), and χίλιοι a thousand. Four thousand. Mat. xv. 38, & al.

Τετρακοσιοι, αι, α, from τετράς or τετάρης four, and ἑκατόν a hundred. Four hundred. Acts v. 30, & al.

Τετραμήνην, ο, τό, or rather Τετραμήνηος, ο, ὁ, (see Wetstein Var. Lect. and Griesbach) from τετράς, ἄδος, ἡ, four (which see), and μῆν a month.

Four months, q. d. a four-month, as we say a twelve-month. occ. John iv. 35.

Τετραπλοος, ος; οη, η; οον. εν; from τετράς or τετάρης four, and πλοος a termination denoting (like πλάσιον) times or fold, which from πέλω to be, or rather from Heb. וַבִּשׁבִּי signifying accretion, or accession. Comp. Διπλοος.

Four times more, four-fold. occ. Luke xix. 8.

Τετραπῆς, ὁ, ὁ, και το τετραπην, Gen. τετραποδος, from τετράς four, and πῆς, πῶδος, a foot.

Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΤΕ τραπέζα, a four-footed table. Hence, Τετραποδα, τα,

ζῶα being understood, Four-footed beasts, quadrupeds. occ. Acts x. 12. xi. 6. Rom. i. 23.

Τετραρχεω, ω, from Τετραρχης, which see. To be a Tetrarch, i. e. a Prince or King of a fourth part of a kingdom. occ. Luke xiii. 1, thrice. As to the Tetrarchies of Herod Antipas, and Philip, see under Τετραρχης; with regard to that of Lysanias I observe that Josephus mentions Λυσανίας τετραρχίαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Αἰλα, he adds expressly, ΑΥΞΑΝΙΑ ἡ αὐτὴ ἐξέδωκε ΤΕΤΡΑΡΧΙΑ. This was the tetrarchy of Lysanias." Lib. xix. cap. 5, § 1, he calls it Αἰλῶν τὸ Λυσανίας, Abila which had been Lysanias's;" and mentions it as never having been under the government of Herod the Great. Now Abila was a city lying about six French leagues \*, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to Josephus, Ant. lib. xiv. cap. 7, § 4, and cap. 13, § 3, Lysanias succeeded his father Ptolemy, the son of Menæus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Abila, the tetrarchy of Lysanias, from Chalcis, Ant. lib. xx. cap. 6, § 1. See Lardner's Credibility of Gospel History, book i. ch. i, § 5 and 6; and Wetstein's Note on Luke i. 1.

Τετραρχης, ο, ὁ, from τετράς four, and ἀρχη a government.

A Tetrarch. Strabo, cited by Wetstein on Mat. xiv. 1, uses it for the Prince of a fourth part of a Province, or People; but in the N. T. it denotes a Prince or King (see Mat. xiv. 9, Mark vi. 14,) who reigns over the fourth part of a former kingdom. Thus, by the will of Herod the Great, ratified, as to the main substance of it, by Augustus Cæsar, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Peræa; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St. Luke, ch. iii. 1, called Iturea, see Relandi Palæstina illustrata) &c. Thus Josephus, De Bel. lib. ii. cap. 6, § 3, speaking of Augustus's determina-

\* See De l'Isle's Carte Particuliere de la Syrie.

tion upon *Herod's* will (of which see Ant. lib. xvii. cap. 8, § 1, and De Bel. lib. i. cap. 33, § 7, 8) says, Το μὲν ἡμῖν μερὸς τῆς βασιλείας Ἀρχελαῷ διδώσιν, — το δὲ λοιπὸν ἡμῖν διελών εἰς δύο ΤΕΤΡΑΡΧΙΑΣ, δυσὶν ἑτέροις παῖσιν Ἡρώδης δίδωσι, τὴν μὲν Φιλιππῶ, τὴν δὲ Ἀντίπα, κ. τ. λ. One half of the kingdom he gave to *Archelaus*, and dividing the remaining half into two *Tetrarchies*, he gave them to the two other sons of *Herod*, one to *Philip*, the other to (*Herod*) *Antipas*, &c.:" and Ant. lib. xvii. cap. 13, § 4. Καίσαρ Ἀρχελαὸν τῇ ἡμισείᾳ τῆς χώρας, ἥπερ Ἡρώδης ὑποίλει, ἔθναρχον καθίσταται τὴν δὲ ἑτέραν ἡμισείαν νεύμας διχῆ, δυσὶν Ἡρώδης παῖσιν ἑτέροις παρεδίδοι, Φιλιππῶ καὶ Ἀντίπα καὶ τῷ τῷ ἡ Περαιᾷ καὶ τῷ Γαλιλαίῳ ὑπέλεγον. Φορὰ τῇ τῇ ταλαντᾷ διακοσίᾳ το ἐπ' εἰς. Βαλταναια δὲ συν Τραχωνιδί, καὶ Αὐρανιδί συν τινὶ μερεὶ οἰκῇ τῇ Ζηνοδοῦρι λεγόμενου, Φιλιππῶ ταλαντᾷ ἑκατὸν προσέφερε. *Cæsar* constitutes *Archelaus* *Éthnarch* or *Prince* of half the country which had been subject to *Herod*; and dividing the other half into two parts, he committed it to the two other sons of *Herod*, *Philip* and [*Herod*] *Antipas*: To the latter were subject *Peræa* and *Galilee*, producing a revenue of two hundred talents a year; and to *Philip*, *Batanea*, with *Trachonitis*, and *Auranitis*, with a part of what was called *Zenodorus's* patrimony, yielded one hundred talents." occ. Mat. xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1. In all which passages this title is applied to *Herod Antipas*, as it is also by *Josephus*, Ant. lib. xviii. cap. 6, § 1, & al. See *Lardner's* *Credibility of Gospel History*, book i. ch. 1, § 3.

Τετρας, αἶδος, ἡ, from τετράρες. See Τεσσαρες.

Four of any thing, a quaternion, q. d. a four, as we say a dozen, a score, a hundred, &c. This word is inserted on account of it's immediate derivatives.

TETXΩ, from the Heb. תָּחַ or תָּחַ to be in the midst, between, within.

I. To be.

II. To obtain. In both these senses τεύχω is obsolete, or not used in the present tense, but hence we have in the N. T. perf. act. τετεύχα, 2 aor. ἐτεύχον, infin. τυχεῖν, particip. τυχών. See under Τύχωνω.

Τεφρω, ω, from τεφρα ashes, which from the Heb. רֶשֶׁם the same, prefixing ת; or else ταφρα may be derived from the Heb. פָּרַשׁ to break or tear in pieces, as the Heb. רֶשֶׁם from פָּרַשׁ to break, break in pieces; for what are ashes but the remains of fuel broken or torn in pieces by fire?

To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ἡς, ἡ, either from τεύχω to fabricate, q. τεύχων, or rather immediately from the Heb. יָצַק to direct, regulate, or יָצַק to direct, set in order.

I. Art. occ. Acts xvii. 29.

II. An art, craft, trade. occ. Acts xviii. 3. Rev. xviii. 22.

Τεχνίτης, ος, δ, from τεύχων.

An artificer, craftsman, workman. occ. Acts xix. 24, 38. Rev. xviii. 22. Heb. xi. 10. In this last passage God is called Τεχνίτης the Artificer or Former of the heavenly city. This N. is common in the Greek writers, and is repeatedly used by *Arrian*, *Epictet*. lib. i. cap. 6, not far from the beginning.

ΤΗΚΩ, from the Heb. תָּחַ to melt (dropping the ת, as usual), to which τηχομαι answer in the LXX of Ezek. xxiv. 11. Nah. i. 6.

To dissolve, melt, by fire, in a transitive sense. Hence, Τηχομαι, Pass. To be dissolved, melted, or to melt, by fire, as wax, or the like. occ. 2 Pet. iii. 12. where, according to *Griesbach*, eleven MSS, one of which ancient, read τακησεται. Comp. Isa. lxiv. 1, 2. Mic. i. 4, in the LXX. See also Ps. xxii. 14. lviii. 8. lxxviii. 2, in which passages likewise this word is applied to wax for the Heb. מָסַח to melt.

Τηλαύως, Adv. from τηλαύης shining afar or to a distance, resplendent, which from τηλε afar (from Heb. לָקַח to cast or send forth, and αυη splendour.)

Clearly, plainly, spoken of seeing. occ. Mark viii. 25.

Τηλικός, — αυη, — εἶς, from τηλικός so great (which from ηλικός how great), and the pronoun εἶς this, the same.

So great. occ. 2 Cor. i. 10. Heb. ii. 3. Jum. iii. 4. Rev. xvi. 18.

ΤΗΠΕΩ, ω, from the Heb. נָחַר to keep, watch, (dropping the נ, as usual,) to which τηρεω answers in the LXX of Cant. viii. 11, 12.

I. To keep, watch, guard. See Mat. xxvii.

- 36, 54. xxviii. 4. Acts xii. 6. xvi. 23. xxiv. 23. xxv. 4, 21.
- II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. Τηρημενους, 2 Pet. ii. 4, *To be kept, servandos.* Comp. under Εξουθενω, and Κατατινωσκω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS, with several printed editions read τηρουμενους, which reading is embraced by *Wetstein* and *Griesbach*, the latter of whom has received it into the text.
- III. *To keep, preserve, as opposed to leaving.* Jude ver. 6.
- IV. *To keep, observe, as commands, ordinances, traditions, a law, or the law.* See Mat. xix. 17, (where see *Wetstein*) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. Acts xv. 5, & al. freq. So the excellent *Raphelius* on 2 Tim. iv. 7, explains τηρησθαι την πιστιν, *I have kept, not my faith or confidence in Christ, but my fidelity to him, as a soldier to his commander, and heshews that the phrase τηρειν την πιστιν is often applied in Polybius for preserving one's fidelity, or faithfully discharging one's obligations.* See also *Wetstein* and *Kypke*. In Acts xxi. 25, the words μηδεν τοις ον τηρειν αυτες, ει μη—are wanting in the *Alexandrian*, and two later MSS, are unnoticed in the ancient Syriac, Vulgate, *Æthiopic*, *Coptic*, and (*Erpenius*'s) *Arabic* version, and are marked by *Griesbach*, as probably to be omitted.
- Τηρησις, 105, att. εως, η.
- I. *Custody, hold.* occ. Acts iv. 3. See *Sense* II.
- II. *A place of custody, a prison.* occ. Acts v. 18. So *Thucydides*, lib. vii. cap. 86, cited by *Blackwall* (*Sacred Classics*, vol. i. p. 32), and by *Wetstein*, uses in like manner ασφαλεσθην ΤΗΡΗΣΙΝ for the securest hold or place of confinement for prisoners." Thus the Scholiast here explains τηρησιν by φυλακην.
- III. *A keeping or observation, of commandments.* occ. 1 Cor. vii. 19.
- Τι, Neut. of τις, which see.
- Τιθημι, either from the obsolete θew the same, or immediately from Heb. רח, the infinit. of the V. רח, in the sense of placing, putting, setting, appointing, to which τιθημι very frequently answers in the LXX.
- I. *To place, put, lay.* See Mat. v. 15. xiv. 3. Mark vi. 29, 56. x. 16. Luke vi. 48.
- II. *To put or lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, *Kypke* observes that though the proverbial expression, Απεις ο ου εθρας, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of *Solon* mentioned by *Diogenes Laert.* 'Α ΜΗ ΕΘΟΤ, ΜΗ ΑΝΕΑΗ, ου δε μη, θανατος η ζημια. *Take not up, what thou layedst not down; otherwise the penalty is death.*" See also *Wetstein*. Τιθεναι τα γονατα. *To kneel down, literally to put down one's knees, genua ponere.* Mark xv. 19. Luke xxii. 41.
- III. *To put or set on, as upon an eating-table.* John ii. 10.
- IV. *To lay by, reserve, reponere.* 1 Cor. xvi. 2.
- V. *To put off, lay aside.* John xiii. 4.
- VI. *To appoint, assign.* Mat. xxiv. 51. Luke xii. 46.
- VII. *To appoint, constitute, ordain.* John xv. 16. Acts xiii. 47, xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. *Homer* uses the V. in a like sense, II. vi. lin. 300,
- Την γαρ Τρωες ΕΘΗΚΑΝ Αδριανης 'Ιφηναι.  
For her Minerva's Priestess Troy had made.
- See also *Elsner* on Heb.
- On Acts i. 7, *Kypke* objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words—which the Father hath appointed or determined by his own power; and he shews that *Dionysius Halicarn.* and *Demosthenes* apply the V. τιθημι to time in the sense of appointing; and that ερ construed with εξουσια may signify by, he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says is, that God, by his own power, hath appointed certain times for all things, and in determining them made use of so one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not please the divine wisdom to reveal to them.
- Εις ο και ελεθησαν, 1 Pet. ii. 8. In order to

- to explain this difficult expression, *Kypke* remarks that the phrase *τιθεναι τινα εις τι* signifies *to attribute or ascribe anything to one, to assert somewhat concerning him*. To prove which he cites from *Plutarch*, *De Malign. Herodoti*, p. 8:8, C. Τὸς τὰ ἐσχάλα παθεῖν ἐπὶ τῷ μὴ προσεῖναι το καλὸν ὑπομειναντας Εἰσθὴν Ἀτθὴν Εἶθετο κακίαν τοῖς προθυμοῖσι Μηδισασι. To those, who suffered the utmost extremities rather than abandon their honour, he ascribes the same malignity as to the most forward partizans of the Medes;" and *Adv. Colot.* p. 1114, D. Εἰς μὲν τὴν τῷ ἐνός καὶ ὄντος ΙΔΕΑΝ ΤΙΘΕΤΑΙ τὸ νοητὸν—Εἰς δὲ τὴν ἈΤΑΚΤΟΝ ΚΑΙ ΦΕΡΟΜΕΝΟΝ τὸ αἰσθητὸν. To the intelligible he attributes the form of the One, and the Existing;—but to the sensible (*a form*) *disordered and subject to motion or change*." The meaning therefore of Peter is, that *this stumbling* of Unbelievers, and particularly of the Jews at Christ the cornerstone, had been long ago *declared and foretold* by the prophets, Christ himself, and others. *Comp.* Isa. viii. 14, 15. Mat. xxi. 42, 44. Luke ii. 34. Rom. ix. 32, 33. Thus *Kypke*. *Comp.* Προσφατω II.
- VIII. *To make, render.* Thus 1 Cor. ix. 18. Ἀδαντων τιθεναι, *To make unexpensive.* *Alberti* has shewn that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from *Homer* and *Pindar*. Thus II. xvi. lin. 90, Ἀριστερον δὲ με ΘΗΣΕΙΣ, You will make me more inglorious." *Odyss.* v. lin. 136. ΘΗΣΕΙΝ ἀθανάτον, *to make him immortal.*" See *Dummi Lexic.* col. 1038, 1039, and *Kypke* on 1 Cor.
- IX. In 2 aor. mid. *To purpose, propose, design.* Acts xix. 21. *Comp.* LXX in Hag. ii. 18, and *Theodotion* in Dan. i. 8.
- X. Θεσβαι βελην, *To give advice or counsel, to advise, censeo.* Acts xxvii. 12; on which text *Raphelius* observes that in *Herodotus*, lib. iii. cap. 80, ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ, signifies in like manner *I give my opinion.*"
- Timw*, from obsol. *τενω* the same, which see.
- I. *To bring forth* young, as a female. Thus it is spoken of women in general, John xvi. 21. *Comp.* Heb. xi. 11.—of the Blessed Virgin in particular, Mat. i. 21,

- 23, 25, & al. In 2 aor. pass. *To be brought forth, to be born.* Mat. ii. 2. Luke ii. 11.
- II. It is applied to the Church, under the character of a woman, *bringing forth* spiritual children. occ. Gal. iv. 27. *Comp.* Rev. xii. 2, 4, 5, 13.
- III. —To the earth *bringing forth* herbage. occ. Heb. vi. 7.
- IV. —To lust or concupiscence *bringing forth* sin. occ. Jam. i. 15.
- ΤΙΛΑΩ. It may not improbably be derived from the Heb. לָחַץ *to draw, draw out*, or from לָו *to loose, strip off*, *w* being changed into T, as usual. *To pull, pluck, pluck off.* occ. Mat. xii. 1. Mark ii. 23. Luke vi. 1. In the LXX it occurs only in two passages, Ezra ix. 3. Isa. xviii. 7, and in both answers to the Heb. שָׁרַף *to pluck off the hair, or to excoriate.*
- ΤΙΜΑΩ, *w*, from τίμαι perf. pass. of τιω *to honour*, or rather immediately from Heb. תָּמַם *perfect, complete.*
- I. *To honour, reverence, respect.* Mat. xv. 5, (where, if with six MSS, two of which ancient, we omit καὶ before α μὴ the construction will be easier. See *Weistein* and *Griesbach*.) Mat. xv. 8. John v. 23. viii. 49. xii. 26. Acts xxviii. 10, where *Wolffius* cites from *Polybius*, τοιαυταῖς ΕΤΙΜΗΣΑΝ ΤΙΜΑΙΣ, and *Wetstein* from *Isocrates*,—ἡμεῖς αὐτοῖς ΕΤΙΜΗΣΑΜΕΝ ταῖς μετρίαις ΤΙΜΑΙΣ. On 1 Tim. v. 3, *comp.* Τιμῇ IV.
- II. *To estimate, value.* occ. Mat. xxvii. 9. Τιμῇ, *ης, ῃ*, from τιμῶ, or immediately from τίμαι perf. pass. of τιω *to honour.*
- I. *Honour, respect, reverence.* John iv. 41. Rom. xii. 10. xiii. 7. 1 Tim. i. 17. *Comp.* 1 Cor. xii. 23, 24. Col. ii. 23. *Which things have, indeed, a shew of wisdom, ἐν—αφιδία σωμάτων, ἐκ, ἐν τιμῇ τινι, πρὸς πλεγμασμένην σαρκος, in severity to the body, not in any respect or regard (paid to the body namely) for the satisfying of the flesh.*
- Διδόναι τιμῇ, *To give honour.* 1 Cor. xii. 25, where *Kypke* shews that the phrase is used not only by *Theodotion*, Dan. v. 18, but also by *Euripides*, *Thucydides*, and *Josephus*.
- Ἀπονεμὸντες τιμῇ, 1 Pet. iii. 7. *Giving or shewing honour or respect.* The phrase ἀπονεμειν τιμῇ, with a dative, is used

- in the same sense by many of the Greek writers, as may be seen in *Wetstein* and *Kypke*. See also *Clement*, 1 Cor. § 1.
- II. *Honour, dignity, honourable or glorious reward*. Rom. ii. 7, 10. Comp. Heb. ii. 7, 9.
- III. *A publick and honourable office*. Heb. v. 4. So in the profane writers, particularly in *Herodotus*, it is used for a *publick office* or *magistracy*. See *Raphelius*, *Wolfius*, and *Wetstein*.
- IV. *A reward, stipend, maintenance*. occ. 1 Tim. v. 17, where see *Elsner*, *Wolfius*, *Wetstein*, and *Kypke*, who cites the Greek writers often using *τιμη* for a reward, and produces *Josephus*, *Polybius*, and *Demosthenes* joining TIMHΣ in this sense with ΑΞΙΩΣΑΣ, ΑΞΙΟΤΕΘΑΙ, ΗΞΙΩΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows mentioned ver. 16, were to receive (comp. ver. 3); but he understands διπλης not in a determinate but an indeterminate sense, a greater or larger reward. See *Vitringer*, *De Synagog.* Vet. lib. ii. cap. 3, p. 498, and comp. *Macknight* on 1 Tim.
- V. *The value or price of a thing, a sum of money given for it, or which it is worth*. Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. Comp. 1 Cor. vi. 20. vii. 23.
- VI. *Preciousness*. occ. 1 Pet. ii. 7, *The preciousness, of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe this stone is precious.*
- Τιμιος, α, ov, from *τιμη* honour, price.
- I. *Honoured, respected, esteemed*. occ. Acts v. 34. So *Josephus* and *Dionysius Halicarn.* cited by *Wetstein*, ΤΩ ΔΗΜΩ—TIMIOS, *Honoured by the people.*
- II. *Honourable, respectable*. occ. Heb. xiii. 4.
- III. *Precious, of great price, valuable*. occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. 19. 2 Pet. i. 4. Jam. v. 7.
- IV. *Valuable, dear*. occ. Acts xx. 24.
- Τιμιωδης, τής, η, from *τιμιος*.  
*Wealth, costliness*. occ. Rev. xviii. 19.
- Τιμιωτατος, η, ov. Superlat. of *τιμιος*.  
*Most precious or valuable*. occ. Rev. xviii. 12. xxi. 11.
- Τιμιωτερος, α, ov. Comparat. of *τιμιος*.  
*More precious or valuable*. occ. 1 Pet. i. 7.
- Τιμωρην, ω, from *τιμωρος* an avenger, a punisher, contracted from *τιμαστος* or

*τιμηστος*, which are used by the Greek writers in the same sense, and are derived from *τιμη* *revenge, punishment* (from *τιω*, which see), and *δραω* to see, inspect. To punish. occ. Acts xxii. 5. xxvi. 11. It is used in this sense by *Demosthenes* and *Xenophon*, cited by *Wetstein*.

Τιμωρια, ας, η, from *τιμωρος*, which see under *Τιμωρην*.

*Punishment*. occ. Heb. x. 29.

ΤΙΣ, Neut. ΤΙ, Gen. τινος, &c. from the Chaldee ܐܝܢ, *who, which*.

- I. *Interrogative, or deliberative, Who?* Neut. *What?* Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.
- On Luke i. 62, observe that *το* is in like manner redundant before *τις* in the purest Greek writers, particularly in *Aristophanes*. See *Elsner* and *Wetstein*.
- Luke xi. 5—7, ΤΙΣ ΕΞ ὑμῶν, x. τ. λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.
- Mat. xix. 27, Τί ἀρα εἶπα ἡμῖν; What reward therefore shall we have? as *Kypke* renders the expression (comp. ver. 21.); and shews that it is thus used in the Greek writers, as *Wetstein* also (whom see) more largely does.
- Τίς, τι, like the Eng. *who* and *what?* imply
1. *Negation, or denial*, John viii. 46.
- Τί γάρ μοι, x. τ. λ.; 1 Cor. v. 12, *What is it to, or how does it concern or belong to, me, &c.?* The V. διαφρασι, προσημι, or *μαλιστα* being understood. The Greek writers use this elliptical expression in the same sense. See *Elsner*, *Wolfius*, *Wetstein*, *Kypke*, and *Boxer* on the place.
- Τί εμοι και σοι; John ii. 4, εἰ κοινον or εἰ κοινον πασιν being understood (see *Bos Ellips.* in *κοινον*) q. d. *What is there common to me and thee?* or *What common business is there between me and thee*, i. e. *What have I to do with thee?* or rather *What hast thou to do with me*, namely, in this matter of intimating to me when it is proper to work a miracle? So Mat. viii. 29, Τί ἡμῖν και σοι; *What hast thou to do with us?* Ηλθες—; Art thou come? Comp. Mark v. 7, and Josh. xxii. 24. Jud. xi. 12. 2 Sam. xvi. 10. 1 K. xvii. 18. 2 K. iii. 13, in LXX and Heb. Thus in *Anacreon*, Ode xvii. lin. 4, Τί γάρ μάχαισι καμῶι; means not, *What have battles to do with me?* but, *What*

*What have I to do with battles?*" So lin. 10, Τῇ Πλειάδεσσι καμῶσι; *What have I to do with the Pleiades?*" See *Raphelius* and *Wetstein* on Mat. viii. 29. Τὸ πρὸς ἡμᾶς, *What is that to us?* Mat. xxvii. 4. Τὸ πρὸς σὲ; *What is that to thee?* John xxi. 22. So *Arrian*, *Epictet.* lib. iii. cap. 18, twice, Τὸ ἢ ΠΡΟΣ ΣΕ; *What then is that to thee?*" See *Raphelius*, *Wetstein*, and *Kypke*. But Τὶς, *Who?* with a negative particle following, denotes an universal affirmation, as *Rev.* xv. 4, Τὶς ἢ μὴ φοβῆθῃ; *Who should not fear?* i. e. *Every one should fear.*

2. *Admiration*, Mark i. 27. iv. 41.
3. *Murmuring*, or *disgust*, Mark ii. 7. Luke viii. 35.
4. *Fewness*, John xii. 38. *Comp. Mat.* xix. 25.
5. *Extenuation*, 1 Cor. iii. 5;—contempt and chiding, Acts xix. 15. See *Raphelius* on this text, who shews that *Arrian*, *Epictet.* lib. iii. cap. 1, repeatedly applies the expression Σὺ τίς εἶ; *Who art thou?* in like manner. *Comp. Rom.* ix. 20.
6. *Desire*, or *wishing*, Rom. vii. 24.
7. *Whether*, of two? Mat. xxvii. 17, 21. Luke v. 23. John ix. 2.
8. *How great?* Gal. iv. 15. So Luke viii. 25. *Comp. Mat.* viii. 27.
9. *Of what manner*, or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.
10. Τί, Neut. used adverbially or elliptically for δια τί, *Why, wherefore?* Mat. vi. 28. viii. 26. xx. 6, & al. freq. *How?* i. e. κατὰ τί as to what? quid? 1 Cor. vii. 16. *Comp. Mat.* xvi. 26.
11. Τί ὅτι—; an elliptical expression for τί γὰρ οὕτως ὅτι—; (see John xiv. 22.) *What is this that—? Whence comes it, or how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See *Bos E lipm.* in *Γινεσθαι*. Τί ὅτι is several times used in the LXX for the Heb. מִדּוּעַ *Why? Wherefore?* as Gen. xl. 7. 1 Sam. xx. 2. 2 Sam. xviii. 11.
12. Τί γάρ; *What then?* Phil. i. 18, where *Kypke* observes that *Arrian*, *Epictet.* lib. iii. cap. 25, applies it as equivalent to τί ἔστι; which he had used a little below. *Comp. Tap* 4.
- II. Indefinite, *Any one*, a certain, *some one*, somewhat. In Plur. *Any*, *some*. See Mat. viii. 28. ix. 3. xxi. 3. xxii. 24. Mark v. 25. xvi. 18.

*Times* repeated, *Some*—and—*others*. Luke ix. 7. 8. 1 Tim. v. 24.

III. It imports *dignity*, or *eminence*, Acts v. 36, where τίνα signifies *some great or extraordinary person*. *Comp. Acts* viii. 9. *Epictet.* applies τίς in like manner, *Enchirid.* cap. 18. Καὶ δοξῆς τίσις εἶναι ΤΙΣ, ἀπιστεῖ σαυτῷ. And if you seem to any a considerable person, mistrust yourself." For more instances of the like application see *Wetstein* and *Kypke*. But observe that in Acts v. 36, fourteen MSS, three of which ancient, and several old additions, to εἰσὶν add μᾶλλον, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μᾶλλον, however, is not necessary to the sense, nor is it adopted by *Wetstein* or *Griesbach*.

Τί, Neut. is used in a similar view, Gal. ii. 6, Δοκῶντων εἶναι τί, *Seeming to be somewhat*, i. e. considerable. *Plato* has the same phrase, *Apol. Socrat.* § 23. (p. 104 edit. *Forster.*) ΔΟΚΟΥΝΤΑΣ ΜΕΝ ΤΙ ΕΙΝΑΙ; and in the same *Treatise*, towards the end, *Socrates*, speaking of his own sons, Καὶ ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕΙΝΑΙ ΜΗΔΕΝ ΟΝΤΕΣ, οὐκ ἐδιδόξατο αὐτοῖς, κ. τ. λ. *And if they think themselves something when they are nothing*, chide them, &c." where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in *Wetstein* on Acts and Gal.

IV: Τίς is sometimes added to proper names, Τυραννὸς τίς, *Of one Tyrannus*, Acts xix. 9. Μνάσωνι τίς, *One Mnason*, Acts xxi. 16, where *Raphelius* observes that τίς, joined with a proper name, often implies the *obscurity* or *meanness* of the person mentioned; and that *Xenophon* uses it in this manner. *One* in English has frequently the like application. *Comp. Acts* xxv. 19.

TITAOΣ, α, δ. Latin.

*A title, a board with an inscription.* So *Hesychius*, Τίτλος, πλοχιονεπιστραμματιχον occ. John xix. 19, 20. Τίτλος is a word formed from the Latin *Titulus*, which denotes an *inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This *Suetonius*, in *Culig.* X x 4

cap. 34, calls Titulus, *qui causam pœnæ indicaret*, The title, which shewed the reason of the punishment." Comp. *Suetonius* in *Domit.* cap. 10, and see more in *Bp. Pearson* on the Creed, Art. 4, Notes, and *Lardner's Credibility of Gospel History*, vol. i. book 1. ch. 7, § 10, p. 334, 5.

The Latin *titulus* may be deduced either from the Greek *τιω* to honour, as it often signifies an honourable inscription, or rather from the Heb. תלה to hang up, whence as a N. תלול pendulous, pendant.

ΤΙΩ, from the Heb. כף sufficient.

I. In general, *To pay, repay, q. d. make a sufficient return for*. Thus used in *Homer*, *Odys.* xiv. lin. 166,

— καὶ ἀπ' ἡμῶν ἰσχυρίσιν τοῖς ΤΙΩ.

These flatt'ring tidings I shall not repay.

II. *To pay honour, to honour*. But it occurs not in this sense in the N. T.

III. *To pay*. occ. 2 *Thess.* i. 9, where we have the expression διχὴν τιμῆν, to pay, i. e. to suffer punishment, luere pœnas; a phrase used by the best Greek writers. See *Wetstein* and *Kypke*.

ΤΟΙ, perhaps from the Heb. כף sufficient. An emphatic particle, often joined to others.

1. *Truly, indeed*.

2. *Illative, Therefore*.

Τοι occurs not separately in the N. T. *Τοισαυτῶν*, A Conjunction, from *τοι* truly, *αυτῶν* for, and *υτ* therefore.

*Wherefore or therefore, truly*, occ. 1 *Thess.* iv. 8. Heb. xii. 1.

*Τοιῶν*, A Conjunction, from *τοι*, and *οἷον* now.

*Therefore now, therefore*, occ. *Luke* xx. 25. 1 *Cor.* ix. 26. Heb. xiii. 13. *Jam.* ii. 24.

*Τοιοῦτος*, — *αὐτός*, — *οὗτος*, from *τοιος* such (which from *διος* such as), and the emphatic particle *ος*.

*Such, so remarkable*. It has nearly the same sense as *τοιος*, but more emphatic. occ. 2 *Pet.* i. 17.

*Τοιοῦτος*, — *αὐτός*, *αὐτός*, and Attic — *οὗτος*, from *τοιος* such, and *οὗτος* this.

I. *Such, such like*. *Mat.* xviii. 5. xix. 14. On *Philem.* ver. 9, observe that ΤΟΙΟΥΤΟΣ ΩΝ is applied in like manner by the Greek writers, particularly by *Herodotus* and *Xenophon*.

II. *Such, so great*. *Mat.* ix. 8. *Mark* vi. 2.

*Τοιχός*, *ος*, *ὁ*, from *τειχος* the same.

*A wall*. occ. *Acts* xxiii. 3.

*Τόκος*, *ος*, *ὁ*, from *τελονα* (*Herodot.* lib. i. cap. 190.) perf. mid. of *τίκω* or *οβαλ*. *τεκω* to bring forth.

I. Properly, *A bringing forth*, as of female.

II. *Offspring brought forth*.

III. In the N. T. *Usury, increase, the produce or offspring*, as it were, of money lent. occ. *Mat.* xxv. 27. *Luke* xix. 23.

The Greek writers often use it in the last as well as in the two former senses.

*Τολμᾶω*, *ω*, from *τολμα* courage, and this, *q. ταλασσω*, from *ταλαω* to sustain, support, dare, which from Heb. נסא to bear, support, dropping the *י*.

I. *To bear, sustain, support*. See *Rom.* v. 7, and *Wetstein* on that text. This seems the primary sense of the word; and thus it is used by *Homer*, *Odys.* xxiv. lin. 161, and *Odys.* viii. lin. 519, and often by *Theognis*, see his *Γνωμαί*, lin. 442, 555, 591; and comp. *Dammi Lexicon*, col. 2293, 9.

II. *To dare, be bold, have boldness or courage*, in an indifferent or good sense, *sustinere*. *Mat.* xxii. 46. *Mark* xv. 43. *Acts* vii. 32. *Rom.* v. 7. 2 *Cor.* xi. 21. *Phil.* i. 14.

III. *To venture, care, be inclined*. *Mark* xii. 34. *John* xxi. 12; on both which texts see *Bp. Pearce* and *Campbell*.

IV. *To endure, will, think proper, resolve, animum inducere*. See *Acts* v. 13. 1 *Cor.* vi. 1. *Jude* ver. 9. *Blackwall*, *Sacred Classics*, vol. ii. p. 193, observes that it often bears this sense in *Theognis*, an ancient writer of great purity of language, as, for instance, ver. 377,

Πῶς δὲ σὺ, Κρόνιδε, ΤΟΑΜΑΙ πρὸς ἀνδρας ἀλλήλους  
Ἐν ταύτῃ μορῇ τὸν τι δίκαιον ἔχων;

How can thy mind, O Jupiter, endure, or think proper, to have the wicked and the righteous in the same condition."

*Τολμηροῦς*, *ος*, *ὁν*. Comparat. of *τολμᾶω* bold, which from *τολμᾶω*.

*More bold, bolder*. *Τολμηροῦς*, *ον*, used adverbially, *More boldly, more freely*. occ. *Rom.* xv. 15.

*Τολμηρῆς*, *ος*, *ὁ*, from *τολμᾶω*.

*Daring, presumptuous*. occ. 2 *Pet.* ii. 10.

*Τομῶτερος*, *ος*, *ὁν*. Comparat. of *τομος* cutting, sharp, which from *τελομα* perf. mid. of *τεμνω* to cut.

*More cutting, sharper*. occ. *Heb.* iv. 12. *Τόξον*,

**Τεζον, α, το.** Most of the Greek Lexicon-writers deduce it from *ταζα* or *ταω* to stretch, which from the Heb. *נָטַח* the same, dropping, as usual, the initial נ. But perhaps some may rather incline to derive it from the Heb. *קַשָּׁה* a bow, by transposition.

*A bow, to shoot with.* occ. Rev. vi. 2.

**Τοπαζιον, α, το.**

A kind of precious stone, the topaz of the ancients. It is called by the moderns *chrysolite*. “\* It is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge.” † *Pliny* relates, from *Juba*, that the topaz was so called from *Topazus*, an island in the Red (i. e. the Arabian or Indian) Sea; and that as this island was generally surrounded with *jugs*, it was thus denominated from *topazin*, which, in the language of the *Troglodytes*, signifies *to seek*. Thus *Pliny*. But may not the Greek *τοπαζιον* and Latin *topazius* be better derived from the Heb. *פִּטְרוֹה* the topaz, by transposing the two first letters, and changing the *d* into *z*, thus *topad*, *topaz*? Observe the LXX constantly render the Heb. *פִּטְרוֹה* by *τοπαζιον*, and the Vulg. by *topazius*. Comp. *Heb.* and *Eng. Lexicon* under *פִּטְרוֹה*, and *New and Complete Dictionary of Arts* in *CHRY-SOLITE*. occ. Rev. xxi. 20.

**ΤΟΠΟΣ, α, δ.** It may not improbably be derived from the Heb. *תָּקַח* to lay hold on, inclose. Thus the Latin *locus* place seems a plain derivative from Heb. *לָקַח* to take. *Schrevelius* deduces *τοπος* from the obsol. *τω* to take, receive, hold, capio, which from Heb. *תָּקַח* to limit, bound.

**I. A place, a particular portion of space where any thing is, or is contained.** Mat. xxvi. 52. xxvii. 33. xxviii. 6. Acts i. 25. *Εἰς τὸν τοπον τοῦ ἰδίου*, To his own place, that is, “To that miserable world which, in thy righteous judgement, is appointed for the reception of such heinous offenders, and

\* *Brookes's Natural History*, vol. v. p. 143. So *Strabo*, cited by *Welstein*, of the *Topaz*, *Αἰθὶς δι' αὐτῆς διαφανής, χρυσοειδὴς ἀπολαμπνὴ φύσις.*

† “*Juba Topazium Insulam in Rubro Mari a continēte studiis ecc. obesse tradit, nebulosam & idē quē-itam sepe navigantibus ex ea causā nomen accepisse. Topazium enim Troglodytarum linguā significatorem habere quærendi.*” *Nat. Hist.* lib. xxviii. cap. 8.

the due punishment of such enormous crimes.” Thus *Doddridge*, in his Paraphrase, adding in a note, “that *ἰδίον τοπον* signifies a place proper and suitable for such a wretch, and therefore by God's righteous judgement appointed for him; many writers have shewn, and particularly *Dr. Benson*, in his *History of the first Planting of Christianity*, p. 23. (Comp. Mat. xxvii. 24. John vi. 70, 71, and xvii. 12.)” As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then *Clement*, in his 1st Epistle to the *Corinthians*, § 3, speaking of *St. Peter*, says, that “having endured not one or two, but many afflictions, *καὶ ἔβω μαρτυρήσας ΕΠΟΥΕΤΩΗ ΕΙΣ ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ ΤΟΠΟΝ τῆς δόξης*, and thus being a martyr he went to the place of glory that was due to him.” So *Polycarp* to the *Philippians*, § 5, says, that *St. Paul* and other martyrs are *εἰς ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ αὐτοῖς ΤΟΠΟΝ*, in the place due unto them;” and *Ignatius* to the *Magnesians*, § 5, using the very phrase of *St. Luke* in the Acts, says, *Ἐκαστος ΕΙΣ ΤΟΝ ΙΔΙΟΝ ΤΟΠΟΝ μελλεῖ χωρεῖν*. “Every one is to go to his own place,” i. e. either of happiness or misery. Comp. *Luke* xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from *Josephus*, where one *Eleazar*, who held out the fortress of *Masada* against the *Romans*, is introduced saying to his companions, that death sets our souls at liberty, and *εἰς ΤΟΝ ΟΙΚΕΙΟΝ καὶ καθαρόν αἵματι ΤΟΠΟΝ ΑΠΑΛΛΑΣΣΕΣΘΑΙ*, permits them to depart to a place of purity which is proper to them.” *De Bel. lib. vii. cap. 8. § 7*. See also *Elsner*, *Wolfius*, and *Welstein* on Acts, and *Bp. Bull's English Works*, vol. i. p. 41.

**II. A place, country, region.** Mat. xiv. 35. *Luke* x. 1, & al. Comp. *Mat.* xxiv. 7. But in *John* xi. 48, it seems particularly to denote either the Temple (comp. Acts vi. 13, 14. xxi. 28.), or the City of Jerusalem.

**III. A place or passage, in a book.** *Luke* iv. 17.

**IV. Place,**



IV. *Place, room, in a proper sense.* Luke ii. 7. *Δεναί τόπον τινί, To give place to one.* Luke xiv. 9. So *Plutarch*, C. Gracch. tom. i. p. 840. E. ΔΟΤΕ ΤΟ ΠΟΝ ΑΓΑΘΟΙΣ; and *Arrian*, *Epictet.* lib. iii. cap. 26. ΔΟΣ ΑΛΛΟΙΣ ΤΟ ΠΟΝ. See *Wetstein* and *Kypke*; the latter of whom shews that the phrase is in like manner contrasted with ΚΑΤΕΧΕΙΝ (τόπον) by *Polybius*, and that this latter expression is used by *Plutarch*, *Diodorus Sic.* and *Lucian*.

V. *Place, room, in a figurative sense.* Heb. xii. 17. Eph. iv. 27. Comp. Rom. xii. 19; on which last text see *Elshag* and *Wolfius*, who explain *οργή* of the divine anger and vengeance (see next verse), and cite from *Plutarch*, De Ira cohib. tom. ii. p. 462. B. Δαί δὲ μήτε παιζίνιας αὐτῇ (ΟΡΓῇ) ΤΟΠΟΝ ΔΙΔΟΝΑΙ, We must neither, when at our diversions, give place to anger," where the phrase is applied to human anger, as in Rom. xii. to the divine.—*Opportunity, liberty*, Acts xxv. 16. Comp. Heb. xii. 17. So *τοπὸν εἶναι*, Rom. xv. 23, means to have (not a place to dwell in, but) a convenient situation or opportunity for the great work he was about. *Kypke* shews that *Josephus* and *Arrian* apply the phrase in a similar view.

VI. *Place, station, condition.* 1 Cor. xiv. 16, where see *Kypke*.

*Τοσῶτος*,—*αὐτῇ*,—*εἰς*, and att.—*σόν*, from *τοσός*, so great, and in plur. so many, (which from *ὅσος*), and *εἰς* this.

I. In sing. So great. Mat. viii. 10. Of money, So much, Acts v. 8. Of time, So long, John. xiv. 9. Heb. iv. 7.

*Τοσῶτω*, dat. By so much. Heb. i. 4. x. 25. *Κατὰ τοσόντων*, By so much. Heb. vii. 22

II. In plur. So many. Mat. xv. 33. John vi. 9, & al.

*Τότε*. An Adv. from *το ὅτε*, q. d. the when. Then. It denotes the time when, whether past, Mat. ii. 7. Rom. vi. 21, & al. freq. or future, Mat. vii. 23. ix. 15, & al. freq. *Ἀπὸ τότε*. From that time, q. d. from then: Mat. iv. 17. xxvi. 16. So *Wetstein* on Mat. iv. 17, cites from *Plato* and *Aristotle* Εἰς τότε and Εἰς τότε, and from *Simplicius* on *Epictetus* the very phrase ΑΠΟ ΤΟΤΕ.

Ὁ τότε κόσμος, The world which then was, the then world, French translat. le monde d'alors. 2 Pet. iii. 6.

*Τανανθον*, used by an Attic crasis or contraction for *το ενανθον* the contrary. Comp. *Ενανθιος*.

On the contrary, applied adverbially, the preposition *κατὰ* being understood. occ. 2 Cor. ii. 7.

*Τενομαί*. An Attic crasis for *το ονομαί* the name.

By name, *κατὰ* being understood. occ. Mat. xxvii. 57.

*Τελεσι*, or *Τελεσιν*, for *τελο εσι*, or *τελο εσιν*. That is, id est. Acts i. 19. xix. 4, & al. freq.

*Τραγός*, s, ὄ.

A he-goat. occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from *εἰσάειν*, 2 aor. of *τρώειν* to eat, gnaw, because this animal is remarkable for gnawing or browsing of trees; or rather, with the Etymologist, from *πραχὺς* rough, on account of the roughness or shagginess of his hide. So in Latin a he-goat is called *hircus*, from *hirtus* rough, and in Heb. *רעע*, from his hair's being rough or shaggy, to which Heb. name *τράγος* answers, no fewer than fourteen times, in the LXX version of Lev. xvi. according to the edition of *Aldus*, and that of the heirs of *Wechelius* at *Frankfort*, A. D. 1597, folio.

*Τραπεζα*, ας, ῆ, q. *τράπεζα*, from *τρίπαρ* four, and *πέζα* a foot, which see under *Πεζή*.

A table, properly with four feet.

I. A table on which men's ordinary food is placed, an eating-table. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So *τραπεζα* is used for an eating-table by *Xenophon* *Cyropæd.* lib. vii. p. 388. edit. *Hutchinson*, 8vo; and agreeably to the phrase in Acts we have, in *Herodotus*, lib. vii. cap. 139, —ΤΡΑΠΕΖΑΝ ἐπιπλεον ἀσάθων πάντων ΠΑΡΑΘΕΝΤΕΣ—having set a table full of all good things." In Rom. xi. 9, is a citation from Ps. lxxix. 22, where *יִשְׁחַק*, LXX *τραπεζα*, being joined with *דְּבִירָה* peace-offerings, seems to denote a partaking of the legal sacrifices, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. *Horne's* Comment. on the Psalm.

*Διακονεῖν τραπεzais*, To serve or attend on

on tables, *Acts vi. 2*, denotes *making provision for, and attending on, those tables, at which the poor were fed, εν τη ΔΙΑΚΟΝΙΑ τῇ καθήμενῃ, in the daily ministration, mentioned ver. 1.*

II. A table used in sacred ministrations, as the table of *shew-bread*, *Heb. ix. 2*.—of the Lord, *1 Cor. x. 21*; in which text it is also spoken of the table used in idolatrous worship.

III. A table of a money-changer or banker. *Mat. xxi. 12. Mark xi. 15. Luke xix. 23.* The Greek writers often apply the word in the same sense. See *Welstein* on *Mat. and Kypke* on *Luke*, and comp. *Τραπεζίης*.

*Τραπεζίης, ὁ, δ, from τραπεζα.*

A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger. *Cebes* uses *τραπεζίης* in the same sense, *Tab. p. 41*, edit. *Simpson*. So *Plautus*, *Capt. I. 2, 89, 90*, cited by *Grotius*, *Subducam ratunculam quantillum argenti mihi apud trapezitam siet*. I will cast up the account of the little money I have at the banker's." And as the Greek *τραπεζίης* is from *τραπεζα* a table, so the Eng. *banker*, French *banquier*, is thus called from the French *banc*, the bench (anciently bank) or seat, on which he anciently sat to do business. *occ. Mat. xxv. 27.*

*Τραυμα, ατος, το, for τραυμα the same, which from τείρωμαι perf. pass. of τείρωσκω or obsolete τραω to wound, which see.*

A wound. *occ. Luke x. 34.*

*Τραυμαλιζω, from τραυμα.*

To wound. *occ. Luke xx. 12. Acts xix. 16.*

*Τραχηλιζω, from τραχηλος the neck.*

I. To bend back the neck, or drag with the neck bent back, as wrestlers used to do by their antagonists. Thus *Plato*, *Amatores, § 1. p. 2*, edit. *Forster*, *Ἦεν οἱσθαυλον, ὅς τ' ἈΡΑΧΑΙΖΟΜΕΝΟΣ καὶ ἐμπιπταμενος καὶ καθευδων παντα τον βιον διατέλεσεν; Ἦν δέ—διατέλειφως—περιγυμναστικην*. Do you not know him, that he has spent his whole life in being dragged by the neck, or with his neck bent back, and in stuffing and sleeping? For this person was much addicted to gymnastic exercises." *Diogenes the Cynic*, in *Lactantius*, observing one, who had been victor

in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, *Ἰδε κριον ἀειμανιον ὡς ὑπο τῷ τοχονος κρασιν τ' ἈΡΑΧΑΙΖΕΤΑΙ*. See how an ordinary girl drags this mighty champion by the neck." So *Suidas*, of a victorious wrestler, *ΤΡΑΧΑΙΖΟΝ ἀπελαμζαν*. Bending back his neck, or dragging him with his neck bent back, he carried him off." See more passages to this purpose in *Welstein* on *Heb. iv. 13*. Hence

II. *Τραχηλιζομαι, To be manifested and open to the eyes of the beholder, as a person would be whose neck was forcibly bent back, and his face exposed, like those criminals mentioned by Pliny, in his Panegyric, of whom one might desuper in-tueri supina ora refortasque cervices\**; and in this view, I apprehend with the learned *Elsner, Alberti, and Wolfius*, the word is to be understood in the only passage of the N. T. where it occurs, namely, *Heb. iv. 13*. So *Hesychius*, with his eye, no doubt, on this text, explains *τέτραχχλισμενα* by *πεφανερωμενα* manifested; and *Catalio* excellently renders it by *resupina*, *Erasmus* by *resupinata*.

Many expositors have, after *Chrysostom*, taken *τέτραχχλισμενα* for a † metaphorical term referring to *sacrificial victims*; and some have explained it as denoting not only *stript of the skin, but split in two down the neck and back-bone, so as to lay open the inward parts to view*. But of this exposition it seems sufficient to observe, with *Elsner*, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in *Wolfius* *Cur. Philolog.*

*Τραχχλος, ὁ, δ, from τραχος rough, compounded, perhaps, with ἡλος a nail.*

The neck. It seems so called from the roughness of its seven vertebral bones, whose projections somewhat resemble the heads of nails. *Mat. xviii. 6. Rom. xvi. 4, & al.*

*ΤΡΑΧΤΣ, εια, υ, from the Heb. כרר firm, hard, rough, with the formative ט pre-*

\* Comp. *Suttonius* in *Vitell. cap. 37*, and *Tacitus*, *Hist. lib. iii. cap. 85*.

† See *Swicer* *Treasure*, in *Τραχηλιζω, Blackwall*, *Sacred Classics*, vol. i. p. 231. *Hammond* and *Doddrige* on *Heb. iv. 13*.

fixed,

fixed, to which Heb. word *τραχυσία* answers in the LXX of Isa. xl. 4.

*Rough, rugged*, i. e. *hard and uneven*. occ. Luke iii. 5. Acts xxvii. 29. *Demetrius Phalerens*, cited by *Suidas*, uses the phrase ΤΡΑΧΕΙΑ ὈΔΟΣ; and in *Diodorus Siculus* ΤΡΑΧΕΙΣ ΤΟΠΟΙΣ means *rocky places, rocks*, as in Acts. See *Wetstein*.

ΤΡΕΙΣ, *οἱ, αἱ, καὶ τὰ τρία*, Gen. *τριων*. *Three*. Mat. xii. 40. xiii. 33, & al. freq. May not *τρεῖς* be a corruption of Heb. *שָׁלשׁ* *three*, the initial *ש* being changed into *τ*, as usual, and *ל* into *ρ*, as in the word *φραγελλιον*, from the Latin *flagellum*?

Τρεῖς-Ταξεραι. See under Ταξεραι.

ΤΡΕΜΩ either from *τρεω* the same, which see; or rather immediately from the Heb. *תַּר* *to turn*, compounded with *מַחֲ* *to be in a tumult or confusion*, or with *מַדְ* *to be disturbed*, as with fear.

I. Absolutely, *To tremble*, tremo. occ. Mark v. 33. Luke viii. 47. Acts ix. 6.

II. *To fear, be afraid*. occ. 2 Pet. ii. 10.

ΤΡΕΠΩ, from Heb. *תַּר* *to turn*, and *פָּה* *the face*, or *פָּע* denoting *motion*.

*To turn*. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

ΤΡΕΦΩ. 1 Fut. *τρέψω*, from Heb. *הָרַע* *food*.

I. *To feed, give food to, supply with food*. occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20; where see 1 K. v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17, and *Prideaux Connect.* An. 534, at the end, vol. i. p. 165, 1st edit. 8vo.

II. *To breed or bring up*. occ. Luke iv. 16. This sense is very common in the Greek writers, especially in *Homer*.

III. *Τρέφειν τὴν καρδίαν*, *To nourish or pamper the heart*. occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said *ἵνα γινώσκῃ* *to be made fat*, and Ps. cxix. 70, *to be ὡς ἡ γῆ* *gross, insensible, as fat*. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the *fat*, with which the *heart* is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the

circulation of the blood. Comp. Luke xxi. 34, and see *Heb. and Eng. Lexicon* in *שָׁמַע*.

ΤΡΕΧΩ, from the Heb. *חָלַל* *to walk, proceed*.

I. *To run*. John xx. 2, 4. It is applied spiritually to the Christian *race*, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. Heb. xii. 1. See *Raphelius* on this last passage.

II. *To run, have free course*. occ. 2 Thes. iii. 1.

ΤΡΕΩ. It may be derived either from the Heb. *תַּר* *to turn*, or, by transposition, from *תַּר* or *תַּר* *to tremble*.

*To tremble, tremble for fear*, also *to flee, trembling or affrighted*, as in *Homer*, Il. xxii. lin. 143,

—ΤΡΕΩ δ' Ἐκλῆπ

Τυχὸς ὕπο Τροίᾳ

—Hector affrighted fled

Under the Trojan wall.

This verb occurs not in the N. T. but is inserted on account of its derivatives.

Τρία, Neut. of *τρεῖς*, which see.

Τριακοντα, *οἱ, αἱ, τα*, Undeclined, from *τρεῖς*, neut. *τρία*, *three*, and *κοντα* the decimal termination. See under *ἑξήκοντα*.

Thirty. Mat. xiii. 8, & al. freq.

Τριακοστοι, *οἱ, αἱ*, from *τρεῖς*, neut. *τρία*, *three*, and *ἑκατον* *a hundred*.

Three hundred. occ. Mark xiv. 5. John xii. 5.

Τριβόλος, *ς, ὁ*, from *τρίς* *thrice*, and *βολή*, properly *the casting of a dart*, thence *a stroke*, or *βολή* *a dart*.

*A thistle*, so called from its numerous darts or prickles; for *τρίς* in composition does, in other instances, denote an indefinite number or quantity, as in *τρικαλινδύλος* *rolled many times over*, *τρικλυσος* *very famous*, *τερ inclytus*, *τρισάθλιος* *most miserable*, *τρισμακάρ* *very happy*, *τερ beatus*, &c. &c. occ. Mat. vii. 16. Heb. vi. 8.

Τριβος, *ς, ἡ*, from *τρίβω* *to wear*.

*A worn way, a path, a road*. So *Haychius* *ἀτραπὸς ὁδὸς* *a trodden or worn way*. occ. Mat. iii. 3. Mark i. 3. Luke iii. 4.

ΤΡΙΒΩ, from Heb. *פָּרַע* *to tear in pieces*.

*To break, break in pieces, wear away*. This V. occurs not in the N. T. but is inserted on account of it's derivatives.

Τριβία,

Τρία, ας, ἡ, from τρία three, and αςα years.

Three years. occ. Acts xx. 31.

### ΤΡΙΖΩ.

To creak, shriek, strideo, "λαλεῖν ἡχέειν," Eustathius. It is a word formed from the sound, like the Latin and Eng. words corresponding to it. Homer applies it, II. ii. lin. 314, to the shrieking of young sparrows while a serpent is devouring them; II. xxiii. lin. 101, to the shrieking of a ghost; so Odys. xxiv. lin. 5, and at lin. 7, it is also used for the squeaking of bats. Τρίζειν τὰς ὀδοντας, To make a creaking sound with the teeth, to grind the teeth together, stridere dentibus. occ. Mark ix. 18, where see Wetstein.

Τριμήνιον, ο, το, from τρεις three, and μὴν a month.

A three months space, three months. occ. Heb. xi. 23.

Τρίς, Adv. from τρεις three.

Thrice. Mat. xxvi. 34, 75, & al. Ἐν τρίς, For thrice, thrice. occ. Acts x. 16. xi. 10. Raphaelus remarks that Herodotus uses ΕΞ ΤΡΙΣ, and Xenophon, ΕΙΣ ΤΡΙΣ, in the same pleonastical manner; and Wetstein produces from Polybius, III. 28, the very phrase ΕΠΙ ΤΡΙΣ.

Τρίστων, ο, το, from τρίς thrice, and στή a story.

A third story in building. occ. Acts xx. 9.

Τρισχίλιοι, αι, α, from πρίς thrice, and χίλιοι a thousand.

Three thousand. occ. Acts ii. 41.

Τρίτος, η, ον, from τρεις, τρία, three.

I. The third. Mat. xvi. 21. xxii. 26. Το τρίτον, The third part, μέρος, namely being understood. Rev. viii. 7, 8, 9, & al. Τρίτον, or Το τρίτον, used adverbially, καὶα being understood, A or The third time. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, Thirdly, in the third place. 1 Cor. xii. 28.

On Mat. xx. 3, Kypke remarks that it may seem extraordinary that the words ἐν τῇ ἀγορᾷ are annexed only to the third hour. For this he accounts by shewing from the Greek writers, that the hour of the market-place being full of men who wanted to purchase something, or to converse together, was the third hour of the day, or about our nine o'clock in the morning; insomuch that Suidas explains the very common phrase πλήθυστα ἀγορᾷ full

market, by αἶσα τρίτῃ. Since then it was at the third hour that the market-place was most frequented, no wonder that at this hour the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.

II. Τρίτος σπavος. The third heaven, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. The propriety of the expression seems to arise from the material heavens or celestial fluid having been, at the beginning of the formation, Gen. i. 6, 7, in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called שמים שמים, the heaven of heavens, and constitute the whole of the material heavens; in reference to which Solomon, in his sublime prayer to God, 1 K. viii. 27, says, Behold the heavens, שמים שמים, and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in heaven, שמים, which is also repeatedly called God's dwelling-place: And this latter is what St. Paul styles the third heaven, and the Psalmist, God's holy or separate heavens, Ps. xx. 6. Comp. Isa. lvii. 15, and under Οὐρανός II.

I know not whether it may be worth adding, that the scoffing Lucian, or whoever was the author of the *Philopatris*, tom. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St. Paul himself. Ἦνικα δὲ μοι ΓΑΛΙΛΑΙΟΣ ἐνεῖχεν, ἀναφανείας, ἐπιρριπνός. ΕΞ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ΑΕΡΟΒΑΘΕΑΣ ΚΑΙ ΤΑ ΚΑΛΙΣΤΑ ΕΚΜΕΜΑΘΕΚΩΣ, δι' ὕδατος ἡμᾶς ἀνεκαιοίσειν, &c. λ. But when the bald-pated, long-nosed Galilean\*, he who mounted through the air up to the third heaven, and learned most charming things, met with me, he renewed us with water, &c."

Τρίχης, ων, αι, Plur. of Θρίξ. A hair, which see. On Mat. iii. 4, in addition to what is said under Καμηλός, it may not be amiss here to produce Campbell's Note. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of

\* See under Γαλιλαίος.

cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

*Τριχίος*, η, ον, from *τριξ*, Gen. *τριχός*, hair. Made of hair. occ. Rev. vi. 12, where see *Vitringa*.

*Τρέμος*, ο, ό, from *τρέμω* perf. mid. of *τρέμω* to tremble.

A trembling, fear. Mark xvi. 8. 1 Cor. ii. 3, & al. On Mark xvi. 8, observe that *Homer* uses the expression ΤΡΟΜΟΣ ΕΞΕ, Trembling seized, Il. vi. lin. 137. Il. x. lin. 25, and Il. xviii. lin. 247. See *Wetstein*.

*Τροπή*, ης, ή, from *τρέπω* perf. mid. of *τρέπω* to turn.

A turning or change, occ. Jam. i. 17. So *Plutarch*, *Cæsar*. p. 723, E. ΤΡΟΠΑΣ ασχεν αυτω το βελευμα πλεισας. His mind or resolution had many changes." See *Wetstein*, and comp. under *Αποσκισμα*.

*Τρόπος*, ο, ό, from *τρέπω* perf. mid. of *τρέπω* to turn.

I. A manner, way. Jude ver. 7, where *κατα* is understood.

*Καθ' όν τρόπον*, an Atticism for *κατα τον τροπον εν ω*—, after the manner in which—, after or in the same or like manner as—, Acts xv. 11. xxvii. 25. So, *καθ'* being dropt, *Όν τροπον*, in like manner as, like as, even as. Mat. xxiii. 37. Acts i. 11, & al.

*Κατα παντα τροπον*, In every way or respect. Rom. iii. 2. *Plato* and *Polybius* use the same phrase. See *Raphelius* and *Wetstein*.

*Εν παντι τροπω*, In every manner, or by every means. 2 Thess. iii. 16.

*Παντι τροπω*, Every way. Phil. i. 18, where *Wetstein* cites this expression from *Plato's Euthydenus*. It occurs also in *Plato's Apol. Socrat.* § 22, and *Phædon*, § 13, edit. *Forster*.

*Κατα μηδενα τροπον*, By no means. 2 Thess. ii. 3.

II. Manner or course of life, manners, behaviour, disposition, occ. Heb. xiii. 5. The purest of the Greek writers apply the

word in this sense, as may be seen in *Kypke*, who, inter. al. particularly quotes from *Demosthenes*, *Ουκίς ΑΠΑΝΗΤΟΣ και ΑΙΣΧΡΟΚΕΡΔΗΣ' Ο ΤΡΟΠΟΣ αυτου εστιν*. So insatiable and meanly covetous is his disposition."

*Τροποφορεω*, from *τροπος* the manner, and *φορεω* to bear.

To bear the manners of others. So the Vulg. *Mores eorum sustinuit*. *Cicero* uses this V. in an Epistle to *Atticus*, lib. xiii. ep. 29. *Τον τυπον μου ΤΡΟΠΟΦΟΡΗΣΕΩΝ*, Bear with my vanity." occ. Acts xiii. 18. But in this text several ancient MSS. and particularly the *Alexandrian*, read *ελποφορησεν* he tended them as a nurse; and this latter is the V. used by the LXX in Deut. i. 31, according to the *Vatican* and *Alexandrian* MSS. (comp. 2 Mac. vii. 27.), and in Acts the ancient *Syriac* version has *νιησεν, nourished*. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what *Mill* in Var. Lect. *Whitby* in his *Examen*, *Millii Wolfius* in his *Cur. Philol.* and *Bp. Pearce* on the text, have written. See also *Wetstein* and *Griesbach*, and margin of English Bible.

*Τροφή*, ης, ή, from *τρέφω* perf. mid. of *τρέφω* to feed, nourish.

I. Food, nourishment. Mat. iii. 4. vi. 25, & al. freq.

II. Maintenance, including other necessities besides food. Thus *Scott* and *Campbell*, whom see. occ. Mat. x. 10.

III. Food of the mind. See Heb. v. 12, 14, where *σαρκα τροφη*, solid food, denotes the sublimer instructions or doctrines of Christianity. Comp. under *Σιμπος* II.

*Τροφος*, ο, ή, from *τρέφω* perf. mid. of *τρέφω* to nourish, bring up.

A nurse, or rather a nursing-mother. occ. 1 Thess. ii. 7.

*Τροχία*, ας, ή, from *τροχος* a wheel.

I. Properly, The track or rut made by the wheel of a carriage.

II. A road, a way, a path. occ. Heb. xii. 13, in which text it is applied spiritually. Comp. Prov. iv. 26, in the LXX, where, as in other passages of that version, *τροχία* answers to the Heb. *לכך*, which denotes first a chariot, or waggon-way, and then a way, path, proceeding, or the like.

like. Comp. *Heb. and Eng. Lexicon* in 329 V.

**Τροχός**, *α, δ*, from *τροχός* perf. mid. of *τροχάω* to run.

This word occurs *Jam. iii. 6*, and according as it is differently accented signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the continual recurrency of similar events in this life, and has been well illustrated by that of *Anacreon*, Ode iv. lin. 7.

ΤΡΟΧΟΣ Ἀγέλαος γὰρ ἡμῶν,  
Βίωτος ΤΡΕΧΕΙ κυλισθῆναι.

For like a chariot-wheel our life rolls on.

Which beautiful simile of the Poet points out also the continual tendency of human life to it's final period. *Ecumenius*, as observed under *Γενεσις IV.* explains *τον τροχόν της γενεσεως* by *την ζωην ημων*, our life; so *Isidorus Pelusiota*, by *τον τροχόν της ζωης ημων*, the time of our life; **ΤΡΟΧΟΕΙΔΗΣ** γὰρ ὁ τροχός εἰς ἑαυτὸν ἀνακυκλῆμενος, for time, adds he, like a wheel, rolls round upon itself." But the learned *Lambert Bos* interprets the expression of *St. James* to mean the unceasing succession of men born some after others, as if the Apostle had said, the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants. In *Plutarch* Ὁ ΤΗΣ ΓΕΝΕΣΕΩΣ Πόταμος, *The stream of nature*, refers to the successive generations of men; and in *Simplicius*, cited by *Wetstein*, whom see, Ὁ ἀπὸ παντός ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ, *The unceasing circle of nature*, relates to the continual production of some things by the corruption of others. See also *Alberti* and *Wolfius* on the text, who concur with *Bos's* exposition. The reader may find other ingenious interpretations in *Kypke*. Comp. also *Macknight*.

**Τροχίον**, *α, το*.

A dish in which food, and particularly of the more liquid kinds, is brought to table. So it may perhaps be derived from *τροφή* food, or *τροφάω* to feed, or immediately from *Heb. מִסָּחֶה* food. occ. *Mat. xxvi. 23*. *Mark xiv 20*; in which texts it is used for the dish containing the paschal lamb and it's sauce of bitter herbs. Comp. *Prov. xix. 24*. *Ecclus. xxxi. 14*. And

to illustrate all these passages it may be remarked that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into little bits (*ψωμια σῆμα*) and dip their hands and their morsels together therein \*.

This word is often used by the Greek writers. See *Wetstein* on *Mat.*

**Τρῶψα**, *ω*, from *τρῶψη* the vintage, and thence the autumnal fruits. *Thomasinus* ingeniously deduces *τρῶψη* from the *Heb. תְּרוּמָה* the shouting which usually accompanied the harvest, and particularly the vintage. See *Isa. ix. 3*. *xvi. 9, 10*. *Jer. xxv. 30*. *xlvi. 33*. So *Homer*, describing the vintage, *Il. xviii. lin. 571, 2*.

Τῶν δὲ ῥησιωνῶν δμαγῆ  
Μολπή τ' ὄψιν τε, ποσὶ σκαίροντι τρονό.

Then nimbly bounding come the jovial train,  
With songs and shouts replying to his † strain.

And *Anacreon*, Ode liii. lin. 8, particularly mentions *Ἐπιληγισιν ὕμνοις*, *The sacred songs at treading the grapes*. The remains of these customs we still have among us in the shouting and singing at harvest-homes.

To gather fruits, particularly grapes, by means of a cutting- or pruning-hook, which, as we learn from the Greek writers, the ancients used for this purpose. occ. *Luke vi. 44*. *Rev. xiv. 18, 19*. See *Wetstein* on both texts.

**Τρῶψων**, *ονος*, *δ*, from *τρῶζω* to murmur, or mourn, like a turtle; a word formed from the sound.

A turtle-dove. occ. *Luke ii. 24*.

**Τρυμμία**, *α, η*, from *τρυμμαι* perf. pass. of *τρυάω* to break, which from the *Heb.* or *Arabic* *قَطَعَ* to cut, cleave, whence Nouns denoting a chink, aperture, &c. Comp. *Heb. and Eng. Lexicon* in *قَطَعَ*.

A hole, perforation, particularly the eye

\* See *Shaw's Travels*, p. 232 *Niebuhr*, Description de l'Arabie, p. 46, &c.—*Voyage en Arabie*, tom. i. p. 188. *Harter's Observations*, vol. i. p. 289, and *Complete Syst. of Geography*, vol. ii. p. 304, col. 2.

† The musician's.

of

of a needle. occ. Mark x. 25. Luke xviii. 25.

**Τρυπημα**, αλος, το, from τριπτωμαι perf. pass. of τρυπω to perforate, which from τρυπα a hole, and this from Heb. קרע to break, tear, or from קרעו to break. See the last word.

A hole, particularly the eye of a needle. occ. Mat. xix. 24; and further to confirm what may be found under Καμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has כמל the camel.

**Τρυφω**, ω, from τρυφω.

To live luxuriously, delicately, or in pleasure. occ. Jam. v. 5.

**Τρυψη**, ης, η, either from σιτυον, 2 aor. of σιτυω to break (which see under συνθρυω), because luxury breaks the force both of body and mind; or else immediately from the Heb. קרע in the sense of food, provision.

Luxury, delicacy, luxurious living. occ. Luke vii. 25. 2 Pet. ii. 13.

**ΤΡΩΓΩ**, either from the Heb. קרע to wear away, and so break in pieces, or from Chald. קרע to bite.

To eat. It is properly spoken of brute animals, but sometimes of men. occ. Mat. xxiv. 38. John xiii. 18, where Kypke thinks that ὁ τρωγων μετ' εμεσιν, means, he who did eat of my bread, as a servant, which interpretation agrees with Ps. xli. 10. מכל ומל, and shews the connection of ver. 18, with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

**ΤΡΩΩ**, from the Heb. קרע to cut, wound, by transposition.

To hurt, wound. This V. is used by Homer, Il. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al. and though not found in the N. T. is here inserted on account of it's derivatives.

**Τρυχανω**, from τρυχω, which see.

1. To be. Luke x. 30. Εἰ τυχόν, If it be so, if it so happen. 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein.

Τυχόν, 2 aor. particip. neut. used adverbially, and elliptically, κατὰ το being understood, According to what may be, may be, perhaps. occ. 1 Cor. xvi. 6. See Vigerus De Idiotism. in Voc.

Τυχών, Common, ordinary, q. d. such as is

every where, qui in medio jacet. Act. xix. 11. xxviii. 2. So the eloquent Longinus styles Moses OT ΤΥΧΩΝ απρ, No ordinary man, De Sublim. sect. 9, and Josephus calls Herod's rebuilding the Temple at Jerusalem Εφ' ὃν OT το ΤΥΧΩΝ, No common or ordinary work, Ant. lib. xv. cap. 11. § 1. See many other instances from the Greek writers in Wetstein on Acts xix. 11.

II. Governing a genitive, To obtain, enjoy. Luke xx. 35, (where see Wetstein Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety. See Wetstein.

**Τυμπανίζω**, from τυμπανον, which, according to Suidas, and the Scholiast on Aristophanes, Plut. lin. 475, means a stick or baton, used in bastinading criminals, from τυπω to beat.

To bastinate, to torture, or kill, by beating with sticks or batons. So Hieronymus explains τυμπανίζειν by πλησσεῖν ὀστροῦς, τυπείναι, is struck violently, is beaten; and Eusebius, στυμπανισθεῖσαν, by ἐκ βουλαων ἀτεθανον, they were killed by batons. occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by τυμπανον, 2 Mac. vi. 19, 28, and at ver. 30, we find Eleazar μελλωνταις πληγῇς τυλευθῆναι, ready to die with the strokes.

Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the tympanum or drum, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: But Archbp. Potter, Antiq. of Greece, book i. ch. 25, p. 127, 1st edit. calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τυμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46, cited in Suicer's Thesaur. under Τυμπανίζω, and to Wetstein on Heb. xi. 35, who shews that the V. τυμπανίζομαι is used by the Greek writers, particularly

by Aristotle, Lucian, and

that the *bastinado*, or  
his buttocks or the  
little sticks of the  
still used in the  
shment among  
his day.

of *τυτλω*

by striking.

in Athenæus, *Τῆς*  
*ἰδούσα*, She seeing  
rokes." So it is applied  
the nails in our Saviour's  
feet. John xx: 25, where see

form, figure, image, Acts vii. 43. So  
the LXX use *τυπῆς*, Amos v. 26, for  
images; and Polybius, cited in *Raphelius*,  
has *Θεῶν ΤΥΠΟΤΕ* for images of the  
Gods; and in *Herodian*, lib. v. cap. 12,  
edit. Oxon. *ΤΥΠΟΝ τῷ—Θεῷ* is a painted  
figure of a God." Comp. *Kypke*.

III. A pattern or model of a building, &c.  
Acts vii. 44. Heb. viii. 5, which pas-  
sages refer to Exod. xxv. 40, where the  
LXX likewise use *τυπὸν* for the Heb.  
*תבנית* a model.

IV. A pattern, example. Phil. iii. 17. 1 Thess.  
i. 7. Tit. ii. 7, & al.

V. A figure, emblem, representative, type.  
Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. A form of a writing. Acts xxiii. 25. So  
in 3 Mac. iii. 22, we have 'O—*ΤΥΠΟΣ*  
*της ΕΠΙΣΤΟΛΗΣ*. See *Kypke* on Acts.

VII. A form of doctrine. So *Elsner* and  
*Wetstein* cite from *Iamblichus*, *ΤΗΣ*  
*ΠΑΙΔΕΤΕΩΣ 'Ο ΤΥΠΟΣ*, The form  
of discipline; *ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΔΙ-*  
*ΔΑΣΚΑΛΙΑΣ*, The form of doctrine or  
instruction, occ. Rom. vi. 17, But ye have  
obeyed from the heart [supply *τυπῶν*] *eis*  
*ὃν παρεδόθητε τυπὸν διδασχης* (the form)  
of doctrine, into which form ye were de-  
livered. This expression, according to  
*Doddridge*, contains an allusion to the  
exactness with which melted metals or  
the like receive the impression of the  
mould in which they are cast; and *Ra-*  
*phelius* on the place observes that *Arrian*,  
*Epictet*. lib. ii. cap. 19, in like manner

\* See *Shaw's Travels*, p. 253, 2d edit. *Russell's*  
*Nat. Hist. of Aleppo*, p. 121, and *Hanway's Tra-*  
*vels*, vol. i. 256, and vol. iv. p. 8.

uses the phrase *κατὰ τὰ δόγματα ΤΕΤΤ-*  
*ΠΙΩΘΑΙ*, to be formed or modelled, ac-  
cording to certain opinions or rules." And thus I add that *Josephus*, *De Bel.*  
lib. ii. cap. 8. § 2, speaking of the *Es-*  
*senes*, says, that taking children of a  
tender age, *τοῖς ἡθεσι τοῖς αὐτῶν ΕΝΤΤ-*  
*ΠΟΤΕΙ*, they model or mould them ac-  
cording to their own manners," *suis mo-*  
*ribus* informant, *Hudson*. But the ac-  
curate *Kypke* shews, that both in *Appian*  
and *Josephus*, *ὑπακούειν* to obey is followed  
by *eis* governing the thing; and he ac-  
cordingly thinks that the Apostle's ex-  
pressions *ὑπακούετε eis ὃν κ. τ. λ.* are sy-  
nonymous with *ὑπακούετε eis τυπὸν διδα-*  
*χης, ὃς παρεδόθη ὑμῖν*, Ye have obeyed the  
form of doctrine, which was delivered to you.  
The ancient Syriac version, however, has  
*אשחמעתח לדמותא דילכסא דאשתלמתח לה*  
—Ye have obeyed the form of doctrine,  
to which ye were delivered. Comp. Eng.  
Translat. and Margin.

See *Swicer Thesaur.* on this word.

*ΤΥΠΤΩ*, from the Heb. *תך* or *תוף* to smite;  
whence also Eng. *tap*, *tabor*, &c. See  
Heb. and Eng. Lexicon in *תך*.

I. To strike, smite, with the hand, a stick,  
or other instrument. occ. Mat. xxvii. 30.  
Mark xv. 19. Luke vi. 29. xviii. 13.  
xxii. 64. xxiii. 48. Acts xxiii. 2, 3.

II. To strike, beat. occ. Mat. xxiv. 49. Luke  
xii. 45. Acts xviii. 17. xxi. 32.

III. To smite, strike, punish. occ. Acts  
xxiii. 3. Comp. *Korinaw*, and see *Dod-*  
*dridge* on the place.

IV. To hurt, wound, spiritually. occ. 1 Cor.  
viii. 12.

*Τυτῶζω*, from *τυτῆ* a tumult, tumultuous  
multitude or concourse of people, *turba*;  
*Τυτῆ* is used both by *Polybius* and *Lu-*  
*cia* (see *Scapula*), and may, I appre-  
hend, like *σορῶς*, which see, be best  
derived from the Heb. *רבה* to be many,  
with the formative *ת* prefixed, *ק. תרבה*.  
To raise a tumult or disturbance, to disturb.  
*Aristophanes*, *Vesp.* lin. 257, uses the V.  
active for the disturbing of mud. *Τυτῶ-*  
*ζομαι*, pass. To be in a tumult, be disturbed,  
turbor; or mid. To make a disturbance or  
bustle, turbas dare. occ. Luke x. 41.

*ΤΥΦΛΟΣ*, η, ον. It may be derived from  
Heb. *אפל* to hide, by prefixing the formative  
*ת*; whence also the Heb. nouns *אפל*  
and *אפל* thick darkness.

Y y

Deprived



-Deprived of sight, blind, whether naturally, Mat. ix. 27, 28, & al. freq.—or spiritually, Mat. xv. 14, (where see *Wetstein*.) Mat. xxiii. 16. 2 Pet. i. 9, & al. So *Pindar*, Nem. vii. lin. 34.

ΤΤΦΑΟΝ δ' ἔχει  
Ἦτορ ὁμίλος ἀνδρῶν ὁ πλείστος  
But the most of men  
Have a blind heart.

Comp. *Lucian* under *Οφθαλμος* II. In John ix. 8, eight MSS, five of which ancient, and several old versions, among which the Syriac and Vulg. for τυφλος read *προσαίτης* the beggar, i. e. whom they knew to be blind, and this reading is admitted into the text by *Griesbach*.

Τυφλω, ω, from τυφλος.

To blind. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See *Wetstein* on 2 Cor. iv. 4, who shews that the V. is applied likewise to the mind in the Greek writers.

Τυφω, ω, from τυφος smoke (see Τυφω), and thence pride, insolence, according to that of *Plutarch*, De Socrat. Gen. tom. ii. p. 580, B. Τον δὲ ΤΥΦΟΝ, ὥσπερ τινα

καπνον φιλοσοφίας, εἰς τὰς σοφίας ἀποσυσδασας. Throwing away to the sophisters pride or insolence, as being a kind of philosophical smoke.

I. Properly, To raise, or make a smoke.

II. Τυφομαι, εμαι, Pass. To be insolent, elated or puffed up with pride and insolence. occ. 1 Tim. iii. 6. vi. 4, 2 Tim. iii. 4. See *Wetstein* on the first and *Kypke* on the second text, and *Suicer* Thesaur. in Τυφω.

ΤΥΦΩ, *Thomassinus*, in his *Glossarium Hebraicum* under ΠΕΝ with great probability deduces τυφω from the Chaldee or Arabic נעו to be extinguished, as fire. Comp. *Castell Lexic. Heptag.* in נעו. To raise a smoke. So *Herodotus*, Τυφαι καπνον. See *Scapula*. Τυφομαι, To smoke, emit smoke. occ. Mat. xii. 20.

Τυφωνικος, η, ον, from τυφων a violent stormy wind, or whirlwind, which may be either from τυφω to raise a smoke, or perhaps from τυτλω or Heb. חנן to smile. Tempestuous, violent, whirling. occ. Acts xxviii. 14, where see *Wetstein* and comp. *Ευροκλυδων*.

Τυχων, 2 aor. particip. of τυσχανω or ταυχω, which see.

Υ.

Υ

Υ

Υ, υ, Upsilon, Υ ψιλον, i. e. U small or slender, as being generally slender or short, in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced long. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. Its name U seems to be taken from that of the Heb. ו (Vau), i. e. pronouncing the two Vaus, which compose the latter, as vowels, υ, υυ. Its sound or power is likewise the vowel sound of the

Heb. Vau, but before an i followed by another vowel it is pronounced almost like the Eng. w, or, on account of the aspirate breathing, like wh, as in υιος whio. The form Υ (of which the small υ seems a corruption) approaches to that of the \* Phœnician Vau, as sometimes written, and no doubt was taken from it.

\* See *Montfaucon's Palæographia Græca*, p. 103, Dr. *Bernard's Orbis Eruditi Literatura*, published by Dr. *Charles Merton*, and Dr. *Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 103.

Ταχυθινος,

ῥακινθινός, η, ον, from ὑακινθός.

Of the colour of a *hyacinth*, *hyacinthine*, *purplish*. The LXX use ὑακινθός or ῥακινθινός in many passages, particularly in Ezek. xxiii. 6, for Heb. כחל blue. occ. Rev. ix. 17.

TAKINΘΟΣ, s, δ, η. The best derivation I have met with of this word seems to be that of the learned *Damm*, Lexic. Nov. Græc. col. 907, from τ the noise made by persons in *sniffing* and *smelling*, (so used by *Aristophanes*, Plut. lin. 895.), and κινω to *move*, *excite*.

I. The name of a *flower* which is very *fragrant*, and generally of a *blue* or *purplish* colour, the *hyacinth*. Thus sometimes used in the Greek writers.

II. In the N. T. The name of a *gem* or *precious stone* resembling the \* *flower* in colour, a *hyacinth*†. "The *hyacinth* of † *Pliny* is now thought to be the *amethyst* of the moderns; and the *amethysts* of the ancients are now called *garnets*. The [modern] *amethyst* is a transparent gem of a *violet* colour, arising from an admixture of red and blue." occ. Rev. xxi. 20.

ῥαλινός, η, ον, from ὑαλός.

Of *glass*, *glassy*. occ. Rev. iv. 6. xv. 2, twice. See the Latin passages quoted under ῥαλος, and many more in *Wetstein* on Rev. iv.

ῥαλος, s, η.

This word, as also the Ionic ῥελος, in the more ancient writers signifies a *fossil substance*, a *transparent stone*, a *softer kind of crystal*, *talc*, as is evident from *Aristophanes*, Nub. lin. 764—6||, and from *Herodotus*, lib. iii. cap. 24. But in the later Greek authors, and in the N. T. ῥαλος denotes the artificial substance, *glass*.

ῥαλος. occ. Rev. xxi. 18, 21. We may either, with *Mintert*, derive it from ἐλα

\* "Hyacinthus lapis habens purpureum & caruleum colorem, ad modum illius floris." Vet. Dict. quoted by *Martinius* in Dict. Phil. which see.

† *Brookes's* Natural History, vol. v. 137.

‡ "Ille emicans in amethysto fulgor violaceus, dilatus est in hyacintho." *Plinii* Nat. Hist. lib. xxxvii. cap. 9.

|| Where see the Scholiast, and *Rutherford's* Optics, No. 53, p. 254. From the passage in *Aristophanes* it appears beyond a doubt, that the Greeks in his time had the art of making burning-glasses of this substance.

splendour, or immediately from Heb. לה to shine. So *Horace*, lib. iii. ode 13, lin. 1,

O fons Blanduie splendor vitro,  
O thou Blandusian spring, more bright than glass;

And *Ovid*, *Heroid.* Epist. xv. lin. 158,

— Vitreoque magis pellucidus amne,  
Clearer than the glassy stream.

The Eng. word *glass* may in like manner be very naturally deduced from the Heb. וְלָה to shine, glister, glisten. So the ancient Germans seem to have called *amber* *Glessum*, from it's transparency, quod transluceat nitidumque sit instar vitri, because it is transparent and shining like glass, says *Junius*, Etymol. Anglican. in GLASS, whom see, as also *Pliny*, Nat. Hist. lib. xxxvii. cap. 3.

§ The making of Glass is certainly a very ancient invention. "Aristotle, Alexander Aphrodisæus, and ¶ *Lucretius*, put us out of all doubt that glass was in use in their days."

ῥεριστω, from ὑρεσις.

I. To treat with insolent or contumelious injury. occ. Mat. xxii. 6. Luke xviii. 32. Acts xiv. 5. I Thess. ii. 2.

II. To reproach. occ. Luke xi. 45.

ῥεπισ, ισ, att. σως, η, either from the N. עביר violent anger, a transport of passion, or immediately from the V. עבר to transgress.

I. Insolent or contumelious treatment. occ. 2 Cor. xii. 10.

II. Injury, damage. occ. Acts xxvii. 10, 21. So *Pindar*, Pyth. ode i. lin. 140, calls the naval defeat which the Carthaginians had received from the king of Sicily ναυσιςον ῥεπισ. See *Alberti* on ver. 21. But *Kypke* cites from *Josephus*, Ant. lib. iii. [cap. 6, § 3, edit. *Hadson*.] an expression in which the application of ὑρεσις is more similar to that in Acts xxvii. 21, namely την απο των ομειρων ῥεπισ—injury from rain.

ῥεπισθης, s, δ, from ὑρεσιτω.

Insolently injurious, whether in words or actions, despightful. occ. Rom. i. 30. 1 Tim. i. 13. *Ruphesh* on the former passages shews from *Xenophon* that ὑρεσις ης

§ See *New and Complete Dictionary of Arts in GLASS*.

¶ Lib. iv. lin. 606.

Y y 2

is



*So Galen, 'Ολι μὲν ἐν ἡ τῆς καρδίας τρωαίς παύσασθαι θάνατον ἀξ αναλκῆς, ἐν τι τῶν ἐμολογούμενων αἰτί, That a wound of the heart necessarily occasions death is one of those things which is agreed on all hands;" and Celsus, "Servari non potest cui basis cerebri, cui cor, cui spina medulla percussa est. The life of that man cannot be saved, the basis of whose brain, whose heart, whose spinal marrow is wounded." See more in Wetstein. Consult also Scheuchzer's Phys. Sacr. on John xix. 34.*

III. It denotes the *enlivening, refreshing, and comforting influences* of the Holy Spirit, whether in his ordinary operations on the hearts of believers, John iv. 10, 14, (comp. ch. vi. 35.) or including also his miraculous gifts, John vii. 38. Comp. ver. 39, and see Rev. xxi. 6. xxii. 1, 17.

IV. *Many waters denote many people or nations.* See Rev. xvii. 1, 15.

*Υἱός, υ, δ, either immediately from Heb. מֵא נַפְתָּלִים, or from נָשַׁךְ to rain, which Martinus derives from χύω to pour, the aspirate breathing being substituted for χ. Rain, a shower of rain. occ. Acts xiv. 17. xxviii. 2. Heb. vi. 7. Jam. v. 7, 18. Rev. xi. 6.*

*Υιοθεσία, ας, η, q. υἱὸς θεοῦ the making or constituting of a son.*

*Adoption, the taking of a person, or the being taken, for a son.* In the N. T. it is applied spiritually only. occ. Rom. viii. 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On Rom. viii. 23; comp. Luke xx. 35, 36, and Macknight.

It is true that both the \* Greeks and † Romans used sometimes to *adopt* the children of other persons: but the term *υιοθεσία* in the N. T. is not taken from the custom of either of those people, but from the style of the O. T. as is manifest, I think, by comparing Rom. ix. 4, with Exod. iv. 22, 23. Deut. xiv. 1. Jer. xxxi. 9. Comp. 2 Cor. vi. 18.

*ΥΙΟΣ, υ, δ, from the Heb. בֶּן or infinit. דָּבַר (see Gen. xviii. 18. Jer. xv. 18.) to be, be born, according to that of Gen. xvii. 16,*

*Kings of People בְּנֵי אֲמֹל shall be, or be born, of her. From בֶּן or בִּנְיָן to be may also be deduced the Greek φνομαι to be born, and Latin fuo and fio to be, become.*

I. *A son*, in relation to a human father or mother. Mat. xx. 20, 21, & al. freq.

II. Christ is styled *the Son of God*, in respect of his miraculous conception by the Holy Ghost, Luke i. 35; (comp. ver. 32. Mark xiii. 32, and Dan. iii. 25, and 28.) —and *the Son of Man* (which title, says Stockius, is given to Christ eighty-two times in the Sacred Scriptures), in respect of his being the *seed* originally promised to Eve, Gen. iii. 5, (who was herself partaker of that nature which is called אָדָם *Man*, Gen. i. 27. v. 2.); then to Abraham, Gen. xxii. 18; afterwards to David; and in respect of his being conceived in the womb, Mat. i. 23. Luke i. 31, and in due time born of the Blessed Virgin, Luke ii. 6, 7; and also in reference to the Prophecy of Daniel, ch. vii. 13, where the *Messiah* is described as one like a *Son of Man*, כְּבֶן אָדָם. Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14. This latter title, *Son of Man*, primarily and properly denotes the *human nature* of Christ (see Mat. viii. 20. xi. 19. xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18, 19, 28. xxvi. 24. Mark ix. 12. John xiii. 31. Acts vii. 56. John v. 27. comp. Phil. ii. 6—11); but sometimes, by a κοινωμία ιδιωματων, or communication of properties, it signifies his *divine nature*. See John iii. 13. vi. 62.

In Mat. xxv. 13, the words ἐν ἡ, δ υἱὸς τοῦ ἀνθρώπου ἐρχεται are not found in fourteen MSS, four of which ancient, nor in the Syriac, Vulgate, and other ancient versions; they are accordingly omitted by Griesbach in his edition, and by Campbell in his Translation.

III. *Οἱ υἱοὶ τῶν Ἀνθρώπων, The Sons of Men*, i. e. *Men*, a merely hebraical or hebraistical phrase, often occurring in the LXX for the Heb. בְּנֵי אָדָם but not used by the profane Greek writers. See Eph. iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. *A remote descendant.* Mat. i. 1, 20. xxii. 42, 45. Rom. ix. 27. Heb. vii. 8.

V. *The offspring of a brute.* Mat. xxi. 5, where υἱὸν ὑποζύγιου may seem a mere hebraical expression for the *foal of an ass*, answering to the Heb. בֶּן חֲמֹר in Zech. Y y 3 ix. 9.

\* See Archbp. Potter's Greek Antiquities, book iv. ch. 15.

† Kennet's Roman Antiquities, pt. ii. book 5, ch. 12.

- ix. 9. *Kypke*, however, cites *Plutarch*. Conviv. p. 150, calling a mule ONOT' TIOΣ.
- VI. *An adopted son*. Heb. xi. 24.
- VII. *A son* in the Christian faith. 1 Pet. v. 13. It is probable that *Mark* is so called by St. *Peter*, as having been converted by him. Comp. Τεττον V. 8o Acts iii. 25, *Sons* of the Prophets may be *Disciples* of the Prophets. Comp. Tobit iv. 12. Mat. xii. 27. xxiii. 31, and Sense X.
- VIII. Believers are called *Sons of God*, as being begotten again by his Word and Spirit, and resembling their heavenly Father in their dispositions and actions during this present life. Rom. viii. 14. ix. 26. Gal. iii. 26. iv. 4, 5, 7; (comp. Mat. v. 45. Eph. v. 1.) and finally in glory and immortality, Luke xx. 36. This is a very early title of Believers. See Gen. vi. 2. Deut. xiv. 1. xxxii. 19, in Heb. and LXX. They are also styled *Sons of Light*, Luke xvi. 8, (comp. John xii. 36); and *of the day*, 1 Thess. v. 5; as being born of God, who is *Light* (1 John i. 5.), having been called out of the darkness of a natural and sinful state into his marvellous light (1 Pet. ii. 9.), and being those upon whom the *True Light*, even Christ (John i. 9.) now shineth, 1 John ii. 8.
- IX. *Sons of Abraham* are those who imitate the faith and works of Abraham. See Luke xix. 9. Gal. iii. 7. Comp. Mat. iii. 9. John viii. 39.
- X. *The Sons or Children of the Prophets and of the Covenant*, Acts iii. 25, are the objects of the prophecies and covenant, or the persons interested in them. So *Sons of the Kingdom*, Mat. viii. 12, are the peculiar subjects of it. Comp. LXX in Ezek. xxx. 5. *The Sons or Children of the Resurrection*, Luke xx. 36, are those who, by the resurrection of their bodies from the dead, are born again to a glorious and immortal life. Comp. Ps. cx. 3. (Heb.) Isa. xxvi. 19. 1 Cor. xv. 51—55, and Παλιγενεσία.
- XI. *The Sons of this World* are persons of worldly tempers and dispositions, not regenerated by God's Holy Spirit. Luke xvi. 8. xx. 34. So בנות האדם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. Sense VIII.) Gen. vi. 2, 4.

Οἱ υἱοὶ τῆς ἀπειθείας, *The Sons or Children of disbelief and disobedience*, are such as reject the Gospel, when duly proposed to them, and refuse obedience to it's precepts. Eph. ii. 2. v. 6. I can see no good reason to confine this character, as *Locke* does, to the unbelieving Gentiles: Surely it equally belongs to the unbelieving Jews, of whom such a dreadful character is given, 1 Thess. ii. 15, 16. Comp. John xii. 38. Rom. x. 16, 21. In the Heb. Scriptures we find expressions similar to Τῶν τῆς ἀπειθείας, *Sons of disbelief*; thus בן חיל a son of virtue, 1 K. i. 52, means a virtuous man; and בן נמר, חמירות, a son of rebellious perversenesses, 1 Sam. xx. 30, one perversely rebellious: yet I would not assert that such phrases are mere hebraisms; for, as *Raphelius* has remarked, in a certain oracle recorded by *Herodotus*, lib. viii. cap. 77, an insolent or proud person is called ΤΒΠΙΟΞ ΤΙΟΝ, a son of insolence\*.

Τῶς Διαβόλου, *A Son or Child of the Devil*, is one who is under the influence of the Devil, and resembles that apostate spirit in disposition and behaviour. Acts xiii. 10. Comp. John viii. 41, 44.

- XII. Joined with words expressive of reward or punishment it signifies worthy of, or liable to. So Luke x. 6, a son of peace is a person who deserves peace or happiness; comp. Mat. x. 13. *A son of perdition*, John xvii. 12. 2 Thess. ii. 3; or—of hell, Mat. xxiii. 15, is one deserving of, or liable to, perdition or hell. These latter expressions are hebraisms. Comp. under Τεττον IX.

On Mat. xxiii. 15, *Wetstein* cites a remarkable testimony from *Justin Martyr*, Dialog. cum Tryph. which I shall give more fully. It is in p. 350, edit. Paris, p. 399, edit. Thirlby. Οἱ δὲ ΠΡΟΣΗΛΥΤΟΙ ἡ μόνον ἡ πιστεύουσιν, ἀλλὰ ΔΙΠΛΟΤΕΡΟΝ ΤΜΩΝ βλασφημῶσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τῆς εἰς ἐκείνον πιστευούσας καὶ φανεύουσιν καὶ αἰκνύνειν βυλόν-λαι. But the Proselytes are not only unbelievers [in Christ], but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him."

\* But see *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 113, 3d edit.

TAH, *ης, ῆ*.

I. *The materia prima, the first or chaotic matter or atoms, of which all things were formed.* This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 17, where the almighty hand of God is said *κλίσσα τον κοσμον ἐξ AMOPOT TAHE*, to have made the world of matter without form. Thus likewise it was applied by some of the Greek philosophers, particularly by \* *Pythagoras* and *Plato*, who appear plainly to have borrowed their TAH from the *החמה*, or *unformed mass of Moses*, Gen. i. 2, whence also must be ultimately deduced *Ovid's*

— Rudis indigestaque moles —  
Non bene junctarum discordia semina rerum,

— Rude unformed mass —  
And the discordant seeds of things ill-join'd.  
Metam. l. b. i. lin. 7, 9.

Dr. *Dickinson*, in his *Physica Vetus & Vera*, p. 33, and 41—44, shews that the Greeks had the very term TAH from the Orientals, and with great probability derives it from the Heb. *חול sand*, remarking particularly that the Arabic *Hiul* or *Hiulo* is used as well for the first matter as for sand; that *Hermes* taught the *Egyptians* that all things were made *ex rs amms* of sand; and that even the inspired *Solomon* mentions עפר *the original dust, or primitive atoms* of the earth, Prov. viii. 26. Comp. Eccles. iii. 20. Isa. xl. 12.

II. *Matter, materials, especially wood.* occ. Jam. iii. 5. Comp. Eccles. xi. 32. So in the Greek writers it is particularly spoken of wood, considered as the fuel of fire (see *Wetstein*), and is thus applied by the LXX, in Isa. x. 17, as also in Eccles. xxviii. 10.

\* *Ταῖς*, &c. Plur. of *Εὐ*, which see.

\* *Ταῖσπος*, α, ον, from *ὕμεις* ye, you.

Your, yours, your own. Luke vi. 20. xvi. 12. John vii. 6, & al.

\* *ὑμνεω*, ω, from *ὕμνος*.

I. Intransitively, *To sing or recite a hymn.* Vulg. *hymno dicto, having said or recited a or the hymn.* occ. Mat. xxvi. 30. Mark xiv. 26. See *Campbell* on Mat.

\* See Bp. *Stillingfleet's* *Origines Sacrae*, book iii. chap. 2, sect. 3. *Gule's* *Court of the Gentiles*, vol. i. part 2, book ii. chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

II. Transitively, governing an accusative, *To celebrate or praise with a hymn or hymns, to hymn.* occ. Acts xvi. 25. Heb. ii. 12.

\* *ὑμῶς*, σ, δ, from (*ὕμα* perf. pass. if used, of) *ὕδω* to celebrate, sing, celebrate with songs, which is a plain derivative from the Heb. *הרהר*, Hiph. of *רהר*, to praise, confess, to which the Greek V. *ὕμνεω* twice answers in the LXX, Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.

A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the hymns sung to their Gods.

\* *ἴκασω*, from *ἵκω* denoting privately, and also to go.

I. *To go, go away, withdraw, or depart privately.* Mat. iv. 10. v. 24, 41, & al. freq. John xii. 11, "forsook them," *Campbell*, whom see. In Mat. iv. 10, very many MSS, four of which ancient, and several editions and versions, after *ἴκασ* have *οἶσσω* us, and these words are accordingly adopted by *Wetstein*, and received into the text by *Griesbach*.

II. *To go out of the world, to depart, die.* Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. *Elener* on Mat. observes that the Greek writers use *ἀπερχεσθαι* to depart in this view; and *Raphelius*, that the Heb. *הלך* to go has the same import, Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found *ἴκασω* thus applied in the Greek writers, yet that in *Xenophon* the similar verb *οἶχεσθαι* to depart denotes dying. Comp. also *Kypke* on Mat. So in Eng. we say, he is gone for he is dead, and express dying by going off, deceasing, departing, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under *Πορευω* VI.

\* *ὑπακοή*, *ης, ῆ*, from *ὑπακούω*, 2 aor. of *ὑπακούω*.

Obedience. Rom. i. 5. v. 19, & al.

On Rom. xvi. 19, *Kypke* shews that the phrase *ἀφικεσθαι* eis, or att. *eis*, is by the Greek writers joined with *κλέος* *celebrit*, and *λοσος* *report*, in the like sense reaching or coming to the knowledge of.

\* *ἴκασω*, from *ἵκω* under, and *αἶνω* to hear. I. Governing a dative, *To hearken to, and obey.* "The word signifieth with all humble submission to hearken, and implieth both reverence and obedience. The verb

Y y 4

αἶνω

*ἀντὶ* noteth obedience, the preposition *ὕπο* reverence." Zanchius in Leigh's Crit. Sac. See Eph. vi. 1, 5. 1 Pet. iii. 6. Acts vi. 7. Mat. viii. 27. Rom. vi. 12, 16, 17.

- II. *To hearken or attend at a door in order to answer those who knock, and to enquire who they are, before it is opened.* occ. Acts xii. 13. *Raphelius*, in his Note on this passage, shews that *Demosthenes*, *Lucian*, and *Xenophon* use the verb in this sense. See also *Wetstein* on Luke xiii. 25, and *Elsner* and *Kypke* on Acts. *ὑποδόντες*, *υ, η, q. ὑπο τὸν ἀνδρα ὡς α, being under a husband.*

*Being under or subject to a husband, married, a femme couverte.* occ. Rom. vii. 2. The word is used in this sense not only by the LXX, Num. v. 20. Prov. vi. 24, 29; but also by *Polybius*, *Plutarch*, *Diodorus Siculus* and *Athenæus*, cited by *Raphelius* and *Wetstein*. Comp. *Ecclus.* ix. 9. xli. 21.

*ὑπ᾿ αὐτῷ*, *ω*, from *ὕπο* expletive, and *αὐτῷ* to meet.

*To meet.* Mat. viii. 28, & al.

*ὑπ᾿ ἡμῶν*, *ις*, att. *ως, η, from ὑπ᾿ αὐτῷ*. *A meeting.* occ. John xii. 13, where observe that the N. governs the same case as it's verb. Comp. under *ταῦτῳ* V. The LXX *Vatic.* have the phrase *ὑπ᾿ ἡμῶν*, for the Heb. *מִלְפָּנֵינוּ* for the meeting, or to meet, Jud. xi. 34.

*ὑπ᾿ ἡμῶν*, *ις*, att. *ως, η, from ὑπ᾿ αὐτῷ*. *Substance, goods, whether earthly, occ.* Acts ii. 45.—or heavenly, occ. Heb. x. 34. *Polybius* uses the word in the worldly sense. See *Wetstein* on Heb.

*ὑπ᾿ ἀρχῇ*, from *ὕπο* expletive, and *ἀρχῇ* to begin.

- I. *To begin, give a beginning or being to.* Thus sometimes used, with a genitive following, in the Greek writers.

II. *To be, sub-ist.* See Luke vii. 25. viii. 41. xvi. 23. Acts xxi. 20. xxvii. 34. Phil. ii. 6.

III. With a dative following it denotes property or possession, as Acts iii. 6. *Ἀπὸ τοῦ χρυσοῦ καὶ ἀργυροῦ οὐκ ὑπάρχει μοι*, Vulg. *Argentum & aurum non est mihi*, literally, *Gold and silver is not to me*, i. e. I have no gold nor silver. Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under *Εἰς* VII. Hence

IV. *ὑπαρχοντα, τα*, particip. pres. neut. plur. *Things which any one has, goods, possessions.* It is joined either with a da-

tive, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. & al. *ὑπὸ ὑμῶν*, from *ὕπο* under, and *αὐτῶν* to yield, submit.

*To submit oneself, to obey with submissive respect.* occ. Heb. xiii. 17. The Greek writers use it in the same sense.

*ὑπὸ τῷ αὐτῷ*, *α, ιοι*, from *ὕπο* expletive, and *αὐτῷ* contrary.

I. *Contrary, adverse.* occ. Col. ii. 14, where see *Alberti* and *Wolfius*.

II. *ὑπὸ τῶν ἐναντίων, ὅτι*, *Adversaries, enemies.* occ. Heb. x. 27.

The word is used in both these senses by the Greek writers. See *Wetstein* on Col. *ὑπὸ τῷ αὐτῷ*, from *ὕπο* under, and obsol. *εὐσεβῶς* to bring, bear.

*To suffer, undergo, bear.* An obsolete V. whence in the N. T. we have 1 aor. *ὑπέσχετο*, 2 aor. infin. *ὑπέσχεσθαι*. Comp. *ὑποφέρω*.

*ὑΠΕΡ*. A Preposition. It seems an evident corruption of the Heb. *עַל* beyond, *וְעַל*.

I. Governing a genitive,

1. *Over, above.* So in *Homer*, Il. ii. lin. 20. *Ἐπὶ δ' ἄρ' ὑΠΕΡ κεφαλῆς*, It stood over or above his head." But I do not find it thus used in the N. T.

2. *For, instead of.* *Philem.* ver. 13. *Rom.* v. 6, 7, 8. "*Raphelius* (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that *ὑπὲρ ἡμῶν ἀποθῆκε* signifies he died in our room and stead: nor can I find that *ἀποθῆκεν ὑπὲρ τινος* has ever any other signification than that of rescuing the life of another at the expence of our own, and the very next verse (i. e. ver. 7.) shews independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." *Doddridge*, Comp. *John* xi. 50. 2 *Cor.* v. 14. 1 *Tim.* ii. 6.

3. *In the room, or stead of*, denoting succession, 1 *Cor.* xy. 20, *Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν*, *To be baptized in the room or stead of the dead*, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See *Doddridge*. To what he has observed, I add, in confirmation of this exposition, a passage cited by *Vigerus* De Idiotism. cap. ix. sect. 9.

sect. 9. reg. 1, from *Dionysius Halicarn.* lib. viii. 'Ουλοὶ τὴν ἀρχὴν παραλαβόντες, "ΤΙΕΡ ΤΩΝ ΑΠΟΘΑΝΟΝΤΩΝ ἐν τῷ πρὸς Ἀντιόχου πολέμῳ στρατιωτῶν ἔξιν ἔτερες καταστράφησαν. These, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antiochian war." This interpretation, which is that of *Ellis* and *Le Clerc*, and which they also support by the passage just cited from *Dionysius*, appears to me the best of all those mentioned by *Wolfius* on the text, whom see.

4. For, on the side or part of, q. d. over for defense. Mark ix. 40. Luke ix. 50. Rom. viii. 31. *Polybius* and *Arrian* apply it in this sense, as *Raphelius* and *Alberti* have shewn on Rom. viii. 31.

5. For, on behalf of. Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1.

6. For, on account or for the sake of, because of. Acts v. 41. ix. 16. Rom. xv. 9, & al. On 2 Cor. v. 20, *Kypke* shews that *Æschines* and *Demosthenes* use the phrase ΠΡΕΣΒΕΤΕΙΝ ΤΙΕΡ τινος, for being an ambassador for any one, or on his account.

7. For, denoting the final cause. John xi. 4. Comp. 2 Cor. i. 6.

8. Of, concerning. 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where *Raphelius* shews that *Polybius* applies the preposition in the same sense. So it is used 2 Thess. ii. 1. where see *Whitby*, *Wetstein*, *Macknight*, and *Bp. Newton's* Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. *Wetstein* on 2 Thess. cites *Virgil*, *Æn.* I. lin. 754, using the Latin super in the same sense, *Multa super Priamo rogatus, super Hectore multa.*

9. Of, denoting the motive, pro, propter. Phil. ii. 13, where see *Wolfius*.

II. Governing an accusative,

1. Above, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.

2. Above, beyond, more than. Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. So *Lucian*, *Philopseud.* tom. ii. p. 458. Λοιδορύνει τις ἀνδρας. They (women) rail abundantly, and more than men\*." It is joined with comparative

adjectives. Luke xvi. 8. Heb. iv. 12. *Virgil* applies the Latin preposition ante in the same manner, *Æn.* I. lin. 351,

—Scelere ante alios immuniior omnes.

The use of ὑπὲρ after ἡτληθῆς, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS read παρα, comp. Heb. i. 4.

III. Used adverbially,

1. Above, more, exceedingly. Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under Περὶ σος I.

2. More, more eminently, i. e. a Minister of Christ. 2 Cor. xi. 23. So *Castalio*, *Mugis ego*. See *Alberti*, *Wolfius* and *Kypke*, the last of whom cites the Greek writers using the prepositions πρὸς and μετὰ in the like adverbial manner, but he produces no instance of ὑπὲρ being thus applied by them.

IV. In composition it denotes,

1. Over, above, as in ὑπεριδῶ to overlook, ὑπερίστω to lift up above.

2. Beyond, as in ὑπερανκμος.

3. Above, more, more than, as in ὑπερπρῆσσω, ὑπερπικνω.

4. For, on behalf of, as in ὑπερβίβλῃς χαρῶ to intercede for.

5. And most usually, it is intensive, or heightens the signification of the simple word.

ὑπερίστω, from ὑπὲρ above, or intensive, and ἵστω to lift up.

I. To lift up above. Hence ὑπερσημαί, mid. To lift up or exalt oneself above, in a figurative sense. occ. 2 Thess. ii. 4.

II. ὑπερσημαί. pass. or mid. To be lifted up or elevated very much or exceedingly in mind. occ. 2 Cor. xii. 7.

ὑπερανκμος, α, ο, η, from ὑπὲρ beyond, and ακμη the acme or flower of age, particularly with respect to marriage, as it is applied by *Dionysius Halicarn.* and *Lucian*, cited by *Wetstein* on 1 Cor. vii. 36, where comp. *Kypke*.

Beyond or past the flower of one's age. occ. 1 Cor. vii. 36.

The V. παρακμῶσι occurs in the same view *Ecclus.* xlii. 9, which passage throws great light on the text in 1 Cor. if with four ancient Greek MSS, and the first Syriac version, we there read γαμίσω. See *Bp. Pearce*.

ὑπερανῶ. An Adverb governing a genitive, from ὑπὲρ above, or intens. and ανῶ up, upwards.

1. Above

\* See *Figerus* De Idiotism. cap. ix. sect. 9, reg. 8. and *Hoogveen's* Note.



1. *Above*. occ. Heb. ix. 5.
2. *Far above*. occ. Eph. i. 21. iv. 10. *Lucian* uses the word in like manner, ΠΑΝΤΩΝ τούτων ὙΠΕΡΑΝΩ γενομενος. *Demonax*, tom. i. p. 9. 8.
- Ἵπαραυξανω, from ὑπερ intensive, and αυξανω to increase, grow.  
To grow or increase exceedingly. occ. 2 Thess. i. 3.
- Ἵπερβαινω, from ὑπερ beyond, and βαινω to go.
- I. To go beyond. *Polybius*, cited by *Raphaelius*, uses the V. in it's proper sense, ἽΠΕΡΒΗΝΑΙ τῆς τῆς Ἀσίας ὁρις, to go beyond the bounds of Asia."
- II. To go beyond, transgress, i. e. the bounds of duty, or of lawful marriage. So *Jerome*, concessos fines prætergressiens nuptiarum. occ. 1 Thess. iv. 6. Thus in *Sophocles*, *Antigone*, lin. 491, we have

Νόμους ἽΠΕΡΒΑΙΝΟΥΣΑ τῆς ποικειμῆτος.  
Transgressing the establish'd laws.

See other instances of the like kind in *Wetstein*, and comp. Παράβαινω.

Ἵπερβαλλονίως, Adv. formed from the particip. ὑπερβαλλων of the V. ὑπερβαλλω. Exceedingly, above, or more than others. occ. 2 Cor. xi. 23.

Ἵπερβαλλω, from ὑπερ above, and βαλλω to cast, put.

To exceed, excel. Hence particip. Ἵπερβαλλων, Exceeding, excelling, excellent. occ. 2 Cor. iii. 10, (where see *Wetstein*.) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in *Aristotle*, cited by *Wulfius* and *Wetstein*, it is repeatedly construed with a genitive case in the sense of exceeding, excelling.

Ἵπερβολή, ἡς, ἡ, from ὑπερβόλα perf. mid. of ὑπερβαλλω.

Abundance, exuberance. occ. 2 Cor. xii. 7. Excellence. 2 Cor. iv. 7.

Καθ' ὑπερβολήν, Exceedingly, excessively. occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13. The Greek writers likewise use the phrase in this sense. See *Raphaelius* and *Wetstein* on Rom. Also, Of the greatest excellence. occ. 1 Cor. xii. 31.

Καθ' ὑπερβολήν εἰς ὑπερβολήν. occ. 2 Cor. iv. 17. *Chrysostom* has the following beautiful remark on this passage: Τίθῃσι παραλληλα τα παρόντα τοῖς μέλλουσι, το παραυτίκα πρὸς το αἰώνιον, το ελαφρον

πρὸς το βαρος, την θλίψιν πρὸς την δοξαν και εὐδ τατοις αραιται, αλλ' ἵεραν τιθῃσι λεξιν, διαλισσιαζων αυτην, και λεξων, ΚΑΘ' ἽΠΕΡΒΟΛΗΝ ΕΙΣ ἽΠΕΡΒΟΛΗΝ, τυλεσι, μελεθος ἽΠΕΡΒΟΛΙΚΩΣ ἽΠΕΡΒΟΛΙΚΟΝ. The Apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καθ' ὑπερβολήν εἰς ὑπερβολήν, that is, a greatness excessively exceeding." See also *Doddridge's* Note, and *Blackwall's* Sacred Classics, vol. i. p. 330—2, concerning the sublime energy of this text. It is indeed itself καθ' ὑπερβολήν εἰς ὑπερβολήν!

Ἵπεριδω, from ὑπερ over, and ιδωω to see, look.

To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30, where Syriac version ܡܕܝܢܐ passed over or caused to be passed over; and *Wetstein*, whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summæ." Comp. Lev. xx. 4, in LXX and Heb.

Ἵπερεκείνα, q. d. ὑπερ εκείνα μέρη or χωρία, beyond those parts or countries.

With a genitive, Beyond. occ. 2 Cor. x. 16, where it has the article prefixed. εἰς τα ὑπερεκείνα ὅρων, in the countries beyond you. Comp. *Εκείνα*.

Ἵπερεκτείνω, from ὑπερ intens. and εκτείνω to extend.

To extend or stretch out excessively or beyond one's bounds. occ. 2 Cor. x. 14.

Ἵπερεκπερισσόν. See under Περισσός I.

Ἵπερεκχύνω, from ὑπερ over, and εκχύνω to pour out.

To run over, overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24. ἽΠΕΡΧΥΘΗΣΟΝΤΑΙ αἱ λχνοι οἶνῳ και ἐλαει, The vats shall overflow with wine and oil; where the V. answers to the Heb. ܡܕܝܢܐ of the like import.

Ἵπαρανυλῆσανω, from ὑπερ for, and ανυλῆσανω to meet, intercede, which see.

To intercede, make intercession for. occ. Rom. viii. 26.

Ἵπερῶχω, from ὑπερ above, and ῶχω to have, be.

I. To be above, be higher, supreme. occ. Rom. xiii. 1. 1 Pet. ii. 13. So *Arrian*, *Epictet* lib. i, cap. 30, cited by *Wetstein*, Οὐραν

"Ὅταν εἰσὶς πρὸς τινὰ των ΤΙΠΕΡΧΟΝ-ΤΩΝ, When you approach any man in authority."

II. To be better, more excellent. occ. Phil. ii. 3.

III. To exceed, excel. occ. Phil. iv. 7. Hence the particip. pres. neut. used as a substantive, "ὑπερῶν, το, Excellence. occ. Phil. iii. 8.

"ὑπερηφανία, ας, ἡ, from ὑπερηφανός.

Pride, arrogance, insolence. occ. Mark vii. 22. Ἐστὶ δὲ ὑΠΕΡΗΦΑΝΙΑ καλαφροῦσις τις, πλὴν αὐτῆς, των ἀλλων.

"ὑπερηφανία is a contempt of all others but oneself," says Theophrastus, Eth. Char. xxiv. which see.

"ὑπερηφανός, ο, δ, ἡ, from ὑπὲρ above, and φανῶ to shew.

Proud, arrogant, insolent, one who sets himself up to view, as it were, above others, "superbus enim sese supra alios effert, ostendit, & videri vult." Mintert. occ. Luke i. 51. Rom. i. 30. 2 Tim. iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp. ὑπερηφανία.

"ὑπερλίαν.

So three MSS read in one word, 2 Cor. xii. 11, (see Wetstein) but most of the MSS both there and in 2 Cor. xi. 5, read ὑπὲρ λίαν in two words; see therefore under λίαν. On 2 Cor. xi. 12, Kypke cites Plutarch several times using the compound adverb ὑπερῶν exceedingly well.

"ὑπερνικῶν, ω, from ὑπὲρ above, more than, exceedingly, and νικῶ to conquer.

To more than conquer, to be more than conqueror, or to conquer eminently. occ. Rom. viii. 37. "Egregiè vincimus, egregiam reportamus victoriam hostili exercitu funditus deleto." Wetstein, who cites from Leum. Tact. Νικᾷ καὶ μὴ ὑΠΕΡΝΙΚΑ, Conquer, but do not over-conquer, i. e. do not push your victory too far."

"ὑπερῶς, ο, δ, ἡ, καὶ το—ον, from ὑπὲρ above, exceedingly, and ὄσος a tumour, swelling, and thence in the profane writers pride, pomp, and particularly in words, bombast, as Longinus, De Sublim. uses ὄσος, sect. iii. & al.

Excessively or over and above tumid, swelling, or pompous. occ. 2 Pet. ii. 18. Jude ver. 16. Libanius in Wetstein applies this compound word to praises, and Plutarch to speech.

The LXX use this adj. Exod. xviii. 22,

for Heb. גָּדוֹל great; ver. 26, for קָטָן hard, and 2 Sam. xiii. 2, for קָטָן was difficult.

"ὑπερῶν, ης, ἡ, from ὑπερῶν, to be above excel, which see.

I. High or eminent station, authority. occ. 1 Tim. ii. 2. So Josephus, Ant. lib. ix. cap. 1. § 1. ΤΩΝ ΕΝ ὑΠΕΡΟΧΗ ΕΙΝΑΙ δοκεῖν. See more in Wetstein on Rom. xiii. 1, and comp. under Δοκεῖν V.

II. Excellence. occ. 1 Cor. ii. 1.

"ὑπερπερισσεύω, from ὑπὲρ above, or exceedingly, and περισσεύω to abound.

I. To abound more, superabound. occ. Rom. v. 20.

II. "ὑπερπερισσεύομαι, Mid. To abound exceedingly, to overflow. occ. 2 Cor. vii. 4.

"ὑπερπερισσός, Adv. from ὑπὲρ above, exceedingly, and περισσός abundantly. Most exceedingly, superabundantly, above measure. occ. Mark vii. 37.

"ὑπερπλεονάζω, from ὑπὲρ above, or exceedingly, and πλεονάζω to abound, superabound.

To abound or superabound exceedingly. occ. 1 Tim. i. 14.

"ὑπερυψώω, ω, from ὑπὲρ above, or exceedingly, and ὑψώω to exalt.

To exalt exceedingly or very highly. occ. Phil. ii. 9.

"ὑπερφρονέω, ω, from ὑπὲρ above, and φρονέω to think.

To think (of oneself) above what, or more highly than, one ought, to arrogate too much to oneself. occ. Rom. xii. 3. On which text Raphelius shews that this is the true sense of the word, and cites from Herodotus, lib. i. Πλεῖν ὑΠΕΡΦΡΟΝΕΟΥΣΑΙ, Insolent from wealth." So Josephus, Ant. lib. i. cap. 11. § 1.—πλεῖν καὶ μετέθει χημαίων ὑΠΕΡΦΡΟΝΟΥΝΤΕΣ.

"ὑπερων, ο, το, Eustathius derives it from ὑπὲρ above, and ων, in the language of Lacedæmon, an upper chamber. But \* others think that ὑπερων is properly an adjective neut. from ινασ. ὑπερωνος, and observe that Lucian uses the expression ΟΙΚΗΜΑ ὑΠΕΡΩΝ†, and the LXX Ez. k. xiii. 5, ΟΙ ΠΕΡΙΠΑΤΟΙ 'ΟΙ ὑΠΕΡΩΙ, and they take ως for a mere termination, as in παλῶς from παλῆρ, παλῶς.

\* See Wolfius on Acts i. 13.

† Asinius, tom. ii. p. 156, C. edit. Bened.

Am

*An upper room or chamber.* occ. Acts i. 13 ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were *large*, and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries\*, where the *upper rooms* are also those which are principally inhabited †.

† *ὑπὸ*, from *ὑπο*, *under*, and *σχω* *to have*, *hold*.

I. *To put under*, q. d. *to have or hold under*. Thus it is sometimes used in the profane writers.

II. *To undergo, suffer.* occ. Jude ver. 7, where *Wetstein* and *Kypke* cite the same phrase *ΤΙΘΕΙΝ ΔΙΚΗΝ* and *ΔΙΚΑΣ*, *to suffer punishment*, from the purest Greek writers.

† *ὑπακούω*, σ, ὁ, ἡ, from *ὑπακούω*, 2 aor. of *ὑπακούω* *to obey*.

*Obedient, submissively or humbly obedient.* occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8.

† *ὑπηρεῖω*, ω, from *ὑπηρεῖς*, which see.

Governing a dative, *To serve, minister unto, assist.* occ. Acts xiii. 36. xx. 34. xxiv. 23. On which last text *Raphelius* observes from *Xenophon* that *ὑπηρεῖν* denotes not only those offices of kindness that require *action* or *labour* (which is the usual import of *διακονεῖν* in the N. T.), but also those which consist in *liberality*, and *supplying the wants* of others, though one does not personally attend them. *Blackwall*, *Sacred Classics*, vol. ii. p. 1-84, remarks from *Bois*, that Acts xiii. 36, might be better rendered, *For David, after that, in his generation, or course of life, he had served the will of God, fell asleep*. To confirm which interpretation I add from *Xenophon*, *Œconom.* cited by *Raphelius*, on Acts xx. 34, *Ὁυ ἀν ΤΗ ΓΝΩΜΗΙ πολλὰς χεῖρας ΤΗΡΕΤΕΙΝ ἀβᾶσσι*, whose *will* many hands will *subserve* or *obey*;" and from *Libanius* in *Wetstein*, *Μη τῇ ΤΩΝ ΘΕΩΝ ΤΗΡΕΤΕΙΣΘΑΙ ΒΟΥΛΗΙ*. See more in *Wetstein*, on Acts xiii. 36.

† *ὑπερῖς*, σ, ὁ, from *ὑπο* *under*, and *σπεῖς*, *a rower*, which from *σπέρω* *to row*, and

this, by transposition, from the Heb. *תַּן* *to row hard*, used *Jon.* i. 13.

Properly, according to its etymology, it should signify *one who rows under* (the command of) another. But I do not find that it is ever thus applied by the Greek writers, who always use it for *subordinate assistant, servant, attendant, or officer* in general; and thus only it is applied in the N. T. See *Mat.* v. 25. xxvi. 58. *Luke* iv. 20. *John* xviii. 36. *Acts* xiii. 5. xxvi. 16. 1 *Cor.* iv. 1. *Wetstein* on *Mat.* v. 25, among other passages, cites from *Aristides*, *Ὁ δὲ [ΔΙΚΑΕΤΗΣ] ΠΑΡΑΔΙΔΩΣΙΝ αὐλῆς ΤΗΡΗΡΕΤΑΙΣ*; and further to illustrate the force of this word the reader would do well to consult *Plato's Euthyphro*. § 16. edit. *Forster*.

In *Luke* iv. 20, *τῷ ὑπηρέτῃ* is rather unfortunately rendered *the minister*. It there means *the attendant or servant*, part of whose business it was to *take care* of the sacred books, and deliver them to the reader. See *Wolfius* and *Campbell*.

† *ὑπὸ*, σ, ὁ. The best of the † Greek derivations assigned of this word seems to be from *ὑπὸ* *under*, *to go under water*, according to that of *Virgil*, *Georg.* iv. lin. 490,

— *Conditque najantia lumina somnus*,

*Sleep hides the swimming eyes.*

But perhaps *ὑπὸ* may be better deduced from the Heb. *יָעַן* *to hide*, the aspirate or rough breathing being, as usual, substituted for the sibilant letter, which, however, appears again in the Latin *somnus* *sleep*, q. *sompnus*, or *sopnus*; see *Ainsworth's Dictionary* in *Somnus*.

I. *Sleep*, natural. occ. *Mat.* i. 24. *Luke* ix. 32. *John* xi. 13. *Acts* xx. 9, twice.

II. *Sleep*, in a spiritual sense, i. e. a state of *inactivity* with respect to good works, and of *security* in sin. occ. *Rom.* xiii. 11.

† *ΥΠΟ*. A Preposition, whose general signification is *under*; so we may, with *Martinius*, *Lexic. Philol.* in *Sub*, not improbably deduce it from Heb. *כָּבַר* *to hide oneself, be hid*, or, to come still nearer to the sound of the Greek word, from *נֶפֶת* *to cover*.

I. Governing a genitive, it denotes

1. The efficient cause, *By*. See *inter al.*

\* See *Shaw's Travels*, p. 207, 8, and *Heb.* and *Eng. Lexicon*, under *תַּן* II.

† See *Heb.* and *Eng. Lexicon*, under *רָץ* IV.

† See *Mfinter* and *Passor* on the word, and *Martin's Lexic. Philol.* in *Somnus*.

- Mat. i. 22. ii. 15, 16. Rom. xiii. 1. Comp. under *Tarw* III.
2. The instrumental cause or agent, *By*. Mat. ii. 17. iii. 3. Rev. vi. 8, & al. freq.
- II. Governing a dative, *Under, in, also to, or according to*, as in *Herodian*, lib. v. cap. 6.—*Χορευοντα ΤΠΟ τε αυλαις και συριγχι παντοδαπων τε ορσανων ηχων*, Dauncing to flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T.
- III. Governing an accusative,
1. *Under, underneath, beneath*, of situation. Mat. v. 15. viii. 8. John i. 48.
  2. *Under*, of power, or authority. Mat. viii. 9. Luke vii. 8.
  3. *Under*, denoting being liable or subject to. Jam. v. 12.
  4. *About, at in*, of time, sub. Acts v. 21, *Τω τον εφρον*, *About day-break, early in the morning*. So in Latin, *Sub lucis ortum*, Livy, lib. xxvii. cap. 15. See *Alberti* on Acts xiii. 1.
- IV. In composition it denotes
1. *Under, or subject*, as in *υποδω* to bind under, *υπολασσω* to subdue.
  2. *Under, before the eyes*, oculis subjectum, as *υποσραμμος*, *υποδεικνυμι*.
  3. Diminution or extenuation, as in *υποπνεω* to breathe gently or softly, *υπονοσεω* to suspect.
  4. Privacy, clam, clanculum, as in *υπαλω* to go away privately.
  5. In some words it seems almost expletive, as in *υπανω* to meet, *υπαρχω* to begin.
- \**Τροβαλλω*, from *υπο* privately, and *βαλλω* to put.  
*To suborn*, "*to procure privately, procure by secret collusion*," (*Johnson*) as witnesses. occ. Acts vi. 11, where see *Elener* and *Wetstein*.
- \**Τροσραμμος*, s, δ, from *υποσραμμαι* perf. pass. of *υποσραφω* to set a copy in writing to learners, thus used by *Plato*, cited by *Scapula* and *Wetstein* on 1 Pet. ii. 21: It is derived from *υπο* before, and *γραφω* to write.
- I. Properly, *A copy*, such as *writing-masters* set before their scholars for their imitation. So *Ammonius* under *υπαλειν*, *ΤΠΟΓΡΑΜΜΟΝ λελομεν ανη ΠΠΟΓΡΑΜΜΟΝ*. Hence
- II. *An example, pattern*. occ. 1 Pet. ii. 21. So *Polycarp*, alluding to this passage of

St. Peter, applies the word in his Epistle to the *Philippians*, § 8. "Let us therefore imitate his [Christ's] patience: And if we suffer for his name, let us glorify him: *ταλω γαρ ημιν ΤΟΝ ΤΠΟΓΡΑΜΜΟΝ σθης δι' εαυτω*, for this example he has given us by himself." WAKE. See *Wolffius* on 1 Pet. *Clement* also uses the word in the same sense, 1st Epistle to *Corinthians*, § 33.

\**Τροδεισμα*, αρος, το, from *υποδεισμαι* perf. pass. of *υποδεικνυμι*.

I. *An example or pattern shewn or exhibited* for imitation in acting. occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by *Polybius*, cited by *Wetstein*.

II. *A typical exhibition or representation*. occ. Heb. viii. 5. ix. 23.

III. *An example of disobedience or punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see *Raphelius*, *Wetstein*, and *Kypke*.

\**Τροδεικνυμι*, or absol. *υποδεικνω*, from *υπο* under or before the eyes, and *δεικνω* to shew.

I. *To shew plainly, set before the eyes*, as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35.

II. *To shew, teach, instruct plainly*. occ. Mat. iii. 7. Luke iii. 7. On the former of which texts *Raphelius* has abundantly proved, from *Polybius*, that this is the import of the verb. See also *Wetstein*.

\**Τροδεχομαι*, from *υπο* under, and *δεχομαι* to receive.

*To receive hospitably and kindly*, q. d. *to receive under one's roof*. occ. Luke x. 36. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by *Homer*, II. ix. lin. 476, and *Odyss.* xvi. lin. 70, where we have the expression *ΤΠΟΔΕΞΕΘΑΙΟΙΚΩ*, *to receive into one's house*." So *Lucian*, *Οδς ΤΠΟΔΕΞΑΜΕΝΟΣ με, και ζωντας παρ αυτω*, But he receiving and entertaining me at his house." *Deor. Dial.* tom. i. p. 178. E. edit. *Bened.*

\**Τροδω*, from *υπο* under, underneath, and *δω* to bind.

*To bind under*, as sandals or soles under the feet. Hence *Τροδομαι*, mid. and pass. *To shoe oneself, be shod*. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where *Wetstein* cites *Thucydides* likewise using *υπο-*

ὑποδαμανοὶ for *being shod*." See also *Scapula*.

ὑποδήμα, ατος, το, from ὑποδω.

A *sandal* or *sole bound under*, and so fastened to, the foot. Luke xv. 22. John i. 27. Acts vii. 33. xiii. 25, & al. Comp. Σανδαλιον. On Mat. iii. 11, Kypke remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and carrying the sandals of their masters was the office of the meanest slaves; and he cites from *Plutarch*, Sympos. lib. vii. qu. 8. p. 712, Ε. τοις τα ὑΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΤΕΙ παιδαριοις. See also *Wetstein*.

ὑποδικος, υ, δ, η, from ὑπο under, and δικη judgement, condemnation, punishment. Joined with a dative, *Guilty before*, subject or liable to punishment from, obnoxius. occ. Rom. iii. 19, where Archbp. Tillotson renders ὑποδικος τῷ Θεῷ liable to the divine justice (see *Doddridge*); and *Wetstein* cites from *Demosthenes*, Εαν δε τις τῶτων τι παραβαινη, ὑΠΟΔΙΚΟΣ εἰω τῷ παθοντι. And if any one transgresses any of these things, let him be liable to a prosecution from the sufferer." See also *Scapula*.

ὑποδρεμω, from ὑπο under, and obsol. δρεμω to run.

To run under, followed by an accusative. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. ὑποδραμοντες. occ. Acts xxvii. 16.

ὑποζυγιος, υ, δ, η, και το—ον, from ὑπο under, and ζυγος a yoke.

Under, or subject to, the yoke, subjugis, subjugalis. ὑποζυγιον, το, used as a substantive (ζωον being understood), An animal subject to the yoke, particularly an ass, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 24. xxxii. 20. Deut. xxii. 10, and *Bochart*, vol. i. 156. occ. Mat. xxi. 5. 2 Pet. ii. 10.

The LXX often use ὑποζυγιον for the Heb. חמור an *he-ass*.

ὑποζωννυμι, from ὑπο under, and ζωννυμι to gird.

To undergird, as a ship, to prevent it's bulging or splitting. oec. Acts xxvii. 17. *Polybius* has the expression ΝΑΤΕ ὑΠΟΖΩΝΝΕΙΝ; and *Plato* mentions τα ὑΠΟΖΩΜΑΤΑ τῶν τριηρων, the undergirds of galleys." See more in *Raphecius*.

and *Wetstein*, and comp. *Horace*, lib. iv. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. *Pearce*, whom see.

ὑποκατω, An Adverb, from ὑνω under, and κατω beneath. It is joined with a genitive, Underneath, under. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51, & al.

ὑποκρινομαι, Pass. and Mid. from ὑπο under, and κρινομαι to be judged, thought.

I. It seems properly to denote, To represent another person by acting, as the ancient players did, under a mask, to personate, q. d. to be thought somebody different from oneself by being under a mask. Thus *Scapula* cites from *Demosthenes*, Περὶ Παραπρ. Αντιστην δε Σοφοκλεος πολλαυς Αριστοδημος ὑΠΟΚΕΚΡΙΤΑΙ, Aristodemus often acted or personated the Antigone of Sophocles; and from *Herodotus*, Εκατος τε, δ βαλειαι, σχημα ὑΠΟΚΡΙΝΕΤΑΙ, Every one acts what part or character he pleases." So in *Epictetus*, *Euchirid.* cap. 23, (which see) we have πτωχον ὑΠΟΚΡΙΝΑΣΘΑΙ, to act a poor man, &c. ὑΠΟΚΡΙΝΑΣΘΑΙ προσωπον, to act a part or character. Hence

II. To pretend, counterfeit, feign. Thus often used in the best Greek writers. occ. Luke xx. 20.

ὑποκρισις, ιος, att. εως, η, from ὑποκρινομαι, which see.

A false or feigned pretense, an acting, as it were, under a mask, hypocrisy. Mat. xxiii. 28. Luke xii. 1. Gal. ii. 13, & al. 1 Tim. iv. 2, Εν υποκρισει ψευδολεγον, Through or by the hypocrisy or false pretenses of liars, as these words should, no doubt, be rendered. See *Jos. Mede's Works*, fol. p. 675, &c. and Bp. *Newton's Dissertations on the Prophecies*, vol. ii. p. 461, &c.

In Jam. v. 12, for the more common reading, εις υποκριτην, the *Alexandrian* and two latter MSS have ὑπο κρισιν, which reading is confirmed by the Syriac, Vulgate, and several other ancient versions, and admitted into the text, as the true one, by *Griesbach*. So our Eng. Translation, into condemnation, *Martin's French*, sous la condamnation.

ὑποκριτης, υ, δ, from ὑποκρινομαι, which see.

I. Properly, A stage-player, who acts under a mask (as the ancient ones did), personating

nating a character different from his own. In this sense it is frequently used in the profane writers (as by *Epictetus*, *Enchirid.* cap. 23. *ἮΠΟΚΡΙΤΗΣ* δραματός, The actor of a drama or play,) but not, strictly speaking, in the N. T.

II. A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks or acts under, a feigned character. *Mat.* vi. 2, 5, 16. xxii. 18, & al. freq. See *Campbell's Prelim. Dissertat.* p. 93, and his Note on *Mat.* xxiv. 51, on which text comp. *Luke* xii. 46.

III. A conjecturer, guesser, diviner. In this sense, as best agreeing with the contexts, the excellent *Raphelius* explains the word, *Mat.* xvi. 3. *Luke* xii. 56, and shews that *Homer* and *Herodotus* use the V. *ὑποκρίνασθαι* for interpreting dreams and portents; and that in *Lucian* *ἮΠΟΚΡΙΤΗΣ* *ὀνείρων* means in like manner an expounder of dreams. But in *Mat.* *ὑποκρίτας* is not found in ten Greek MSS, three of which ancient, nor noticed in the *Vulg.* and several old versions, and is by *Griesbach* marked as a word probably to be omitted. *Wetstein* however retains *ὑποκρίτας* in the sense of hypocrites, "because they had asked a sign deceitfully, *πειραζόντες*." See *Marsh's* Note 21, vol. 1. p. 452, of his Translation of *Michaelis's* *Introduct.* to the N. T.

*Ἦπολαμβάνω*, from *ὑπο* under, and *λαμβάνω* to take, receive.

I. To receive, q. d. to take under. occ. *Acts* i. 9, where see *Kypke*.

II. To answer, excipio (see *Virgil*, *Æn.* ix. lin. 258.), to take up, as it were. occ. *Luke* x. 30, where *Raphelius* and *Wetstein* shew that the purest Greek writers use the same phrase *ἮΠΟΛΑΒΩΝ* *ΕΙΠΕ*.

III. To suppose, apprehend, think, to take it, as we say. occ. *Luke* vii. 43. *Acts* ii. 15. *Thucydides* and *Demosthenes*, cited by *Wetstein*, apply the V. in this sense.

*Ἦπολείπω*, from *ὑπο* either expletive, or implying somewhat of privacy, and *λείπω* to leave.

To leave, relinquo, reliquum facio. *Ἦπολείπομαι*, pass. To be left, remain. occ. *Rom.* xi. 3.

*Ἦπολῶ*, from *ὑπο* under, and obsol. *λῶ* to take, receive.

To take under, receive, answer, suppose.

An obsolete V. whence in the N. T. we have 2 aor. *ὑπελάβον*, particip. *ὑπελάβων*. See under *Ἦπολαμβάνω*.

*Ἦπολῆγιον*, s, τό.

The lake, or large cavity under the wine-vat, so called as being *ὑπο* τον λῆγον under the wine-press. occ. *Mark* xii. 1.

*Ἦπολιμπάνω*, from *ὑπο* expletive, and *λιμπάνω* to leave, which from *λείπω* the same, as *λαμβάνω* from *λῶ*.

To leave. occ. 1 *Pet.* ii. 21.

*Ἦπομένω*, from *ὑπο* under, or privately, and *μένω* to remain.

I. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions, or provocations, in faith and patience. See *Mat.* x. 22. xxiv. 13. *Rom.* xii. 12. 1 *Cor.* xiii. 7. 2 *Tim.* ii. 10, 12. *Heb.* xii. 2; & al.

II. To remain privately, stay behind. occ. *Luke* ii. 43. *Acts* xvii. 14.

*Ἦπομιμνήσκω*, from *ὑπο* under, and *μιμνήσκω* to remind.

I. To put in mind, bring to remembrance, remind, suggest. It governs an accusative of the person, and sometimes also of the thing. occ. *John* xiv. 26. 2 *Tim.* ii. 14. *Tit.* iii. 1. 2 *Pet.* i. 12. *Jude* ver. 5.

II. To remember. occ. 3 *John* ver. 10. See in 2 aor. pass. occ. *Luke* xxii. 61. But in both these texts the V. may be understood in the former sense, and then *ὑπεμνήσθην* in *Luke* will mean, "was reminded."

*Ἦπομνήσκω*, ω, from *ὑπο* under, and obsol. *μνήσκω* to cause to remember. See under *Μνάομαι*.

To remind, suggest. An obsolete V. whence in the N. T. we have 1 fut. *ὑπομνήσω*. 1 aor. infin. *ὑπομνησάι*, 1 aor. pass. *ὑπεμνήσθην*. See under *Ἦπομιμνήσκω*.

*Ἦπομνήσις*, ιος, att. *σις*, ῆ, from *ὑπομνήσκω* or *υπομιμνήσκω*, which see.

I. Remembrance, recollection. occ. 2 *Tim.* i. 5, *Ἦπομνήσιν* *λαμβάνων*, Calling to remembrance, remembering, recollecting. The modern Greek version renders it by *αναθυμεινός* taking or having in mind.

II. A reminding, putting in remembrance, commonefactio. occ. 2 *Pet.* i. 13. iii. 1.

*Ἦπομονή*, ης, ῆ, from *ὑπομμενόν* perf. mid. of *ὑπομένω* to sustain, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, patience

*tience under a load of such sufferings.* See Rom. v. 3. 2 Cor. i. 6. vi. 4. Ἰσχυρὸν τὸ Χριστοῦ, 2 Thess. iii. 5. "We render it the patient waiting for Christ; but it may rather signify Christian patience, or that patience with which Christ him-self suffered the many injuries and afflictions through which he passed." *Doddridge.* Comp. Jam. v. 11. Rev. i. 9.

**II. Patient continuance, perseverance.** Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and *Campbell* there.

ὑπονοῶ, ω, from ὑπο denoting diminution, and νοῶ to think.

To suppose, suspect, think. So the *Etymologist* observes that "the preposition ὑπο imports the want of perfect knowledge; ὑπονοῶν therefore signifies not perfectly to know what is proposed;" and thus the word is used likewise in the Greek writers. See *Welstein* on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27.

ὑπονοία, ας, ἡ, from ὑπονοῶ to suspect.

A suspicion, surmise. occ. 1 Tim. vi. 4.

ὑποπλεῶ, ω, 1 fut. — πλεῶσω, from ὑπο under, and πλεῶ to sail.

Followed by an accusative, To sail under or near. occ. Acts xxvii. 4, 7.

ὑποπνεῶ, ω, 1 fut. — πνεῶσω, from ὑπο denoting diminution, and πνεῶ to breathe, blow. To breathe or blow gently or softly, as the wind. occ. Acts xxvii. 13.

ὑποπόδιον, ον, τό, from ὑπο under, and ποδία accus. of ποῦς, the feet.

Somewhat put under the foot, a footstool. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. In the LXX this word always answers to the Heb. כִּדְמָה a footstool.

ὑποσάσις, ιος, att. εως, ἡ, from ὑπιστάμαι to be placed or stand under, which from ὑπο under, and ἵσθαι to place, or pass. ἵσταμαι to be placed, stand.

**B.** In general, Somewhat put under; hence used for a basis, or foundation. Thus *Mintert* cites from *Diodorus Siculus* ἸΠΟΣΤΑΣΙΣ τὸ ταφῆς, the foundation of a sepulchral monument.

**M.** Substance. occ. Heb. i. 3. So *Vulg.* Substantie, which word *Jerome* did not scruple to retain from the ancient *Italic* version, at a time when the *Arian* and *Sabellian* Controversies were fresh in the minds of men \*. And to illustrate Heb.

i. 3, comp. Col. i. 15, where *Εἰκὼν Ἰμαγε*, answers to *Χαρακτὴρ* in Hebrews, and τὸ Θεὸς τὸ ἀόρατον of the invisible God, to τῆς ἸΠΟΣΤΑΣΕΩΣ Αὐτοῦ of His Substance. The word ἸΠΟΣΤΑΣΙΣ, as *Campbell* observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered person;" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of Substance. See Ps. cxxxviii. or cxxxix. 5, or 6, καὶ ἸΠΟΣΤΑΣΙΣ με ὥσπερ σὸν ἐστίν σὺ. Comp. under *Χαρακτὴρ* II.

**III.** Applied to the mind, Firm confidence, confidence, constancy. occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. *Raphelius* on Heb. xi. 1, and *Welstein* on 2 Cor. ix. 4, shew that *Polybius*, *Diodorus Siculus*, and *Josephus* apply the word in this sense. But comp. *Kypke* on 2 Cor. ix. 4.

**IV.** Confidence, confident or assured expectation. occ. Heb. xi. 1. This word in the LXX answers to the Heb. חֲסִידָה patient expectation, Ps. cxxxix. 8; and the מְרַחֵק earnest expectation, Ruth i. 12. Ezek. xix. 5.

ὑποσέλλω, from ὑπο denoting privacy, diminution, or under, and σέλλω to send, repress, and in the mid. voice, to withdraw.

**I.** Act. and Mid. Intransitively, To withdraw, draw back. occ. Gal. ii. 12. Heb. x. 38, where *Kypke* shews that the verb is used by the Greek writers, both for fearing, and for withdrawing or hiding oneself through fear.

**II.** Mid. To decline, shun. occ. Acts xi. 27.

**III.** Mid. Transitivity, To keep back, suppress, in speaking or relating, dissimulate. occ. Acts xx. 20, where *Welstein* shews that *Demosthenes*, *Isocrates*, and other Greek writers, apply the word in the same manner. To the instances he and *Elser* have produced, may be added from *Josephus*, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕΝ ὑΠΟΣΤΕΛΛΟΜΕΝΟΣ, suppressing, or concealing nothing." See also *Kypke*.

ὑποσέλλω, ης, ἡ, Perf. Mid. of ὑποσέλλω. A withdrawing, a drawing back. occ. Heb. x. 39, where the expression Ἦμεις δὲ ἐκ ἐμῶν ὑποσέλλωμεν is elliptical, τῶν αὐτῶν, namely, or υἱοῖ, or rather ἀνδρες, being understood. *Bos*, under Ἀγῆρ, produces a similar

\* See *Campbell's* Prelim. Dissertat. p. 308, &c.

a similar ellipsis from *Heliodorus*. Μη γυνε THE ΟΡΓΗΣ δλος (ανηρ namely). Be not quite a man of anger." So in Ps. cix. 4, we have ηβη for ηβηη ωη a man of prayer." Comp. Ps. cx. 7. See also *Wolfius*. But *Kypke*, to avoid the *Hebraism*, thinks it better to supply εχ before υποσολης, and εκ before πωσως; which are expressed Rom. ii. 8. iii. 26. Gal. iii. 7.

\*Τποςρεφω, from υπο expletive, and σρεφω to turn, return.

\*To return. Mark xiv. 40. Luke i. 56, & al. freq.

\*Τποςρωννυω, from υπο under, and ρωννυω to strow.

To strow under, substerno. occ. Luke xix. 36.

\*Υπολαβη, ης, η, from υπολαβα perf. mid. of υπολασσω.

Subjection, submission. occ. 2 Cor. ix. 13.

Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

\*Υπολασσω, or —τιω, from υπο under, and τασσω, or —τιω to set in order.

To set or place under, to subject, subdue. 1 Cor. xv. 27. Eph. i. 22. Phil. iii. 21.

Heb. ii. 5, 8. \*Υπολασσομαι, pass. or mid. with a dative following, To be subject or in subjection to. "The word, says *Leigh* on Rom. xiii. 1, signifieth an orderly subjection;" and *Wetstein* on Luke ii. 51, shews that the Greek writers sometimes apply it to a voluntary submission. Luke ii. 51. x. 17. Rom. viii. 7, 20, & al. freq.

In Rom. xiii. 5, four ancient MSS omit αναλη, and for υπολασσεσθαι have υπολασσεσθα. See *Wetstein* and *Griesbach*.

On 1 Cor. xvi. 16, *Kypke* remarks, that the particle και before υμεις shews that the phrases εαυτον εις διακονιαν τασσειν, and εαυτον υπολασσειν, are nearly equivalent, and consequently that υπελασσησθε must not be understood in a strict sense, but only as implying an obsequious readiness to perform all offices of love—τοις τοιςτοις, i. e. to those saints mentioned ver. 15.

\*Υπολιθηναι, from υπο under, or before, and λιθηναι to put.

I. In general, To put under. occ. Rom. xvi. 4. \*Εαυτων τραχηλον υπεθηκαν, they have put their own necks under, the sword namely (so *Diodorus Sic.* in *Wetstein*, ΤΙΓΕΝΤΟΣ \*ΕΑΤΤΟΝ \*ΥΠΟ ΤΟΝ ΣΙ-

ΔΗΡΟΝ) that is, they have exposed themselves to the most imminent danger of their lives.

II. \*Υπολιθηναι, Mid. To exhort, persuade, advise. (Comp. \*Υποδεικνυμι) occ. 1 Tim. iv. 6. On which text *Raphelius* shews that this is the sense of the word in the best both of the Ionic and Attic writers. See also *Wetstein*.

\*Υποτρεχω. See under \*Υποδρεμω.

\*Υποτυπωσις, ιος, att. σως, η, from υποτυπωω to draw a sketch or first draught, as painters do when they begin a picture, informo, delineo (so *Aristotle* in *Scapula* and *Wetstein*), from υπο denoting extenuation, and τυπωω to form, fashion, and this from τυπος a form, pattern, &c. which see.

I. A delineation, sketch, concise representation or form. occ. 2 Tim. i. 13. That this is the sense of the word *Wetstein* on 1 Tim. i. 16, has abundantly proved from the use of the Greek writers, who likewise apply the V. υποτυπωω, the adjective υποτυπωλικος, and the adverb υποτυπωλικως, in the same view. See also *Wolfius*.

II. A pattern, example. occ. 1 Tim. i. 16. So *Hesychius* explains προς υποτυπωσιν by προς σημειον for a sign; and *Ecumenius* by προς υποδειγμα, προς αποδειξιν, προς παρρηλησιν, for an example, for a specimen, for a comfort."

\*Υποφερω, from υπο under, and φερω to bear. To suffer (which from the Latin *suffero*, derived in like manner from sub under, and fero to bear), to undergo, sustain, endure, bear. occ. 1 Cor. x. 13. 2 Tim. iii. 11. 1 Pet. ii. 19. It is applied in the same sense by the Greek writers. See *Wetstein* on 1 Cor.

\*Υποχωρευω, ω, from υπο privately, and χωρευω to go.

To withdraw, retire. occ. Luke v. 16. ix. 10.

\*Υπωπιαζω, from υποπιον that part of the face which is under the eyes, afterwards used for what we call a black eye, that is, a livid tumour under the eye, occasioned by a blow. \*Υπωπιον is a plain derivative from υπο under, and ωψ, gen. ωπος, the eye.

I. Properly, To strike an antagonist under the eye, as the boxers in the Grecian games did, and so to give him a black eye, sugillo. Hence

Z z.

II. Applied



II. Applied figuratively to *buffeting*, and as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27.

III. *To stun or weary by continual importunities*, obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers. For further satisfaction the reader may consult *Suicer* Thesaur. on the word, *Wetstein* and *Kypke* on Luke, and *Wolffius* on 1 Cor.

Τς, υος, η, from ους the same, substituting the aspirate breathing for the sibilant letter, which latter word is often used in \* *Homer*, and is by *Eustathius* and the *Etymologist* derived from σπεσθαι or σπασθαι to be impetuous (ὀρμητικῶς εἶναι), *rush with violence*, as it is well known these animals are apt to do. (See Mat. vii. 6.) But if any one should rather incline to derive Συς immediately from the Heb. שׁוּם to move swiftly, I should not oppose him.

A hog, a boar, or sow, sus. Our Eng. sow, plur. swine (q. *swen*, so *kine* for *cowen*), seems, by the way, nearly related to the Greek Συς. occ. 2 Pet. ii. 22. See *Bochart*, vol. ii. 705.

ΤΣΣΩΠΙΟΣ, σ, ὁ, from the Heb. צמח the same, to which this word constantly answers in the LXX.

*Hyssop*, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29, with Mat. xxvi. 48, and Mark xv. 36, that if ὕσσω (in which all the MSS agree, see *Mill*, *Wetstein*, and *Griesbach*,) be the true reading in John, that word must be considered as synonymous with the *καλαμῶ* or *stalk* of the other Evangelists; and accordingly *Salmasius*, cited by *Wolffius* (whom see), proves that there was a species of *hyssop* whose *stalk* was sometimes *two feet* long, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also *Scheuchzer's Physica Sacra* on Mat. xxvii. 48.

Τσπεω, ω, from ὑσπεος.

I. In general, *To come or fall short*.

II. *To fall short, fail of attaining*. occ. Heb. iv. 1. xii. 15. See *Wolffius* and *Wetstein* on Heb. iv.

\* See especially II. xii. lin. 145—150, where the *impetuous fury* of this animal is described.

III. With a genitive of the person, *To fall short of, be inferior to, be behind*, in this sense, occ. 2 Cor. xii. 11. xi. 5, where see *Kypke*.

Τσπεσμαι, σμαι, pass. with a genitive of the thing, *To fall short of, fail of attaining*. occ. Rom. iii. 23. Comp. under Δοξα V.

IV. Τσπεσμαι, σμαι, pass. *To be inferior to, or worse, i. e. than others in the sight of God*. Comp. Περίσσευ VI. occ. 1 Cor. viii. 8.

V. *To fall short, fail, be exhausted or wanting*. occ. John ii. 3. Mark x. 21. Mat. xix. 20.

Τι ἐτι ὑσπεω; In or as to what am I yet wanting or deficient? for τι seems to be governed of the V. ὑσπεω, which requires a genitive (see *Wetstein* on Mat.), but of the preposition *κατα* understood. Also, with a genitive, *To want, stand in need of*. occ. Luke xxii. 35. Comp. 1 Cor. xii. 24. Τσπεσμαι, σμαι, *To be in want or need, to suffer want*. occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

This V. in the LXX several times answers to the Heb. חָסַר to abate, be wanting, want, from which also it is ultimately derived; see under Τσπος.

Τσπεημα, ατος, το, from ὑσπεημα perf. pass. of ὑσπεω.

I. *What is wanting, deficiency, defect*. occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10.

II. *Want, penury*. occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

This word in the LXX generally answers to the Heb. חָסַר or חָסַר defect, want.

Τσπηγης, ιος, att. σως, η, from ὑσπεω.

*Want, penury, poverty*. occ. Mark xii. 44. Phil. iv. 11.

ΤΣΤΕΠΟΣ, σ, ὁ, η, και το—ον, from the Heb. חָסַר to abate, diminish, be wanting. *Falling short* in general; but in the N. T. it is applied only to time, *Latter, posterior*, q. d. *falling short* in antiquity. occ. 1 Tim. iv. 1. εν ὑσπεοις καιροις, in the latter times, i. e. in the times of the *Messiah*. See *Whitby*, and comp. under Εργατος I. Τσπεον, neut. used adverbially. *After, afterwards, at length, last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27.

Τφαντος, η, ον, from ὑφαινω to weave, which from ὑφαι the same, and this may be derived

derived either from the Heb. עָבַד *to be thick, to condense*, as the threads in weaving, or from מָהַר *to move quickly to and fro*, as the weaver his shuttle, according to that of Job vii. 6. From either of the above Heb. roots may likewise be derived the Eng. *weave, web, woof, west*, and their northern relatives\*.

*Woven*. occ. John xix. 23.

†Ψηλός, η, ον, from ὑψος *height*.

I. *High*, in a natural sense. Mat. iv. 8. & al. Comp. Heb. i. 3. Μετα βραχιονος ὑψηλῆς, *With a high arm*. occ. Acts xiii. 17. This is an *hellenistical* phrase. The LXX very often use βραχιων ὑψηλός for the Heb. מְשֻׁמָּה אֵם, *a stretched-out arm*, Exod. vi. 6. Dent. iv. 34, & al. freq.

II. *High, lofty, exalted*, in a figurative sense. occ. Rom. xii. 16. In *Lucian's* *Hermotim*. tom. i. p. 534, the expression, Ὑψηλὰ γὰρ ἡδὴ φρονεῖς, *You now mind high things*, is applied to one who was desirous of attaining the heights of philosophy.

III. *Highly esteemed*. occ. Luke xvi. 15.

†Ψηλοτέρως, α, ον, Comparat. of ὑψηλός.

*Higher, more high, elevated or exalted above*. occ. Heb. vii. 26.

\*†Ψηλοφρονέω, ω, from ὑψηλός *high*, and φρονέω *to think*.

*To be high-minded, proud, arrogant*. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under †Ψηλός II.

†Ψισός, η, ον. Superlat. from adverb ὑψί *on high, aloft*, or from the noun ὑψός.

*Highest, or most high, summus, supremus*. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 2. Mark xi. 10. Luke xix. 38; *Εν τοῖς ὑψιστοῖς* *In the highest heavens*, as that expression is applied by the LXX for the Heb. בְּרָמְתַּיִם Job xvi. 19. Ps. cxlviii. 1. †Ψισός is also used as a title of the *true God*, either joined with Θεός, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, 76. vi. 35, & al. In this latter view it often

in the LXX answers to the Heb. †עֶלְיֹן or Chald. ܐܠܝ the *High One*, or *Most High*. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manners sometimes give this title to their *Jupiter*, as *Pindar*, Nem. i. lin. 90, Διὸς †Ψιστοῦ; Nem. xi. lin. 2, Ζηνὸς †Ψιστοῦ.

†Ψος, εἰς, ἅς, τό, perhaps from the Heb.

מָגַר *to be tired, or spent with fatigue*; whence as a N. fem. plur. מַגְרֵי הַהָרִים *the high tops of mountains* (LXX ὑψη), whose ascent *tires* the traveller. Comp. Heb. and Eng. *Lexicon* under מָגַר.

I. *Height*. occ. Rev. xxi. 16. Comp. Eph. iii. 18.

II. It denotes *the highest or holy heavens*, where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. Οὐρανός II.

III, *Height, exaltation, dignity*, in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c.

†Ψω, ω, from ὑψός.

I. *To lift up, set or place on high, elevate, exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see *Campbell* on John iii. 14.

II. *To raise up, elevate, exalt to a more happy and glorious condition*. Luke i. 52. Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17, see *Wolpius* and *Kypke*.

III. †Ψεν ἑαυτοῦ, *To lift up or exalt oneself*, i. e. *with pride and self-conceit*. Mat. xxiii. 12. Luke xiv. 11. xviii. 14.

†Ψωμα, αἰός, τό, from ὑψωμαῖ perf. pass. of ὑψω.

I. *Height*, i. e. of honour or prosperity. occ. Rom. viii. 39.

II. *Elevation, height, a high thing*, in a spiritual sense. occ. 2 Cor. x. 5, where see *Macknight*. Comp. 1 Cor. i. 19, 20, &c. iii. 19, 20.

† So *Philo Byblius* and *Sanchoniathon* explains ΕΛΙΟΥΝ by †Ψιστοῦ, *Eusebius*, Præp. Evang. lib. i. cap. 10, p. 36. A.

\* See *Lyc's Junius Etymol.* Anglican. in WOOF and WEB.

## Φ.

## Φ A I

**Φ**, *Phi*. Thetwenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. It's more modern form Φ bears a manifest resemblance to the Heb. פ or פ; but it's\* ancient one φ appears to come still nearer to פ. In Greek derivatives from the Hebrew, Φ frequently corresponds to פ, as in many of the following words.

Φαλος, φ, δ, from φαλω to eat.

*Gluttonous, a glutton, an excessive or intemperate eater.* occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ, from βαλος a piece of bread, food, or immediately from Heb. or Chald. נא food, meat.

I. *To eat.* See Mat. vi. 25. xxvi. 17, 26. John vi. 31. 1 Cor. xi. 21. Heb. xiii. 10. In Mark xiv. 22, φαελε is wanting in twelve MSS, six of which ancient, in both the Syriac and in other old versions, and is by *Griesbach* rejected from the text. It seems a spurious addition from Mat. xxvi. 26.

On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see *Elsner* and *Wetstein*. Many of the Odes of *Anacreon* and of *Horace* afford excellent and striking comments on the *Epicurean* maxim in 1 Cor. xv. 32.

II. *To eat, spiritually, to feed on by faith,* and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c.

III. *To eat, corrode.* Jam. v. 3, where φασι-  
ται is the 3d pers. 2 fut. mid. for φασει-  
ται; so φασειται, Luke xvii. 8, the 2d  
person of the same tense for φαση thou  
shalt eat, and φασιται, Rev. xvii. 16,  
3d pers. plur. for φασιται.

Φαιλωνης, or Φαιλωνης, φ, δ, according to  
some MSS and editions cited by *Wetstein*  
on 2 Tim. iv. 13. But see Φελωνης.

\* See *Montfaucon's* Palæograph. Græc. p. 142.

## Φ A N

ΦΑΙΝΩ. *Mintert* says it seems to come from the Heb. פנה to turn the face: But it may be rather derived from פאנ to shine (as פאנ from פאנ) or immediately from the Heb. נר to irradiate, shine, preserving the nasal sound of the.

I. *To shine, as light or a luminous body.*  
2 Pet. i. 19. Rev. i. 16. viii. 2. xxi. 23.  
Comp. John i. 5. v. 35. 1 John ii. 8.

II. Φαινομαι, Pass. *To appear, be conspic-  
uous, shine.* Mat. xxiv. 27. Comp. Phil.  
ii. 15.

III. Pass. *To appear, be seen.* Mat. i. 20.  
ii. 13, 19. On Mat. ii. 7, *Wetstein* re-  
marks that not only the fixed stars, but  
also Halos, Perihelia, and Comets, are  
by *Aristotle* called *Phænomena*. Comp.  
Acts xxvii. 20, and *Wetstein* on Heb.  
xi. 3; on which last text comp. 2 Mac.  
vii. 28, *Vatic.* and *Alexandr.* In Jam.  
iv. 14, observe the beautiful *Paronomasia*,  
Φαινομενη—αφανισμενη.

IV. Pass. *To appear, seem.* Mat. vi. 5, 16.  
xxiii. 28.

V. *To seem, appear, be thought.* Mark xiv.  
64, where *Wetstein* shews that the Greek  
writers apply the V. in this sense. Comp.  
Luke xxiv. 11.

VI. Φαινομαι, Mid. *To appear in judge-  
ment.* 1 Pet. iv. 18.

Φανερος, α, ον, from Φαινομαι to appear.

I. *Apparent, manifest, plain.* Gal. v. 19.  
1 Tim. iv. 15. 1 John iii. 10.

II. *Apparent, manifest, known.* Luke viii.  
17. Acts iv. 16. vii. 13. Phil. i. 13.  
Φανερον ποιειν, *To make known.* Mat. xii.  
16. Mark iii. 12.

III. *Apparent, public, open.* So Εν τω φα-  
νερω, *In public, openly.* Mat. vi. 4, 6, 19.

IV. *Public, publicly famous or eminent.*  
Mark vi. 14.

V. *Apparent, seeming.* Thus Εν τω φα-  
νερω means *In appearance or outward shew.*  
Rom. ii. 28, twice.

Φανερω, ω, from Φανερος.

I. *To make manifest, shew forth,* shew.  
John

John ii. 11. vii. 4. ix. 3. xxi. 1, 14.  
Mark iv. 22. xvi. 12, 14. Comp. Rom.  
i. 19. iii. 21. Col. iii. 4. 1 Tim. i. 16.

II. *To make manifest or known.* Rom.  
xvi. 26. 1 Cor. iv. 5. Comp. 1 John  
iii. 2.

Φανερός, Adv. from φανερός.

I. *Apparently, manifestly, plainly.* occ. Acts  
x. 3.

II. *Apparently, openly.* occ. Mark i. 45.  
John vii. 10.

Φανερωσις, ιος, att. εως, η, from φανερω.

*A manifestation, a making, or a being  
made, manifest.* occ. 1 Cor. xii. 7. 2 Cor.  
iv. 2.

Φανος, υ, ο, from φαινω to shine.

The old Grammarians (whom see in  
*Wetstein* on John) inform us that this  
word anciently signified a torch, or flam-  
beau, and in more modern times, a kind  
of lantern, or instrument to hold a light.  
So *Hesychius*, Ἀττικοὶ λυχνυχον σκαλαν,  
ὁ ἡμεῖς νυν φανον, The Attics called that  
λυχνυχος, q. d. a light-holder, which we  
now call φανος." occ. John xviii. 3, where  
λαμπαδων seems to denote torches, and  
φανων lanterns. *Harmer*, Observations,  
vol. ii. p. 431, 2. says, "Whether it  
precisely means lanterns, as our Trans-  
lators render the word, I do not certainly  
know. If it doth, I conclude, without  
much hesitation, that it signifies such  
linen lanterns as *Dr. Pococke* gives an  
account of—[and which he describes as  
large lanthorns made like a pocket paper-  
lantern \*, the bottom and top being of  
copper tinned over, and instead of paper,  
made with linen, which is extended by  
hoops of wire, so that when it is put to-  
gether it serves as a candlestick, &c.—  
and they have a contrivance to hang it  
up abroad by means of three staves]; and  
if so, the Evangelist perhaps means that  
they came with such lanterns as people  
were wont to make use of when abroad  
in the night; but lest the weakness of  
the light should give an opportunity to  
Jesus to escape, many of them had torches,

\* *Niebuhr* gives a similar description of a travel-  
ling lantern, which he had in Egypt. "Notre lan-  
terne étoit faite de toile, et pouvoit se plier comme  
les petites lanternes de papier, que sont les enfants  
en Europe; mais la notre étoit beaucoup plus  
grande, et le couvercle aussi bien que le fond étoit  
de toile." *Voyage en Arabie*, tom. i. p. 171.

or such large and bright burning lamps  
as were made use of on nuptial solemnities,  
the more effectually to secure him.  
Such was the treachery of Judas, and the  
zeal of his attendants!"

Φανίζω, from φαναίω 3 pers. perf. pass.  
of φαινω.

*To cause or make to appear.* Φανίζομαι,  
pass. *To appear.* Hence particip. neut.  
Φανιζόμενον, το, That which appears or  
appeared, the appearance, sight. occ. Heb.  
xii. 21.

Φαντασία, ας, η, from φανίζω.

*Show, pomp, pompous show, parade.* occ.  
Acts xxv. 23, where *Raphelius* cites *Poly-  
bius* often using the word in the same view,  
to whom *Wetstein* adds others of the Greek  
writers. It is a striking remark of this  
latter commentator, that King *Agrippa*  
and his sister *Berenice* made this pompous  
show in the very city where their father  
had so dreadfully perished for his pride.  
Comp. Acts xii. 19, 21—23.

Φαντασμα, αλος, το, from φαναλασμαι perf.  
pass. of φανίζω.

*An apparition, a spectre, a phantom.* occ.  
Mat. xiv. 26. Mark vi. 49. So *Plato*  
applies the word, *Phædon*, § 30. Ωρθη  
αἴψα ψυχῶν σκοτεινὴ φαντασμάτα,  
Some shadowy apparitions of souls have  
been seen."

ΦΑΡΑΓΞ, αλγος, η, from Heb. פָּרַק or פָּרַק  
to break. See Heb. and Eng. Lexicon in  
פָּרַק XIII.

*A breach in the earth, a precipice, a deep  
and broken valley.* occ. Luke iii. 5.

ΦΑΡΙΣΑΙΟΣ, υ, ο.

*A Pharisee.* The Pharisaical was, in the  
time of our Saviour, the principal and  
most numerous of the Jewish sects. It's  
leaders had their appellation from the  
Heb. פָּרָשׁ, either in the sense of *expound-  
ing*, as setting up for eminent expounders  
of the law, or rather from the same V.  
as denoting to *separate*: "Whence, says  
*Mink*, Φαρισαίος is the same as ἀφω-  
ρισμός *separated*, (comp. Rom. i. 1,  
and under Αφορίζω III.) for they *sepa-  
rated* themselves from the common con-  
versation of men, 1. to the study of the  
law, to which they applied continually;  
2. in holiness of life and ceremonial pu-  
rity they were *separated* from the vulgar,"  
(the פָּרָשׁ עַם הָאָרֶץ, *people of the earth*, as  
they contemptuously called them:) "For  
they

they thought themselves much more holy than the common people." See Luke xviii. 11. 12. "3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar."

In 1 Mac. ii. 42, among the persons who joined Mattathias against Antiochus Epiphones about 167 years before Christ, are named the *Asideans* (MS. *Alexand. Ασιδων*, edit. *Complut. & Ald. Ασιδων*), who are there described as *αγαθον ζηνοντες τω νομω*, voluntarily devoted to the law: "For, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity, says Prie-deaux, there were two sorts of men among the members of it: The one, who contented themselves with that only which was written in the law of Moses, and these were called *Zadikim* [צדיקים] the righteous; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to: and these, being reckoned in a degree of holiness above the others, were called *Chasidim* [חסידים] the pious: From the former of them were derived the sects of the—*Sadducees* and *Karaites*, and from the latter, the *Pharisees* and the *Essenes*." Connect. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167. The *Asideans* are mentioned also 1 Mac. ii. 42. (*Alexandr.*) vii. 13. 2 Mac. xiv. 6. The principal tenets of the *Pharisees* were as follows:

1. In opposition to the *Sadducees*, they maintained the existence of Angels and Spirits, and the doctrine of the Resurrection. (See Acts xxiii. 8.) According \* to *Josephus*, indeed one should suppose that the resurrection they taught was only a kind of *Pythagorean transmigration of souls* from one body to another, and that too limited to the souls of the righteous. But it is certain that the resurrection of

\* He says, De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught ψυχὴν δι' πάσαν αἰὶν ἀθάνατον μεταβαίνειν δι' αὐτὴν σῶμα τῶν τῶν ἀθανάτων μένον, ὅτι δι' τῶν φαυλῶν αἰδίων τιμωρία καλεῖσθαι, that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment." Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel. lib. iii. cap. 7. § 5. p. 1145, edit. Hudson.

the same body was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35.) † and St. Luke says absolutely that the *Pharisees* confess the resurrection, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that *Josephus*, in the above instance, as in some others ‡, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated the resurrection of the body, when plainly preached to them by the Disciples of Christ, with the utmost contempt and scurrility§.

As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the Gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant *Rotherham*, in his *Essay on Faith*, Note, p. 72, 73, has shewn that even John ix. 2, may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." Comp. ver. 34, and see Ezek. xviii. and Bp. *Pearce's* Note on John ix. 2.

2. With regard to the *Pharisaical doctrine* concerning *Fate* and *Free-will*, *Josephus* says || "The *Pharisees* imputed all things to Fate;" but adds, that "they did not hereby deprive the human will of it's

† Comp. John xi. 24, and see Bp. *Lewin* on Isa. xvi. 19, and *Leland's* Advantage and Necessity, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX Translation annexes to the end of the book of Job, after the words *So Job died, being old and full of days*; namely, ἵστανται δι' αὐτοῦ πολλοὶ καὶ αἰὶν ἀθάνατος μετὰ τοῖς καλοῖς καὶ οὐ κακοῖς ὁ Κριεὶς. But it is written that he shall rise again with those whom the Lord raiseth up. Whence it appears that the Translator, whoever he was, understood Job xix. 25, &c. or some other passage of this book, as teaching the doctrine of the resurrection. See *Peters* on Job, sect. vii. p. 226, 1st edit.

‡ See Bp. *Pearce's* Miracles of Jesus vindicated, part iv. p. 72. 12mo. and the learned *Spearman's* Letters on LXX, p. 57, &c.

§ See *Whitby* on 1 Cor. xv. 35, *Leland's* Advantage, &c. Vol. II. Part III. ch. viii. p. 387, 8vo.

|| Πραεσθαι ἡ ἐμμεμενη τὰ πάντα αἰωνίως ἐν τοῦ ἀθανάτου τοῦ βουλομένου τῶν ἐν αἰῶνι ἡμεῖς ἀφαιροῦνται. Ant. lib. xviii. cap. 1. § 3.

freedom."

freedom." Our learned Bp. \* *Bull*, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *Heavens*, i. e. to that chain of *natural causes* of which the *Heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected *all* things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect, says *Prideaux*, was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*." See Mark vii. 3—5. Mat. xv. 1—6, and comp. under *Παραδοσις*.
4. As Mons. † *Bayle* observes that the *Stoics* might be called the *Pharisees* of Paganism, so *Josephus*, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek *Stoics*, *παρὰ πλεονος ἐστὶ τῇ παρ' Ἑλλήσι Στωικῇ λεγόμενῃ*." And for a fuller account of the *Pharisees* I refer to *Josephus*, Ant. lib. xiii. cap. 10. § 5, 6, and lib. xviii. cap. 1. § 3, *Life*, § 2, and *De Bel.* lib. ii. cap. 8. § 14. to *Prideaux's* Connect. pt. ii. book 5, towards the end, p. 340, 1st edit. 8vo; to the *Universal History*, vol. x. p. 469, &c. 8vo; and to *Lardner's* Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also *Wetstein* on Mat. iii. 7.
5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from *Campbell*, Prelim. Dissertat. p. 429. Among the Jews "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the *Pharisees*; yet *Josephus* never styles the common people *Pharisees*, but only followers and admirers of the *Pharisees*. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our

Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if anything further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the *Pharisees*; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

*Φαρμακία*, ας, ἡ, from *φαρμακον* a drug, which, in the Greek writers, is used both for a *salutary* or *medicinal* drug, and for a *poisonous* one. In the former sense the old Grammarians, according to *Eustathius*, say it is so called as *φερον ακος*, bringing relief or ease; in the latter, as *φερον ακος* bringing grief or pain. Sorcery, witchcraft, *pharmacutic* enchantment, *magical incantation* with drugs, whether animal, vegetable, or mineral. occ. Gal. y. 20. Rev. ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers; But since in the LXX this N. and it's relatives (see *Trommii* Concord.) always answer to some Heb. word, which denotes some kind of their *magical* or *conjuring* tricks, and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail, in *idolatrous* countries, I prefer the other sense of *incantation*. See *Doddridge* and *Macknight* on Gal.

*Herodotus* applies the V. *φαρμακew* in the like view, lib. vii. cap. 114, where, after telling us that when *Xerxes*, in his invasion of *Greece*, came to the River *Strymon*, the *Magi* sacrificed white horses to it, he adds, *ΦΑΡΜΑΚΕΤΕ ΑΝΤΕΣ δὲ ταῦτα εἰς τὸν ποταμὸν καὶ ἄλλα πολλὰ πρὸς τελοῖσι*—and having used these enchantments and many others to the River—"

*Φαρμακευς*, εως, ὁ, from *φαρμακον*, which see under *Φαρμακία*.

\* See by all means his *Harmonia Apostol.* Dissert. Poster. cap. 15, § 13—20, and Comp. Stanhope on the Epistle for 4th Sunday after Easter.

† Dictionary, article EPICURUS.

*An inchanter with drugs, a sorcerer.* occ. Rev. xxi. 8; where observe, that the *Alexandrian* and sixteen later MSS, with several printed editions, have *φαρμακοῖς*, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text. *Φαρμακος*, *φ*, *δ*, the same as *φαρμακεύς*. occ. Rev. xxii. 15.

In the LXX this word answers to *כּוּשָׁד* and *קַשְׁפָּן*, both of which denote some kind of *magician* or *conjuror*. See *Heb.* and *Eng. Lexicon*.

*Φασις*, *ιος*; att. *σως*, *ή*, from *φαίνω* to *shew*, *inform*.

*Information*, *delatio*, *accusatio* (*Scapula*), for it is properly a law term, signifying, according to *Pollux*, *πασαί αἱ μὴνυσεις τῶν λαθανόντων ἀδικημάτων*, *any declaration of unknown crimes*." occ. Acts xxi. 31. See more in *Wetstein* and *Scapula*.

*Φασκω*, from *φάω* the same.

*To say*, *assert*, *affirm*. occ. Acts xxiv. 9. xxv. 19. Rom. i. 22. Rev. ii. 2. *Wetstein* on Rom. i. 22, shews that *ΦΑΣΚΟΝΤΕΣ φιλοσοφειν*, *ΦΑΣΚΟΝΤΕΣ εἶναι ΦΙΑΟΣΟΦΟΥΣ*, and the like, are phrases used by the best Greek writers, particularly by *Xenophon* and *Lucian*. Comp. *Kypke*.

*Φάλη*, *ης*, *ή*, *q*. *φάλη*, from *φαλεῖν* to *eat*.

*A manger*, or *crib*, at which cattle are *fed*. occ. Luke ii. 7, 12, 16. xiii. 15. But in this last text, it may be rendered *a stall*, as the word is also sometimes used in the Greek writers. *Wetstein* on Luke ii. 7, observes that the Fathers, with great consent, affirm that Christ was born in a *stable* formed not by art, but by nature. In proof of this he cites *Justin Martyr*, *Origen*, *Eusebius*, *Jerome*, and *Socrates* the historian. *Justin*, for instance, who flourished before the middle of his second century, in his *Dialogue with Trypho*, (p. 303, 4. edit. Colon.) says, *Ἐπειδὴ Ἰωσήφ ἐκ εἰχεν ἐν τῇ κωμῇ σκεῖν πῶς καλεῖσθαι, ἐν σπηλαίῳ τινὶ συνελθὺς τῆς κωμῆς καλεῖσθαι, καὶ τοὺς αὐτῶν οὐλῶν εἰς ἐξέλκει ἡ Μαρία τὸν Χριστόν, καὶ ἐν φάλῃ αὐτὸν εἰσάγει*. When *Joseph* found no room to lodge in that village [of *Bethlehem* namely] he lodged in a certain cave near the village, and then, while they were there, *Mary* brought forth the Christ, and laid him in a manger." And in the succeeding century

*Origen* cont. *Cels.* affirms, *Δενοῦνται τὸ ἐν Βηθλεὲμ σπηλαίον ἐνθα εἰσενήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάλη, ἐν ᾗ εὐσταφάνωθη*. There is shewn at *Bethlehem* the cave in which he was born, and in the cave the manger where he was wrapped in swaddling clothes." And the same places are shewn to this day. Thus a \* *Swedish* traveller, who was at *Bethlehem* so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shewn, and said to be that where Christ was born, and laid in the manger. We descended some steps under ground to come into the cave where these two places are shewn, viz. on the left-hand the place where the infant was born, and on the right where he was laid in the manger." See also *Harmer's Observations*, vol. iii. p. 107, and an excellent Note of *Campbell's* on Luke ii. 7.

*ΦΑΤΑΟΣ*, *η*, *ον*.

I. *Vile*, *refuse*. Thus sometimes used in the profane writers.

II. *Evil*, *wicked*. occ. John iii. 20. v. 29. Tit. ii. 8. Jam. iii. 16. So *Demosthenes*, cited by *Wetstein*, *ΦΑΤΑΑ ΠΑΤΟΝΤΕΣ*. This word *φάουλός* may be derived from the Heb. *פָּלַח* to *roll*, and so *cover oneself*, in *dust* or *ashes*, which was practised in token of *humiliation* and *grief*, not only by the more eastern nations (see inter. al. Job xlii. 6.) but also by the Greeks and Trojans, as appears from *Homer*, II. xviii. lin. 26. II. xxii. lin. 414. II. xxiv. lin. 640. Comp. *Virgil*, *Æn.* x. lin. 844, and *Ovid* *Metam.* lib. viii. lin. 528. From the Heb. *פָּלַח* may also be derived the Gothic *fuls*, Saxon *ful*, *Eng. foul*, Dutch *vuyt*, and perhaps the Latin *vilis*, whence English *vile*. See *Junius Etymol.* Anglican. in *FOUL*.

*ΦΑΩ*.

I. *To speak*, *say*, from the Heb. *פָּה* the mouth. An obsolete V. which is here inserted on account of it's derivatives.

II. *To shine*, from Heb. *פָּזַח* to *irradiate*, *shine*. But though used by *Homer* in this sense, it occurs not in the N. T.

*Φεῖλος*, *εός*, *ες*, *το*, from *φάω* to *shine*, which from the Heb. *פָּזַח* to *irradiate*,

\* *Hasselquist*, *Voyages and Travels in the Levant*, pag. 144.

*shine*,

shine, preserving the nasal sound of the *y*.

*A shining, splendour, light.* occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33.

ΦΕΙΔΟΜΑΙ, Deponent, q. d. *φένω τὰ δαναι*, to avoid giving, say the Lexicons. But may it not be better derived from Heb. פָּרַד to separate, deliver, or פָּרַע to deliver?

I. Governing a genitive, *To spare, treat with tenderness.* occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX, and see Wetstein.) 1 Cor. vii. 28. 2 Cor. i. 23.

II. *To spare*, as implying forgiveness, either with a genitive following. occ. Rom. xi. 21. 2 Pet. ii. 4, 5; or absolutely. occ. 2 Cor. xiii. 2.

III. *To forbear, abstain.* occ. 2 Cor. xii. 6. Φειδομένης, Adv. from φειδομενος particip. pres. of φειδομαι to spare.

*Sparingly, parsimoniously, not plentifully.* occ. 2 Cor. ix. 6, twice.

Φελογης, *υ, δ.*

Hesychius explains φαιλονης by ειληταριον μεμβραινον, η γλωσσοκομον, a parchment volume, or a kind of portmanteau; Suidas by ειλητον τρομαριον μεμβραινον, η γλωσσοκομον, η χιλιωνιον, a parchment roll, or a portmanteau, or a waistcoat. The Etymologist expounds φελογης by the same words. Chrysostom on 1 Tim. iv. 13, says, Φαιλογην ενταυθα το ιματιον λαλει. Τινης δε φασι το γλωσσοκομον ενθα τα βιβλια εκεινο. He here calls his cloak φαιλογην, but some say he means a portmanteau or case where his books were put." Thus also Theophylact, copying from Chrysostom, as usual, and Oecumenius interpret it ενδυμα a garment: And this, indeed, seems the most probable sense of the word; because the Apostle, in the same sentence, distinctly mentions both his books and parchments. Φελογης is not a corruption of the Latin penula; for Hesychius remarks, that φελλωνης or φελλωνης is a Cretan word, signifying a waistcoat, or under-garment; and it must, I think, be ultimately deduced from the Heb. פָּרַד to sever, separate, our bodies, namely, from the surrounding air; whence also the Greek φελλος the bark of a tree, for a like reason. occ. 2 Tim. iv. 13. See Wolfius, and Suicer Thesaur. on the word.

ΦΕΡΩ, from the Heb. פָּרַע to bear fruit,

I. *To bear fruit*, as plants or trees. Mark

iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16.

II. *To bear, bring.* Mat. xiv. 18. Mark ii. 3. Luke v. 18. xxiii. 26, & al. Comp. Mat. xiv. 11.

III. *To bear, sustain, support, uphold*, or perhaps, *To govern, regulate*, moderari. Heb. i. 3. See Whitby and Wolfius.

IV. *To bear, be able to bear or endure.* 1 Heb. xii. 20.

V. *To bear, sustain, endure.* Heb. xiii. 13.

VI. *To bear with.* Rom. ix. 22.

VII. *To bring, cause to come.* Mat. xvii. 17. Mark i. 32. vii. 32.

VIII. *To bring*, as an accusation. John xviii. 29. Acts xxv. 7.

IX. *To lead*, in a certain direction. occ. Acts xii. 10, where Raphaelius shews not only that a way is said φερεν to lead, in Herodotus and Xenophon, but that Polybius and Arrian apply this term, as St. Luke does, to a gate. See other instances in Kypke.

X. Φερομαι, Pass. *To be carried, brought, rush.* Acts ii. 2, where Kypke cites from Diogenes Laert. the similar expression, δια τε ΠΙΝΕΤΜΑΤΟΣ πολλης ΦΕΡΟΜΕΝΟY, by a great rushing wind. Comp. 2 Pet. 17, 18.

XI. *To be carried or driven*, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvii. 15, 17. Raphaelius on ver. 15, produces several passages where Herodotus applies the V. in the same manner.

XII. *To be borne, borne away*, or actuated by the Holy Spirit. 2 Pet. i. 21, where see Wetstein.

XIII. *To be carried, proceed, hasten.* Heb. vi. 1, where Kypke shews that αφειναι, in the sense of omitting, is applied to λωβην a discourse, or to the subject of a discourse, by Plutarch, Demosthenes, Arrian, and Heraclides Ponticus: and from Lycurgus the orator he cites ΗΞΕΙ δ' ΙΣΩΣ ΕΑΥΤΕΚΕΙΝΟΝ ΤΟΝ ΛΩΒΗΝ ΦΕΡΟΜΕΝΟΝ, But perhaps he will hasten to that subject."

XIV. *To be produced, proved, or made apparent*, in a forensic sense, as in a court of judicature. Heb. ix. 16. So Hammond, Elsner, Doddridge, and Macknight, whom see, and comp. Sense VIII. above. But since at ver. 15, the death of Christ is said to have happened to the end that those who are called may receive the declaration



claration or promise (see 1 John i. 5.) of the eternal inheritance, *Kypke* would rather translate *φερσθαι*, ver. 16, by be declared, announced, namely, to the appointed heirs; and he shews that *Euripides* several times, *Philo*, *Josephus*, and *Dionysius Halicarn.* use *φερειν* for bringing news, announcing.

ΦΕΤΤΩ, from the Heb. פָּחַד or פָּחַד to fail.

I. To flee, to run or move hastily from danger, or through fear. *Mat.* ii. 13. xxiv. 16. xxvi. 56. *Mark* xvi. 8, & al. freq. *Comp.* *Mat.* iii. 7.

II. To escape danger or punishment. *Heb.* xi. 34. xii. 25.

III. With *απο* following, To flee, run away from, as it were. *Jam.* iv. 7.

IV. With *απο* or an accusative following, To flee from sin, that is to avoid it earnestly and solicitously. 1 *Cor.* vi. 18. x. 14. 1 *Tim.* vi. 11. 2 *Tim.* ii. 22.

Φημι, ης, η, from φάω or φημι to speak. A report, rumour, fame. *occ.* *Mat.* ix. 26. *Luke* iv. 14.

Φημι, either from the obsolete V. φάω, which see, or immediately from the *Chald.* פִּה the mouth.

I. To say. *Mat.* iv. 7. *Luke* vii. 40, & al. freq.

II. To say, affirm, *Rom.* iii. 8.

ΦΘΑΝΩ, or ΦΘΑΩ, 1 fut. φθασω, 1 aor. εφθασα, perhaps from the Heb. פָּתַח suddenly, in an instant; for, says *Beza*, as cited by *Leigh*, it seems to denote somewhat sudden and unexpected.

I. Intransitively, To come, come suddenly, or sooner than expected. *occ.* *Mat.* xii. 28. *Luke* xi. 20. 1 *Thess.* ii. 16. *Comp.* *Homer*, II. ix. lin. 502.

II. Transitively, To prevent, anticipate, be before. *occ.* 1 *Thess.* iv. 15.

III. Construed with *εις*, To come, attain to. *occ.* *Rom.* ix. 31. *Phil.* iii. 16.

IV. Construed with *αχρι*, To come to or as far as. *occ.* 2 *Cor.* x. 14.

Φθαρτος, η, ον, from φθαπας 3 pers. perf. pass. of φθειρω to corrupt. Corruptible, perishable. *Rom.* i. 23. 1 *Cor.* ix. 25. & al.

ΦΘΕΤΟΜΑΙ, perhaps from the Heb. or *Chaldee* פָּתַח a word, sentence, command.

To speak, or sound aloud, utter. *occ.* *Acts* iv. 18. 2 *Pet.* ii. 16, 18, where *Kypke* remarks that φθασθαι is more than

λαλουν, namely, sonare, crepare, jactare, which he confirms from the Greek writers.

Φθειρω, from φθew to corrupt, destroy, which see under φθινω.

In general, To corrupt, destroy.

I. To destroy, punish with destruction. *occ.* 1 *Cor.* iii. 17.

II. To spoil, destroy, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. *occ.* 1 *Cor.* iii. 17, where see *Macknight*.

III. To corrupt, spoil, vitiate, in a moral or spiritual sense. 1 *Cor.* xv. 33. *Eph.* iv. 22. On 1 *Cor.* iii. 17, *Wetstein* cites from *Diodorus Exc.* Της θυσιας αυτης ΦΘΑΡΕΙΣΗΣ, His daughter being debauched; and shews that the Roman writers use the V. corruppo to corrupt in the same view.

Φθειρομαι, Mid. To corrupt oneself. *Jude* ver. 10.

IV. To corrupt, i. e. to seduce to a bad party or to corrupt opinions. *occ.* 2 *Cor.* vii. 2. xi. 3. So *Chrysostom* explains εφθειραμεν on the former text by ηγαλησαμεν we have deceived; and *Raphelius* shews that *Polybius* applies the V. to political seduction, as *Xenophon* does the compound δια-φθειρειν to moral, *Memor.* *Socrat.* lib. i. cap. 1. § 1.

Φθινοπωριος, η, ον.

Whose fruit withers or decays. *occ.* *Jude* ver. 12. It is derived from φθινοπωρον the decline of autumn, drawing towards winter, "senescens autumnus, & in hyemem vergens," *Scapula*: "At which time the trees are stript of their leaves and fruit, and for a time wither, producing nothing. But, according to *Phavorinus*, φθινοπωρον is νοσος φθινουσα οπωρας, a distemper, (in trees) which withers their fruit; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and their faith failing, can produce nothing good." *Mintert*. See also *Wolffius* and *Wetstein*. Φθινοπωρον, in either of the above views, is a plain derivative from φθινω to decay, fail, wither, and οπωρα fruit, properly autumnal, which see.

φθινω,

Φθινω, from φθew to corrupt, destroy, which may be from the Heb. פתח to part, dispart, or from פתח to loose, loosen.

To be corrupted, destroy, decay, wither.

This V. is inserted on account of it's derivatives.

Φθoςγoς, φ, δ, from φθoςγw perf. mid. (if used) of φθoςγoμw to speak, utter a sound. A voice, sound. occ. Rom. x. 18. 1 Cor. xiv. 7, where *Rupheliu* shews from *Arrian*, *Epictet*. lib. iii. cap. 6, that φθoςγoς, as distinguished from φωνη, denotes a musical sound. See also *Wetstein*.

Φθoςw, ω, from φθoςoς.

To envy. occ. Gal. v. 26.

Φθoςoς, φ, δ.

I. Envy, "pain felt and malignity conceived at the sight of excellence or happiness." *Johnson*. Rom. i. 29. Gal. v. 21. Tit. iii. 3.

II. Malice, malignity. Mat. xxvii. 18. Mark xv. 10. Jam. iv. 5, where see *Mac-knight*.

Φθoςoς may be derived from the V. φθινw to decay, wither, pine away, according to that of *Solomon*, Prov. xiv. 10, Envy is the rottenness of the bones. Comp. Ps. cxii. 10. *Ecclus*. xxx. 24. So *Horace*, lib. i. epist. 2. lin. 57.

Invidus acerbius macrescit rebus opimis,  
The envious at another's welfare pines.

Some, however, may be rather inclined to deduce φθoςoς from the Heb. פתח an asp, a very venomous kind of serpent, on account of the malignity of this species of animals. (Comp. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. *Wisd*. ii. 24.) *Ovid*'s Description of Envy, *Metamorph*. lib. ii. lin. 768, &c. will afford a good illustration of either derivation :

————— Videt intus edentem  
Viperias carnes, vitorum alimenta morum,  
Invidiam: visaque oculos avertit. At illa  
Surgit humo pigra: semesarumque reliquit  
Corpora serpentum, passuque incedit inerti,  
Utque Deum vidit formidatque armisque decoram,  
Ingemuit: cullumque ima ad suspiria duxit.  
Pallor in ore sedet, macies in corpore toto:  
Nusquam recta actes: livent rubigine dentes:  
Pectora felle virent: lingua est suffusa veneno.  
Risus abest, nisi quem visum movere dolores:  
Non fruitur somno, vigilacibus excita curis:  
Sed videt ingratos, intabescitque videndo  
Successus hominum: carpitque & carpitur una,  
Simpliciumque suum est.

A pois'nous morsel in her teeth she chew'd,  
And gorg'd the flesh of vipers for her food;

*Minerva* loathing turn'd away her eye;  
The hideous monster, rising heavily,  
Came stalking forwards with a sullen pace,  
And left her mangled offals on the place.  
Soon as she saw the Goddess gay and bright,  
She fetch'd a groan at such a cheerful sight.  
Livid and meagre were her looks, her eye  
In foul & distorted glances turn'd awry:  
A hoard of gall her inward parts possess'd,  
And spread a greenness o'er her canker'd breast;  
Her teeth were brown with rust; and from her  
tongue,  
In dangling drops, the stringy poison hung.  
She never smiles but when the wretched weep,  
Nor lulls her malice with a moment's sleep:  
Restless in spite! While watchful to destroy,  
She pines and sickens at another's joy:  
Foe to herself, distressing and distressed,  
She bears her own tormentor in her breast.

ADDISON.

Φθoρa, ας, η, from φθoρa perf. mid. of φθeρω.

I. A being destroyed. occ. 2 Pet. ii. 12.

II. Corruption in a natural sense. occ. 1 Cor. xv. 42. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, What is corruptible or subject to corruption. occ. 1 Cor. xv. 50.

III. Corruption, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22.) ii. 12, 19. On ver. 12, comp. Jude ver. 10.

Φιαλη, ης, η. The Greek Lexicons derive it from πειν to drink, or πειν αλγς drinking enough, q. Πιαλη; but it may be from the Heb. כפא a bowl, dropping the פ.

A bowl or bason. Rev. v. 8. xv. 7, & al. freq. The learned *Daubuz* on Rev. v. 8, has abundantly proved that the word signifies not a vessel with a narrow mouth, such as we commonly call a phial or vial, but one with a wide mouth. In this sense he shews it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, lib. iii. cap. 130, that *Democedes*, the Greek physician, was presented, by each of *Darius*'s concubines, with a ΦΙΑΛΗ χρυσεα συν θηκη, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. כפא a bason, or bowl. See also *Wetstein* on Rev. v. 8, and *Damm* Nov. Lexic. Græc. col. 2053.

Φιλασθoς, φ, δ, from φιλος a friend, and ασθoς good.

• Comp. under Οφθαλμος III.

A friend

A friend or lover of good men, or of goodness. occ. Tit. i. 8. It occurs also Wisd. vii. 22. See *Suicer Thesaur.*

Φιλαδελφία, ας, ἡ, from φιλαδελφος.

Brotherly love, love to Christians as brethren. Rom. xii. 10, & al.

Φιλαδελφος, υ, δ, from φιλος a friend, loving, and αδελφος a brother.

Full of brotherly love to all Christians, loving fellow-Christians as brethren. Comp. Αδελφος VI. occ. 1 Pet. iii. 8.

Φιλανδρος, υ, ἡ, from φιλος loving, and ανηρ, ανδρος, a husband.

Loving one's husband. occ. Tit. ii. 4. Plutarch and others of the Greek writers, cited by *Wetstein*, use the word in the same sense.

Φιλανθρωπία, ας, ἡ, from φιλανθρωπος. See next word.

Love of man, philanthropy, whether divine. occ. Tit. iii. 4;—or human, humanity. occ. Acts xxviii. 2.

Φιλανθρωπος, Adv. from φιλανθρωπος loving man or mankind, humane, which from φιλος loving, and ανθρωπος man.

Humanely, with humanity or benevolence. occ. Acts xxvii. 3. *Raphelius* cites the same phrase, φιλανθρωπως τινη χρασθαι, to treat one with humanity, from *Polybius*.

Φιλαρπυρία, ας, ἡ, from φιλαρπυρος.

Love of money, covetousness. occ. 1 Tim. vi. 10, where *Wetstein* cites many of the Greek writers expressing the same sentiment. See also *Suicer Thesaur.*

Φιλαρπυρος, υ, δ, ἡ, from φιλος loving, and αρπυρος silver, money.

Loving money, fond of money, covetous. occ. Luke xvi. 14. 2 Tim. iii. 2.

Φιλαυλος, υ, δ, from φιλος loving, and αυλος himself.

Loving one's own self, i. e. either only, or more than one ought. So *Theophylact* explains φιλαυλοι by δι εαυτης μονον φιλυντες, They who love themselves only; but *Aristotle*, cited by *Wetstein*, Τοδε φιλαυλον ειναι—εκ εστι—το φιλειν εαυτον, αλλα το μαλλον η δει φιλειν. To be a φιλαυλος is not merely to love oneself, but to love oneself more than one ought." The word seems to imply both self-conceit and selfishness, but especially the latter. occ. 2 Tim. iii. 2.

ΦΙΛΕΩ, ω, perhaps from the Heb. פָּרַד to separate, distinguish.

I. To love, q. d. to regard with peculiar and distinguishing affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. xx. 2. xii. 25, where *Kypke* shews that the phrase φιλειν την ψυχην is pure Greek, by citing from *Euripides*, *Heraclid*. lin. 456, "Ὅς ΦΙΑΕΙΝ δει την εμην ΨΥΧΗΝ ὦω. I must not love my life (i. e. too much, nimis amare, *Kypke*), let it perish;" and from his *Alcest*. lin. 703. Νομιζε δ' ει συ την σου ΦΙΑΕΙΣ ΨΥΧΗΝ, ΦΙΑΕΙΝ απαντας. But reflect that if you love your own life, so do all." See more in *Kypke* and *Wetstein*.

II. To love, like, affect. Mat. xxi. 6. Luke xx. 46. Mat. vi. 5; but in this last cited text it may be construed to be wont, used, or accustomed, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as amo to love is used in Latin. See *Wetstein*.

III. To kiss, in token of love or friendship. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See *Wetstein* on Mat.

Φιλη, ης, ἡ. See under Φιλος.

Φιληδονος, υ, δ, ἡ, from φιλος loving, and ηδονη pleasure.

Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where *Wetstein* cites from *Demophilus* the Pythagorean, ΦΙΑΗΔΟΝΟΝ και ΦΙΑΘΕΟΝ τον αυτον αδυνατον ειναι, It is impossible for the same person to be a lover of pleasure and a lover of God." I add from *Lucian* a paronomasia similar to that of the Apostle, "Οι ΦΙΑΘΕΟΙ μαλλον η ΦΙΑΘΣΟΦΟΙ, Lovers of young men, rather than Lovers of wisdom," *Amores*, tom. i. p. 1042.

Φιλημα, αλος, το, from φιλειω to kiss.

A kiss, a token of love and friendship. Luke vii. 45. xxii. 48. 1 Pet. v. 14, & al. See *Macknight* on Rom. xvi. 16.

Φιλία, ας, ἡ, from φιλος a friend.

Friendship, love. occ. Jam. iv. 4. Comp. 1 John ii. 15, 16.

Φιλοθεος, υ, δ, from φιλος loving, and Θεος God.

Loving God, a lover of God. occ. 2 Tim. iii. 4.

Φιλονεικία, from φιλονεικος.

A contention, dispute, literally, according to it's derivation, a love of contention. occ. Luke xxii. 24. It is applied by the best Greek writers in the same sense as in the N. T. See *Wetstein*.

Φιλονεικος,

Φιλωνικός, α, δ, η, from φίλος loving, and νεικός a contention, dispute, war, which seems a plain derivative from Heb. נָכַח to smite.

Fond of contention or disputing, contentious, disputatious. occ. 1 Cor. xi. 16.

Φιλοξενία, ας, η, from φιλοξενος.

Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2.

Φιλοξενος, α, δ, η, from φίλος loving, a friend, and ξενος a stranger.

Loving strangers, a friend or kind to strangers, hospitable in this sense. occ. 1 Tim. ii. 2. (where see Macknight.) Tit. i. 8. 1 Pet. iv. 9.

Φιλοπρωτεω, from φιλοπρωτος affecting the pre-eminence, domineering, a word used by the Greek writers (see Wetstein), and compounded of φίλος loving, and πρωτος the first, chief.

With a genitive, To love to be first or chief of, to love to have, or to affect, the pre-eminence over. occ. 3 John ver. 9.

Φίλος, η, ον, from φιλω to love, or immediately from the Heb. חָבַב. See under Φίλω.

Loving or beloved with peculiar and distinguishing regard. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, Φίλος, α, δ, A friend. See Mat. xi. 19. Luke xi. 5, 6. xiv. 10. John iii. 29. xv. 14. Jam. ii. 23. On John xix. 12, observe that the friend of Cæsar, was a title of honour frequently conferred on the Roman governours, as well as on the allies of Rome. See Wetstein and Kypke.

Φιλη, ης, η, A female friend. occ. Luke xv. 9.

Φιλοσοφία, ας, η, from Φιλοσοφος, which see. Philosophy, the doctrine or tenets of the Heathen or Gentile Philosophers. occ. Col. ii. 8, where see Whitby and Mac-knight.

Φιλοσοφος, α, δ, q. φίλος σοφίας, \* a friend of wisdom.

A Philosopher. Those who professed the study of wisdom were, among the ancient Greeks, called Σοφοι, or Wisemen; but Pythagoras introduced the more modest

name of Φιλοσοφος, i. e. a lover of wisdom, and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. lib. v. cap. 3, and by Diogenes Laertius (in his Proeme to the Lives of the Philosophers, § 12.), who adds that Pythagoras would not allow any mortal man to be truly wise, but God only. occ. Acts xvii. 18.

Φιλοσοφος, α, δ, η, from φίλος loving, and σοφη natural or tender affection, which see under Ασοφος.

I. Properly, Loving with that σοφη or tender affection which is natural between parents and children. Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. lib. vi. cap. 10. § 5, says of David, φησὶ γὰρ ὡν ΦΙΛΟΣΤΟΡΓΟΣ, being naturally affectionate to his children."

II. Loving with tender affection, resembling that between near relations, affectionate. occ. Rom. xii. 10.

Φιλοτεκος, α, δ, η, from φίλος loving, and τεκνον a child.

Loving one's children. occ. Tit. ii. 4.

Φιλοτιμεσθαι, εμαι, from φιλοτιμος loving, or fond of, honour, ambitious, which from φίλος loving, and τιμη honour.

To be ambitious, to make it one's ambition, to esteem it an honour, to be extremely desirous, "magnostudio conor quidpiam efficere, contendere, æmulor, curto," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Thess. iv. 11. Comp. Kypke on Rom.

Φιλοφρωνς, Adv. from φιλοφρων.

Friendly, in a kind or hospitable manner. occ. Acts xxviii. 7. The Greek writers often apply the word in the same sense, particularly to the entertainment of strangers. See Wetstein and Kypke.

Φιλοφρων, ονος, δ, q. δ το φίλον or τα φίλα φρονων, one who thinks or intends what is friendly.

Friendly-minded, friendly, benign. occ. 1 Pet. iii. 8, where Griesbach on the authority of fourteen or fifteen MSS, two of which ancient, and of several old versions, for φιλοφρονες reads ταπεινοφρονες.

Φιμωω, ω, from φιμος a muzzle for a beast's mouth, which may be derived either from the Chald. פִּי the mouth, or from the Heb. or Arabic פָּחַח to restrain, hinder, stifle,

\* "(Hanc sapientiam scilicet) qui expetunt, Philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velis, quàm studium sapientie." Cicero, De Offic. lib. ii. cap. 2.

*stiffe*, particularly (in Arab.) *the voice*. See *Castell's Lexic. Heptaglott.* in ὀψθ.

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18. See *Wolffus* on 1 Cor. and *Heb.* and *Eng. Lexicon* under ὀψθ I.

II. *To stop the mouth*, i. e. *reduce to silence*. occ. Mat. xxii. 34. 1 Pet. ii. 15. Φιμωμαι, σμαι, pass. *To be reduced to silence. To be silent, speechless.* occ. Mat. xxii. 12. So *Wetstein* cites from *Lucian*, "Οἱ δὲ σχθροὶ ΕΠΕΦΙΜΩΝΤΟ, His enemies were struck dumb," De Mort. Peregrin. tom. ii. p. 766. I add that *Josephus* uses the verb in the same sense, De Bel. Præm. § 5, and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. 1. § 5. Comp. also *Kypke* on Mat. and 1 Pet.

III. It is applied to Christ's commanding an evil Spirit *not to speak* by the organs of a Demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*, occ. Mark iv. 39.

Φλοσιζω, from φλοξ, φλοςος.

*To set in a flame, set on fire.* occ. Jam. iii. 6, twice.

Φλεξ, φλοςος, ῥ, from πεφλοσα perf. mid. of φλεω *to burn, shine*, as fire, which may not improbably be derived from the Heb. חָלַץ *to cleave, cut, or break in pieces*, comp. under Πυρ; or rather, since φλεω seems to be properly a neut. V. (see *Homer*, Il. xxi. lin. 13. *Pindar*, Olymp. ii. lin. 131.) from ἵλη *to divide*, as the flame itself does in burning.

*A bright burning fire or flame.* Luke xvi. 24. Acts vii. 30, & al. On Rev. i. 14, we may observe, that, from the similar appearances of the Son of God under the O. T. (comp. especially Dan. x. 6. iii. 25.) the Heathen Poets describe their Deities as appearing with *radiant eyes*. Thus *Hesiod*, of *Apollo*, Scut. Hercul. lin. 72,

ΚΤΡ δ' ὈΣ ΦΘΑΑΜΩΝ ἀπὸ λαμπρῶν  
His eyes shot fire

So *Homer*, of *Minerva*, Il. i. lin. 200.

ΔΕΙΝΩ δ' ὈΙ ΟΖΞΕ ΦΑΑΝΘΕΝ.  
Her eyes shone dreadful

\* See *Pope's Note*, and *Dammi Lexic.* col. 1810, in Ὀσσε: And for the application of ῥ to *Minerva's own eyes*, comp. lin. 104.

Ὀσσε δ' ὈΙ ὡσεὶ λαμπρῶνσι ἀνδρῶν.  
Her eyes resembled fire.

Comp. Il. xxi. lin. 415.—of *Venus*, Il. iii. lin. 397,

ΟΜΜΑΤΑ ΜΑΡΜΑΙΡΟΝΤΑ  
Her sparkling eyes

And *Virgil*, of *Iris*, Æn. v. lin. 647, 8,

Divini signa decoria,  
Arduentesque notale oculos

Observe her looks divine,  
Her radiant eyes

Comp. *Suetonius*, in August. cap. 79, and see more in *Elsner* and *Wetstein*.

Φλααρω, ω, from φλααρος.

With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against any one.* *Raphaelius* (whom *scé*) cites from *Herodotus* the Ionic V. φλυαρεω in the sense of *talking idly or falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in *St. John*. *Wolffus* says it is thus construed in imitation of other verbs of speaking, as κακῶς λελειν ΤΙΝΑ, *to speak evil of any one*. occ. 3 John ver. 10.

Φλυαρος, ε, ὅ, ῥ, from φλυω *to boil, bubble*, as with heat. So *Homer*, Il. xxi. lin. 361,

ΑΝ δ' ΕΦΑΤΕ καλὸ ῥέθεα.

The bubbling waters yield a hissing sound.

POPE.

And perhaps the verb φλυω is itself formed from the sound, as bullio in Latin, and bubble in English.

*A prater, a talker, an idle or trifling talker, one who boils over*, as it were, with impertinent talk. occ. 1 Tim. v. 13; where see *Raphaelius* and *Wetstein*, and *Swicer Thesaur*.

Φοξρος, α, ον, from φοξος.

*Dreadful, terrible, horrid.* occ. Heb. x. 27, 31. xii. 21.

Φοξω, ω, from φοξος.

I. *To put to flight*, in fugam verito. Thus used in *Homer*, Il. xvii. lin. 596,

ΕΦΟΒΗΣΕ δ' ΑΧΑΩΣ,  
He put the Greeks to flight.

II. *To terrify, affright*. Thus applied by *Thucydides*. See *Scapula*.

III. In the N. T. φοξομαι, σμαι, *To be terrified, affrighted, afraid*, whether intransitively, Mat. xiv. 27. 30, & al. or transitively, with an accusative, *To be afraid*

afraid of, to fear, Mat. xiv. 5. xxi. 26, 46. Luke xii. 5. Heb. xi. 23, 27; or joined with an infinitive, Mat. i. 20. ii. 22, & al. On Mat. x. 28; Luke xii. 4, 5, we may observe how similar is the sentiment in the *Treatise on the Maecabees*, ascribed to *Josephus*, § 13, Μη φοβηθῶμεν τον δοκνῖα αποκλειναι το σωμα, Μαςας γαρ ψυχης κινδυνος εν αιωνιω βασανισμῳ κειμενος τοις παραβαινεσι την εντολην το Θεου. Let us not fear him who seems to kill the body. For the great danger of the soul consists in eternal torment to those who transgress the command of God." Had not this writer read one or both the Evangelists? See what soon after follows, cited under Κολπος I.

IV. Transitivity, with an accusative, *To fear, reverence*. See Mark vi. 20. Luke ii. 50. Acts x. 2. Eph. v. 33.

Φοβησον, α, το, from φοβω to terrify, *afright*.

A dreadful or terrible sight or appearance, occ. Luke xxi. 11, where see *Wetstein*. These fearful or dreadful sights are particularly related by *Josephus*, De Bel. lib. vi. cap. 5. § 3. Comp. *Tacitus*, Hist. lib. v. cap. 13. See also Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 246, &c. 8vo. and *Lardner's* Collection of Testimonies, vol. i. p. 104, &c.

Φεσος, α, δ, from φοβομαι perf. mid. of φοβομαι to flee, or run away from (*Homer*, Il. v. lin. 223, 232, & al.), which perhaps from the Heb. חָבַא to take shelter, the notion being somewhat varied, and the aspirate η changed into the aspirate φ, as in the Greek φωλεος (which see) from Heb. חָבַא.

I. A fleeing or running away through fear. Thus often used in *Homer*, as Il. xi. lin. 402. Il. xvii. lin. 597, & al. See *Dammi Lexic.* col. 2525.

II. Fear, terrour, affright. Mat. xiv. 26. xxviii. 4. Heb. ii. 15, & al. freq. Comp. 1 John v. 18.

III. It denotes the object of fear or terrour. 2 Cor. v. 11. Rom. xiii. 3, where *Kypke* shews that *Menander* and *Euripides* have likewise used it for what is to be feared, formidable, the abstract for the concrete.

IV. Fear, reverential fear, reverence, Acts ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17. ii. 18. iii. 2.

Φοινιξ, ικός, δ.

I. A palm-tree. occ. John xii. 13. It seems to have been so called from Φοινικη Phœnicia, because the Greeks first became acquainted with this species of trees from that country, whose Greek name sometimes comprehended the neighbouring region of Judea, which abounded with them, as both \* *Pliny* and † *Tacitus* remark. The appellation of the country may, I think, be best deduced from that of its inhabitants, Φοινικες, which, I apprehend with the learned *Bochart*, vol. i. 346, &c. is from the Heb. עֵץ עֵינָן, Sons of Anak, softened after the Grecian manner. עֵץ עֵינָן seems to be the title which the Phœnicians themselves affected: For what can be more probable than that they who were of the cursed race of † Canaan should be desirous (especially after the victories of *Joshua*) to drop that opprobrious denomination, and should assume, instead of it, the name of that branch of the Canaanites which, we learn from Scripture, was the most warlike and famous among them? See Num. xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and *Bochart* as above.

II. A branch of the palm-tree, a palm-branch, occ. Rev. vii. 9, where *Wetstein* cites from *Pollux*, Τὸ μέγιστον φοινίκος καὶ ὁ κλάδος ὁμωνύμως φοινίξ καλεῖται, The branch of the palm-tree is called by the same name φοινίξ.

"The palm-tree is in Heb. called עֵץ עֵינָן from its straight, upright growth, for which it seems more remarkable than any other tree, and which sometimes rises to more than a hundred feet. Thus *Xenophon*, who was well acquainted with the eastern countries (*Cyropæd.* lib. vii. p. 403, edit. *Hutchinson*, 8vo.) mentions φοινίξ palm-trees, α μείον η πλεθριαστος not less than a plethron (about 100 feet) in length;" adding, Εἰσι γὰρ μείζονες η τοσούτοι το μήκος πεφυκότες, for some of them grow even to a greater height." And in the same place he immediately subjoins, καὶ γὰρ δὴ πλεονέμενοι εἰ φοινίκες.

\* "Judæa verò inclita est vel max. arbor." Nat. Hist. lib. xiii. cap. 4.

† Speaking of Judea, "Esuberant fruges nostrum ad morem; præterque eas, Balsamum & Palmæ. Hist. lib. v. cap. 6. Comp. *Shaw's Travels*, p. 343.

‡ See *Bochart*, vol. i. 300, 301.

ivo

ἐπὶ βαρὺς, ἀνω κυρτέλαι, ὥσπερ ἐν οὐνοῖς  
 ἐὶ πανήγυλοι, for indeed *palm-trees* being  
 pressed by a great weight *bend upwards*  
 like *asses of burden*." From which passage  
 probably arose that great, though com-  
 mon, mistake, that the *palm-tree*, when  
 growing, will support a considerable  
 weight hung upon it, and bend the con-  
 trary way, as if resisting it's pressure. But  
*Xenophon* is there speaking of *palm-trees*  
 when felled and used as *timber*; and  
 \* *Strabo*, † *Plutarch* and ‡ *Aulus Gellius*  
 mention the same fact, not of the *palm-  
 tree*, when growing, but of it's *δοκον*,  
*ἔυλον* or *lignum*, i. e. of it's *beams* or  
*wood* ||. However, the *straight* and *lofty*  
*growth* of this tree, it's *longevity* and  
*great fecundity*, the *permanency* and *per-  
 petual flourishing* of it's leaves §, and  
 their form resembling the *solar rays*, make  
 it a very proper emblem of the *natural*,  
 and thence of the *divine light*. Hence  
 in the Holy Place or Sanctuary of the  
 Temple (the emblem of Christ's body)  
*palm-trees* were engraved on the walls  
 and doors between the *coupled cherubs*.  
 See 1 K. vi. 29, 32, 35. Ezek. xli. 18,  
 19, 20, 25, 26. Hence at the Feast of  
 Tabernacles, branches of *palm-trees* were  
 to be used among others in making their  
 booths. Comp. Lev. xxiii. 40. Neh.  
 viii. 15. And hence, perhaps, the pro-  
 phetess *Deborah* particularly chose to  
 dwell under a *palm-tree*, Jud. iv. 5."  
 "The branches of this tree were also used  
 as emblems of *victory* both by Believers  
 and Idolaters. The reason given by *Plu-  
 tarch* and *Aulus Gellius*, why they were  
 so among the latter, is the nature of the  
 wood, which so powerfully *resists incum-  
 bent pressure*: But, doubtless, Believers,  
 by bearing *palm-branches* after a *victory*,  
 or in *triumph*, meant to acknowledge the  
*Divine Author* of their support and suc-  
 cess, and to carry on their thoughts to the  
*Divine Light*, the *Great Conqueror* of sin  
 and death (see 1 Mac. xiii. 51. 2 Mac.  
 x. 7.) And probably the Idolaters also

originally used *palm*s on such occasions,  
 not without respect to *Apollo*, or the *Sun*,  
 to whom they were consecrated ¶." After  
 what has been said, there can be  
 little difficulty in understanding the im-  
 port of the *palm-branches* mentioned in  
 the N. T. The multitudes carrying them  
 before Christ, John xii. 13, was expressing  
 by *things* and *actions* what they do in  
 words at ver. 14, *Hosanna!* i. e. *Save us!*  
*Blessed is the King of Israel* (the Messiah)  
*that cometh in the name of the Lord*: The  
 Saints in Rev. vii. 9, bearing them in  
 their hands *was in like manner* ascribing  
*Salvation* to their God, who sate on the  
 throne, and to the Lamb, as at ver. 10,  
 and a celebrating spiritually of the Feast  
 of *Tabernacles*, as predicted Zech. xiv.  
 16. See *Vitringa* on Rev.

Φονεύς, εὖς, ὁ, from φονός murder.

A murderer, Mat. xxii. 7. Acts vii. 52,  
 & al.

Φονεῦω, from φονεύς.

To murder, kill a man unjustly. Mat. v. 21,  
 & al.

Φονός, ε, ὁ, from φερονά perf. mid. of φέρω  
 to murder, which from φάω the same, or  
 immediately from the Heb. פה or פה the  
 mouth or edge, of a sword namely, a  
 phrase frequently occurring in the O. T.  
*Murder*, particularly slaughter, slaying or  
 killing by the sword. So *Hesychius* φ-  
 νός ὁ διὰ ἀφάτης δαυαλός, Mat. xv. 19.  
 Heb. xi. 37, where observe that the LXX  
 use the same phrase, ἐν φονῇ μαχαίρας,  
 for the Heb. לַמִּי חוּרֵר, with the edge of the  
 sword, Exod. xvii. 13. Num. xxi. 24.  
 Deut. xiii. 15. xx. 13.

Φορέω, ω, from πηφορά perf. mid. of φέρω  
 to bear.

I. To bear, carry. occ. 1 Cor. xv. 49, twice.  
 II. To bear, wear. occ. Mat. xi. 8. John  
 xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4,  
 and under Μαχαίρα II.

ΦΟΡΟΝ, ε, το. Latin.

A word formed from the Latin forum,  
 which is a derivative from fero to carry,  
 or from the Greek πηφορά perf. mid. of  
 φέρω to bear, bring. Forum in Latin pro-  
 perly signifies a *market-place*, whither  
 things are carried to be sold, but with a  
 proper name often denotes a *market-town*  
 or *burgh*, as Forum Juli, Forum Claudii,

¶ See more in Heb. and Eng. Lexicon under פ  
 II, V. and the authors there cited.

Forum

\* Lib. xv. p. 1063, edit. Amstel.

† Sympos. lib. probl. 4, ad fin.

‡ Noct. Att. lib. iii. cap. 6.

§ See Note in Hutchinson's Xenophon Cyropæd.  
 as above, and Suicer Thesaur. under φοινίξ II.

¶ See Plutarch, Sympos. lib. viii. probl. 4, to-  
 wards the middle.

Forum Appii, or Appii Forum, in Greek *Ἀππίου Φόρον*, which occurs Acts xxviii. 15. This town was situated on the high road from Rome to Capua and Brundisium. See Horace, lib. i. sat. 5. It probably had its name from the famous *Appius Claudius*, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or *Appian Way*. See Livy, lib. ix. cap. 29, and comp. under Ταξερῶν.

Φερος, α, δ, from ἀποφορά perf. mid. of φέρω to bring.

Tribute brought into the Prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from τὰς custom, it seems to denote a tax levied on persons and estates. See Kypke.

Φορτίω, from φορτίον.

To load, lade, burden. occ. Mat. xi. 28. Luke xi. 46.

Φορτίον, υ, ρο, from φορτός the same.

A burden, load. Though φορτίον has the diminutive termination, yet, as Dupont has observed, the Attic writers use it absolutely for a burden. Thus Theophrastus, Ethic. Char. cap. 11, describing Indecency of manners, says, a man of this character is apt τῷ ἀκολαθῶ ἐπιθεῖναι μὲζον ΦΟΡΤΙΟΝ ἢ δύναται φέρειν, to lay upon the slave, who attends him on the road, a greater burden than he can carry." Comp. under Βιζῖον I.

I. The burden or lading of a ship. occ. Acts xxvii. 10, according to the reading of many MSS, and some editions, approved by Wetstein and Griesbach.

II. Figuratively, The burden of Christ's commandments. occ. Mat. xi. 30.

III. The burden of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. Sin, and the punishment of it. occ. Gal. vi. 5.

Φορτός, υ, δ, q. φορτός, from φέρω to bear, carry; whence also Eng. freight.

A burden, properly of a ship, the goods or merchandize it carries or is laden with; thus likewise used in Herodotus; see Raphaelius, occ. Acts xxvii. 10. But comp. Φορτίον I.

ΦΑΓΕΛΛΑΙΟΝ, υ, ρο, Latin.

A scourge, a whip. occ. John ii. 15. The word is formed from the Latin flagellum

the same, by changing l into p: And flagellum is derived from flagrum a whip, which from flagro to burn, on account of the burning pain it occasions; whence Horace uses loris urere, literally to burn with whips, for whipping severely, lib. i. epist. 16. lin. 47. The verb flagro is a plain derivative from the Greek φάλω, 2 fut. φάσω to burn, which see under Φλόξ.

ΦΑΓΕΛΛΑΟΝ, ω, from the Latin flagello the same. Comp. under Φαράλλιον.

To scourge with whips. occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under Μαστίω.

Φάσμα, α, δ, from ἀσφραμῶν perf. pass. of φράτω.

I. A fence, hedge. occ. Mat. xxi. 33. Mark xii. 1. Luke xiv. 23. Thus also used by Plutarch in Wetstein. Comp. LXX in Isa. v. 2.

II. A partition. occ. Eph. ii. 14, where μεσοτοιχὸν τὸ φάσμα is equivalent to μεσοτοιχὸν διαφράσσον.

ΦΡΑΖΩ, from the Heb. פָּרַשׁ to unfold, expound, explain.

To declare, expound, explain. occ. Mat. xiii. 36. xv. 15.

ΦΑΤΤΩ, from the Heb. פָּצַח to divide, dispart, part.

I. To fence, inclose with a fence or fortification. Thus sometimes used in the Greek writers.

II. To stop, as the mouth from speaking, occ. Rom. iii. 19, (so Wetstein shews that the Greek writers use the phrase Τὸ ΣΤΟΜΑ ΕΜΦΑΤΤΕΙΝ);—from biting, occ. Heb. xi. 33, where Wetstein cites from Antoninus ΕΦΑΤΤΕ ΤΟ ΣΤΟΜΑ ΤΟΤ ΛΕΟΝΤΟΣ.

III. To stop, restrain, as boasting. occ. 2 Cor. xi. 13.

ΦΕΑΡ, ατος, ρο, q. from φέρω to send forth, says Mintert, which it is obvious to derive from Heb. פָּרַח to free, set free: But the learned Bochart, vol. i. 347, and Daubuz on Rev. ix. 1, derive φεαρ from the Heb. פָּחַח the same, to which it generally answers in the LXX.

A pit or well. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice.

To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At



about one third of an hour from *Naplosa*, [anciently *Sichem* or *Sychar*] we came to *Jacob's Well*, famous not only upon account of it's author, but much more for that memorable conference which our Blessed Saviour here had with the woman of *Samarina*, John iv. If it should be questioned whether this be the very Well that it is pretended for or no, seeing it may be suspected to stand too remote from *Sychar* for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus *Maunderell*. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes, that the well is deep; and *Maunderell* tells us, that "the Well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then removing a broad flat stone, you discover the mouth of the Well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth, five of which we found full of water."

Φρεναπαλαω, ω, from φρεν, the mind, and αναπαλω to deceive.

To deceive, impose upon the mind or understanding. occ. Gal. vi. 3.

Φρεναπαλῆς, ε, δ, from φρεναπαλαω.

A deceiver, impostor. occ. Tit. i. 10.

ΦPHN, φρενος, η.

I. Φρενες, ων, αι. This word seems properly to denote the *præcordia*, or membranes about the heart, including the *pericardium* and *diaphragm*. Thus *Homer*, Il. i. lin. 103,

Μένει δὲ μέλας ΦΡΕΝΕΣ ἀμφιμολαται  
Πιμαλαί?

Black choler fill'd his breast that boil'd with ire.  
POPE.

And Il. x. lin. 10, in fear the Φρενες are said to tremble,

Τρεμνέτω δὲ δὲ ΦΡΕΝΕΣ ὄλος.

They seem to be so called from the Heb. פָּרַע to free, set free, disengage, because they are of so loose a structure as not to

impede the motion of the heart, lungs, and arteria. And because the φρενες are much affected by the various motions of the mind, hence the word is used by the Greek poets for

I. The mind itself; whence

II. Φρενες in the Greek prose-writers often denotes *Prudence*, *understanding*, and is thus applied twice in 1 Cor. xiv. 20, where *Wetstein* cites a Greek proverb, Διαφερεί δὲ τὸ νῆπις καὶ ἡλικίαν εἶναι ὁ ἐν ΤΑΙΣ ΦΡΕΣΙ ΝΗΠΙΑΖΟΝ, A child in understanding differs nothing from a child in age." Comp. under *Kardia* I.

ΦPITTO, or.—ΣΣΩ.

I. Properly, according to *Eustathius*, To stand an end, as the hair, or to have the hair stand an end, to bristle. Thus the hair itself is sometimes said φρίσσειν, and sometimes men or other animals, φρίσσειν ταις ὀπίξιν. See *Scapula* and *Wetstein* on Jam. ii. 19. In this view the word may not improbably be derived from the Heb. פָּרַע to part, dispart, from פָּרַס to divide, part, or else from פָּרַץ to burst or break forth. *Shakespeare's* description of violent horror will illustrate either of these derivations:

I could a tale unfold, whose lightest word  
Would—make—  
Thy knotted and combined locks to part,  
And each particular hair to stand an end,  
Like quills upon the fretful porcupine.

HAMLET.

Comp. Heb. and Eng. Lexicon in נָו.

II. To have one's hair stand an end, to shudder through fear or horror, horreo. occ. Jam. ii. 19, where see *Wolfius*.

The LXX use this word for the Heb. נָו to be afraid, astonished, Jer. ii. 12, and apply it in it's proper sense, Job iv. 15, where ΕΦΡΙΞΑΝ δὲ μὲ ΤΡΙΧΕΣ καὶ σαρκες, My hair stood an end, and my flesh (shivered), answers to the Heb. חָסַם שְׁעָרַי בְּשָׂרִי, The hair of my flesh stood an end; that is, as *Homer* expresses it, Il. xxiv. lin. 359,

Ὀφθαί δὲ τριχέες ἴσαν ἐν μέλει—

Φρονεω, ω, q. φρεναω, ω, from φρεν, plur. φρενες, the mind, including both the understanding and the affections or will.

"It is, says *Leigh*, a general word comprehending the actions and operations both

both of the *understanding* and *will*: It is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*."

- I. Transitivity, with an accusative, *To mind; relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where *Raphelius* shews that the phrase *φρονεῖν τὰ τινα*, in the Greek classics, means to be of the same sentiments or party with any one, to favour him, to be on his side; and explains St. Matthew's expression in this sense. See also *Wetstein* and *Kypke* on the place. Intransitively, *To be affected*. 1 Cor. xiii. 11; "I had the wishes, the tastes, the enjoyments, of a child." *Powell's* Disc. xvi. p. 258.
- II. *To think, be of opinion, Acts xxviii. 22*. Rom. xii. 3. 1 Cor. iv. 6, "that you may learn—not to entertain too high an opinion of yourselves (or others) above what is (here) written." *Doddridge*, whom see, as also *Elsner* and *Wolfius*.
- III. *To be of a mind, or opinion, as to doctrine, referring to the understanding*. Gal. v. 10. Phil. iii. 15. *To avlo φρονεῖν, To be of the same mind or opinion*. Phil. iii. 16. ii. 2, where *Kypke* remarks, that the phrases *τὸ αὐλο φρονεῖν*, and *τὸ ἐν φρονεῖν*, may of themselves signify the same thing; but that here the very order of the Discourse shews that the former denotes consent in doctrine, the latter, in life, and in mutual offices of Christian love; in which last sense, *To αὐλο εἰς ἀλλήλους*, or *ἐν ἀλλήλοις, φρονεῖν* is used Rom. xii. 16. xv. 5. *Herodotus*, lib. i. cap. 59, applies the Ionic *Τὸν Τὸ ΦΡΟΝΕΙΝ* to political consent. See more instances from the Greek writers in *Raphelius* on Rom. xv. 5, and in *Kypke* on Phil. ii. 2. In the passive, *Τελο φρονησθῶ ἐν ὑμῖν, Let this mind be in you*. Phil. ii. 5, where however observe that the *Alexandrian* and five other ancient MSS read *φρονεῖσθε*, which reading the Syriac and Vulgate translators have also followed. See *Wetstein* and *Griesbach*.
- IV. Followed by the preposition *ὑπὲρ* and a genitive, *To mind, be careful or solicitous for, or on account of*. Phil. iv. 10. So Phil. i. 7, where *Wolfius* remarks that *φρονεῖν* denotes a peculiar regard or attention to a person.

V. Transitivity, with an accusative, *To heed, mind, regard*. Rom. xiv. 6.

*φρονεῖν, αὐτος, το, from φρονημαῖ perf. pass. of φρονεῖν.*

*A minding*. It comprehends the act both of the *understanding* and of the *will*. occ. Rom. viii. 6, 7. In which passage I know not how *φρονεῖν σαρκος* can be better rendered into English than as it is in our translation, *The carnal mind*, or *to be carnally minded*. (See *Suicer* Thesaur. under *Σαρξ*, III. 6.) So *φρονεῖν πνευμαλός*, ver. 7, *To be spiritually minded*: But Rom. viii. 27, *φρονεῖν Πνευμαλός* means the mind and inclination of the Holy Spirit himself, influencing our spirits.

The above cited are all the passages of the N. T. where *φρονεῖν* occurs.

*φρονεῖς, ιος, att. εως, ῆ, from φρονεῖν.*

*Wisdom, prudence*. occ. Luke i. 17. Eph. i. 8.

*φρονιμος, ε, δ, ῆ, from φρονεῖν.*

*Wise, prudent, provident*. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. xxv. 2. Rom. xi. 25.

On Mat. x. 16, *Wetstein* says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger like a serpent, and to elude it by using various arts, is the part of a prudent man." See Acts xiv. 19, 20. xxiii. 6. xxv. 41. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

*φρονιμωος, Adv. from φρονιμος.*

*Wisely, prudently, providently*. occ. Luke xvi. 8.

*φρονιμωτερος, α, ον. Comparat. of φρονιμος.*

*More wise, prudent, or provident*. occ. Luke xvi. 8.

*φρονιζω.*

*To take care, be careful, solicitous, to study*. occ. Tit. iii. 8. This V. is derived from *φρονις, ιδος, ῆ*, which signifies, 1. *Thought*; according to that of *Euripides* in *Hippol.* "At διυλεται πως φροντιδες σεβωλεται, Second thoughts are best," as we say. So *φρονις* is a plain derivative from *φρονεῖν* to think. 2. *Care, solicitude*. In which latter sense *αἰδος* it is often used in the profane writers. See *Scapula*.

**Φρουρῶν**, *u.* from **φρουρῶς** a *sentinel*, a *guard*, which from **πρὸ** before, and **φυλάξ** a *keeper*, which from **ὄραω** to see, look.

I. Properly, *To guard, keep with a military guard.* occ. 2 Cor. xi. 32. So *Herodian* in *Wetstein*, **ΦΟΤΡΟΤΜΕΝΗ**—*ἡ ΠΟΛΙΣ*.

II. Figuratively, **Φρουρομαι ἑμαί**, *To be kept, guarded, under the law, namely from sin.* occ. Gal. iii. 23, where *Chrysostom* says it imports *τὴν ἐκ τῶν νόλων τὴν νόμον γενομένην ἀσφάλειαν*, the *safety* which accrued to them from the precepts of the law; i. e. as he further explains it, through fear of offending. See the passage in *Wolfius*, and comp. under **Συμμελεω** IV. and *Kypke* on Gal.

III. *To keep, guard, preserve, spiritually.* occ. Phil. iv. 7. 1 Pet. i. 5, where see *Macknight*.

**ΦΥΑΣΣΩ**, or **ΤΤΩ**, either from the Heb. **פּרַץ** to break, burst forth, or formed by an onomatopœia from the sound.

I. Properly, *To make a noise, as high-spirited horses, snorting, neighing, and exulting, fremo, ferocio.* Thus sometimes used in the profane writers, as by *Callimachus*, *Hymn.* in *Lav. Palladis*, lin. 2, 3,

Τῶν ἱππῶν ἀγρί ΦΥΑΣΣΟΜΕΝΑΝ  
Τῶν ἱππῶν ἱσχυροῦς  
E'en now I heard the sacred coursers neigh.

*Plutarch* in *Lycurg.* tom. i. p. 43. D. **Ἴπποι ΦΥΑΤΤΟΜΕΝΟΙ πρὸς τοὺς ἀλυστάς**, *Horses neighing or snorting for the race.* Comp. *Job xxxix.* 20, 25, and see more in *Wetstein* and *Kypke* on *Acts*, both of whom shew that the Greek writers apply it not only to horses, but to men who are noisy, insolent, over-bearing, according to the following sense.

II. *To be tumultuous, noisy, fierce, insolent, to rage.* occ. *Acts* iv. 25. Comp. *Ps.* ii. 1, in *LXX* and Heb. In 3 *Mac.* ii. 2, *Ptolemy Philopator* is described as **Σπαρῶ καὶ ὀβριῶ ΠΕΦΥΑΓΜΕΝΟΙ**, *raging with insolence and power.*

**Φυάων**, *s, to*, from **φύω** to burn, which may be from the Heb. **פּרַץ** to break in pieces, rend; so **πυρ** fire, from **πύρ** to break, rive, shatter.

A stick proper for burning, a faggot-stick. occ. *Acts* xxviii. 3, where *Wetstein* cites from *Xenophon* **ΦΥΓΑΝΑ συλλεῖν ὡς πυρ**.

**Φύγω**, *γς, ῑ*, from **φευγῶ** perf. mid. of **φεύω** to flee.

A fleeing, or flight. occ. *Mat.* xxiv. 20. *Mark* xiii. 18.

**Φυλακή**, *ης, ῑ*, from **φυλάχα** perf. act. of **φυλάσσω** to keep.

I. A keeping, guarding, or watching, *Luke* ii. 8; where *Raphaelius* cites *Xenophon* several times applying the phrase **φυλάκας φυλάσσειν** to soldiers *keeping watch*; and *Kypke* quotes from *Plutarch*, *Apothegm.* p. 198. A. **Τὰς δὲ ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ ἐκέλευε ΦΥΛΑΣΣΕΙΝ**—But he ordered them (the soldiers) *to keep the nightly watch.* See more in *Wetstein* and *Kypke*.

The *LXX* frequently use **φυλακὴν** or **φυλάκας φυλάσσειν** for the Heb. **מִשְׁמֶרֶת**, as denoting the Levites *keeping their watch or charge*.

II. A guard, a number of sentinels, or men upon guard. *Acts* xii. 10.

III. A prison, a place of custody. *Mat.* xiv. 3, 10, & al. freq. Hence spoken of the infernal prison, 1 Pet. iii. 19, where the Syriac version **הַבַּיִת** in *Hades* or *Hell*, in inferis. See *Wetstein*, and comp. *Rev.* xx. 7. *Mat.* v. 25. xviii. 30. *Luke* xii. 58. On the two last texts we may further observe, that *Arrian* in like manner uses the phrase **ΕΙΣ ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ** for casting into prison. *Epictet.* lib. iii. cap. 26. p. 366. edit. *Cantab.*

IV. A hold, a dwelling or lurking-place. *Rev.* xviii. 2.

V. A cage of birds. *Rev.* xviii. 2.

VI. As a division of time, A watch. It seems pretty evident from *Jud.* vii. 19, compared with *Lam.* ii. 19. *Exod.* xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into three watches (see *Mintert's Lexicon*); but it is certain from *Mat.* xiv. 25. *Mark* vi. 48, that in our Saviour's time, the Jews divided it, agreeably to the \* Roman method, into four. In the *LXX* **φυλακή** signifies a watch of the night, answering to the Heb. **מִשְׁמֶרֶת**, *Exod.* xiv. 24. *Jud.* vii. 19. *Ps.* xc. 4, or *lxxxix.* 5. *Lam.* ii. 19.

**Φυλακίζω**, from **φυλακή** a prison.

To imprison, cast into prison. occ. *Acts* xxii. 19.

\* See the passages cited by *Wetstein* on *Mat.* xiv. 25.

ΦΥΛΑ-

Φυλακῆρια, αὐ, τα, from φυλάσσω.

*Phylacteries.* occ. Mat. xxiii. 5. These were bits or slips of parchment on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads, and on their wrists. Comp. *Josephus*, Ant. lib. iv. cap. 8. § 13. *Justin Martyr* plainly understood the command Deut. vi. 8, literally; for in his Dialogue with *Trypho*, he tells him that God by Moses φυλακῆριον ἐν ὕμνεσι λευκίστοις γεγραμμένων χαρακῆρων τινῶν, ἀ παντὶς αἵμα νοούμεναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a phylactery of characters, which we by all means judge to be sacred, written on very small bits of parchment." p. 230, edit. *Thirlby*; p. 205, edit. *Colan*. The gre-cizing Jews seem to have called these bits of parchment Φυλακῆρια originally, because they reminded them to keep the law; and *Kypke* remarks that *Plutarch*, *Quæst. Rom.* p. 288, mentions the \* *Bulla*, which was suspended from the necks of the more noble Roman boys, as perhaps πρὸς φυλάξιν—ΦΥΛΑΚΤΗΡΙ-ΟΝ—καὶ τροπον τινα τὸ ἀκόλαστο χαλινός, a preservative of good order, and, as it were, a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as amulets or charms, which would keep or preserve them from evil; in which sense the word φυλακῆριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke* on Mat. There is a remarkable passage in the *Rabbinical Targum* on Cant. viii. 3, (written about † 500 years after Christ) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I bind the *Phylacteries* (פְּלִיטָה) on my left hand and on my head, and the scroll is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, that the evil Spirits may not have power to hurt me."

\* See *Kanher's* Roman Antiquities, p. 309, 310.

† See *Walton's* Prolegom., in *Bibl.* XII. 15.

φυλαξ, αὐτός, ὁ, from φυλάσσω to keep.

A keeper, guard, sentinel. occ. Acts v. 28. xii. 6, 19.

ΦΥΛΑΣΣΩ, or —ΤΤΩ, perhaps from the Heb. שָׁמַר to deliver or be delivered from danger, to escape.

I. To keep, preserve from danger or harm. John xii. 25. xvii. 12. 2 Thess. iii. 3. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14.

II. To keep, guard, watch. See Luke ii. 8, (comp. under φυλακῆ I.) xi. 21. Acts xii. 4. xiii. 20. xiii. 35. xxi. 16.

III. Φυλάσσειν αὐτόν; To keep or preserve from. 2 Thess. iii. 3. *Xenophon* uses the same phrase. See *Wetstein*. Comp. 1 John v. 21. Luke xii. 15.

IV. To keep, observe, a commandment, law, decree, &c. Mat. xix. 20. Luke xi. 28. Acts vii. 53. xvi. 4. Rom. ii. 26. 1 Tim. v. 21. In this last sense it is very frequently applied in the LXX for the Heb. שָׁמַר to keep, and in the same view the best Greek writers, cited by *Elshner*, *Wetstein* and *Kypke* on Mat. say, ΝΟΜΟΥΣ and ΕΝΤΟΛΑΣ ΦΥΛΑΤΤΕΙΝ.

V. Φυλάσσομαι, Mid. To keep oneself, beware. 2 Pet. iii. 17, where *Wetstein* cites from *Xenophon* the similar phrase ΦΥΛΑΤΤΟΤ' ΟΠΙΩΣ ΜΗ—Beware lest—" Also transitively, with an accusative, Φυλάσσομαι τι or τινα. To beware of any thing or any one, to keep or preserve oneself from. Acts xxi. 25. 2 Tim. iv. 15, where *Wetstein* shews that *Xenophon* applies it in the same manner with an accusative of the person or thing.

ΦΥΛΗ, ἡς, ἡ, either from φύω to beget, according to the Greek Lexicographers, or rather from the Heb. שָׁבַר to separate, divide. "That שָׁבַר, or שָׁבַר, say the authors of the † *Universal History*, might, in the earliest times, signify a division, and that this was equivalent to a detached colony, or body of men, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word Φυλή, Tribus, a separate or distinct body of men; and hence, if we mistake not, the Tuscan word Fùl, a tribe, city, or community;" and hence, too, I add, the French Foule, a multitude, and perhaps Saxon Folc, and Eng. Folk; whence are

† Vol. xvi. p. 9. 1st edit. 840. Note C.

3 A 3

deno-



duties of true religion, (comp. ver. 26, 27-) *these, having not the law, are a law unto themselves; who shew the "matter of the law written upon their hearts."* This passage relates, I think, not to the unconverted, but to *converted Gentiles*; 1st, because *the being a law unto themselves, and having the law written on their hearts*, is the description given by the Prophet *Jeremiah*, and by *St. Paul*, of the *Christian state*. See *Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3.* 2dly, because the verbs *ποιῶν—αἰσῶν—ἐνδείκνυσθαι* are in the present tense, and so relate to the present, not the past, condition of the *Gentiles*; of which the Apostle had given such a very different and dreadful description, *ch. i. 24, &c.* 3dly, because *the Gentiles who have not the law, and yet do the things of the law*, evidently denote the same sort of persons as those who are called, *ver. 26, the Uncircumcision, which keepeth the righteousness or precepts of the law*; and of whom the Apostle asks, *ver. 26, Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature. IF IT FULFIL THE LAW (ΤΟΝ ΝΟΜΟΝ ΤΕΛΟΥΣΑ), judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same Apostle says, on occasion of the judaizing Teachers, *Phil. iii. 2, 3, Beware of dogs, beware of evil workers, beware of the Circumcision: For We are the Circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the *Gentiles mentioned Rom. ii. 14, and whose uncircumcision is counted for circumcision, ver. 26, are the very same sort of persons as those of whom the Apostle says, Phil. iii. 3, WE are the Circumci-*

*sion; that is, he will conclude them to be Believers or Christians.*

But to return to the sense here assigned to *φύσιν*, *Rom. ii. 14*, I remark that *Ignatius* uses it in the same view, when he thus addresses the *Ephesian Church*, § 1.

“*Ἀποδείξαμενος ἐν Θεῷ το πολυαλαγήστον σε ὄνομα, ὁ κεκήσθης ΦΥΣΕΙ δικαιοῖα, κατὰ πίστιν καὶ ἀλαγὴν ἐν Ἰησοῦ Χριστῷ τῷ Σωτῆρι ἡμῶν*—Having heard of your name, much beloved in God, which ye have attained by your righteous disposition (*bond indole sive naturâ per Spiritum Sanctum infusâ, Smith*), according to the faith and love which is in Jesus Christ our Saviour.” So the same blessed Martyr tells the *Trallians*, § 1. “I know that you have a mind blameless and constant through patience, *κατὰ χρῆσιν, ἀλλὰ κατὰ ΦΥΣΙΝ*, not by use or exercise, but by an infused disposition.” So *Smith* on the place, “This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (*habitu innato*), which the Christian doctrine and institution hath implanted (*indidit et insevit*) in it.”

IV. *Nature, essence, essential constitution, and properties.* occ. *Gal. iv. 8.*

V. *Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution.* occ. *Rom. i. 26. xi. 21, 24*, thrice. *1 Cor. xi. 14.* On *Rom. i. 26, Wetstein* shews that the Greek writers apply the phrase *ΠΑΡΑ ΦΥΣΙΝ* in like manner to *unnatural lusts*, opposing it to *ΚΑΤΑ ΦΥΣΙΝ*, as the Apostle does to *φυσικὴν*.

VI. *A kind or species of animals.* occ. *Jam. iii. 7*, twice. So *Josephus*, *Ant. lib. i. cap. 1. § 1.* speaks of *animals, πλεονάζειν αὐτὸν τὴν ΦΥΣΙΝ*, multiplying their kind or species;” and *De Bel. lib. vii. cap. 5. § 5*, describing *Vespasian's* and *Titus's* triumph, says, *Ζῶων τῶ πολλὰς ΦΥΣΕΙΣ παραγέσθω*. Many species of animals were led along.” See also *Wetstein* on the place, who cites from *Lucretius*, *lib. i. lin. 16*, the correspondent Latin phrase, *Omnis Natura Animantium*, (comp. *lib. 195.*) and shews that *ἀνθρωπίνη φύσις* is used for *human nature or mankind* by the Greek writers.

*Φυσίωσις*, 105, att. *αὐς*, ὃ, from *φύσις*.

*A swelling, of pride or ambition.* occ. *2 Cor. xii. 20.*

3 A 4

Φύσις,

\* Comp. under *ἐφ' ἡ* IV.

*Φύσις*, ας, ῥ, from *φύσσω*.

*A plantation, or plant.* occ. Mat. xv. 13, where it denotes figuratively a religious doctrine; and *Κυρke*, whom see, cites several of the Greek writers comparing in like manner doctrinal precepts to seeds and plants. Comp. Mat. xiii. 4, &c.

*Φύσσω*, from *φύω* a plant, which from *φω* to spring, *spring up*.

I. To plant, "to put into the ground in order to grow, to set." Johnson. Mat. xxi. 33. Luke xiii. 6. xvii. 28. Comp. Luke xvii. 6.

II. To plant figuratively, to establish, authorize, teachers or their doctrines. occ. Mat. xv. 13.

III. To plant the Gospel, i. e. to be first in preaching it in any place. occ. 1 Cor. iii. 6, 7, 8. comp. ver. 10. and chap. iv. 15.

ΦΥΩ, Perhaps from the Heb. מָצָא to come, come forth, whence as a N. מַצְאוֹת produce.

I. To produce, yield, bear, particularly as a tree doth leaves or twigs. Comp. under *φύλλον*.

II. Intransitively, To spring up, shoot, or sprout. occ. Heb. xii. 15. So *φύομαι*, pass. To spring up. occ. Luke viii. 6, 8. *Φύλος*, s, ῥ.

*A hole, a burrow.* The Lexicons derive it from *φως* light, and *ὅλω* to destroy, as being devoid of light: But it may perhaps be better deduced from the Heb. חָלָה a hollow, a ditch, the aspirate ח being changed into the aspirate φ, as in *φεδομαι* from *חָדַל*. (See under *θεός*.) From Heb. חָלָה we have also the Eng. *hole*, *hollow*. occ. Mat. viii. 20. Luke ix. 58.

*Φωνέω*, ω, from *φωνή* the voice.

I. Intransitively, To utter a voice, to call or cry out. Luke viii. 8. xvi. 24. xxiii. 46. Acts xvi. 28.

II. To crow, as a cock. Mat. xxvi. 34, 74. & al. See *Wetstein*.

III. Transitively, with an accusative, To call, call for. Mat. xx. 32. Mark iii. 31. ix. 35. xv. 35, & al. Comp. John xii. 17.

IV. To call to, speak to with a loud voice, (see *Raphelius*) or simply to speak to, as the verb is often used in *Homer*, as II. i. lin. 201. occ. John ii. 9.

V. To call, invite. Luke xiv. 12.

VI. To call, name, denominate. John xiii. 13.

*Φωνή*, ης, ῥ, from the absol. *φάω*, *φω*, to speak.

I. An articulate sound or voice. Mat. iii. 3. xxvii. 46. Acts xii. 14, & al. freq. Comp. Mat. iii. 17. Mark i. 11. Rev. i. 12, where it imports the person uttering the voice.

On Mark xv. 37, *Kypke* shews that the Greek writers use the phrase *ἀφηναι φωνήν* for uttering both an articulate and an inarticulate sound, and understands the text of this latter.

On Acts xiii. 27, *Wulfius* cites *Polybius* applying the word to somewhat written; and *Kypke* observes that in *Demosthenes* and *Arrian* it means a speech, and quotes from *Themistius*, τὰς Θεοδοσίου ΦΩΝΑΣ, τὰς πρὸς ὑμῖν, ΑΝΑΓΝΩΣΘΕΙΣΑΣ, the discourses of Theodosius, which were lately read to you."

II. Voice, manner of discoursing. Gal. iv. 20.

III. Language. 1 Cor. xiv. 10, 11. On which place *Raphelius* shews that *Polybius* and *Arrian* use the word in the same sense.

IV. An articulate sound, a sound, noise. Mat. xxiv. 31. 1 Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6, Τῆς φωνῆς ταυτῆς seems to refer to the sound mentioned ver. 2. See *Wetstein* and *Wulfius*. Comp. Rev. iv. 5, and *Vitruvius* there.

*Φως*, *φωτός*, re, contracted from *φάος*, *αός*, re, a word often used in *Homer* for light, and derived from *φάω* II. which see.

I. Light, in a physical sense. See Mat. xvii. 2. 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23.

II. A fire, which gives light. Mark xiv. 54. Luke xxii. 56. Dr. *Hammond* thinks this use of the word an *Hebraism* taken from the similar application of the Heb. נֵר, which, though it generally signifies light, yet is supposed to be used for fire. See Isa. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. But *Pfochenius* in *Pole Synops.* on Mark cites *ιστορίας ΦΩΣ* in the sense of so great a fire, from *Euripides Rhes.* ver. 81, and *Raphelius* from *Χαρόφον* Cyroped. lib. vii. 'Οἱ δὲ αὐτὰς τὰς φυλακὰς ταχθέντες συνεισέτινον αὐτοῖς σίτου πρὸς ΦΩΣ πολυ. Those who were ordered against the guards fell on them as they were drinking at a great fire." p. 408, edit. *Hutchinson*, 8vo.

III. A light, a torch, or the like. occ. Acts xvi. 29. So *Wetstein* cites from *Phidarch*, ΦΩΣ ΗΓΘΕΝ.

IV. *Φωλα*,

IV. *Φωτα, ra*, *The material lights of heaven*, as the sun, moon, and stars. Thus (with the learned *Bos*, Exercitat. Philolog. Bp. Bull, Harm. Apostol. Dissertat. Poster. cap. xv. § 20. p. 501. edit. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use *φωτα* for the Heb. *אור*, Ps. cxxxvi. 7. Comp. Jer. iv. 23.

V. Figuratively, *A manifest or open state of things, openness*. Mat. x. 27. Luke xii. 3.

VI. God is said, 1 Tim. vi. 16. to dwell in the *inaccessible Light*. This alludes to that *glorious and terrible Fire* in which the Lord descended on Mount Sinai, and which both the Priests and People were *forbidden to approach* under pain of death, Exod. ix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to the *Glory and Splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the High-Priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28.

VII. *Spiritual light and instruction*, both by *doctrine and example*, Mat. v. 16. John v. 35; or *men*, considered as giving such *light*, Mat. v. 14. Rom. ii. 19.

VIII. It is applied figuratively and spiritually to Christ the *true Light*, the *Sun or Light*, Heb. *אור* of *Righteousness*, who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination and knowledge*, but of *spiritual life, health, and joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 46. Comp. 1 John i. 5.

IX. It denotes a *state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see *Elmer* and *Wetstein* on that text. Also, *The persons in such a state*, Eph. v. 8. (Comp. *Σολος* II. IV.)

*Ta órta ta φως*, *The armour of the light*. occ. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defense, and which would reflect the bright beams that were so gloriously rising upon them." Comp. 1 Thess. 5, 6, 8. For the expressions *Ταχα* and *ἵτοι φως* see under *Ταχων* VI. and *ἵτος* VIII.

X. It signifies the *guiding or directing principle* (*το ἡγεμονικον*, as the *Stoicks* speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

*Φωτηρ, ηρος, δ*, from *φως*.

*A light*, i. e. a *luminary*, or *instrument of light*. Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. *מארה*. Comp. Wisd. xiii. 2. Eccclus. xliii. 7. Applied spiritually to Christians. occ. Phil. ii. 15, (comp. *φως* VIII.):—to Christ God-Man, the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

*Φωσφορος, υς, δ*, from *φως* *light*, and *μεφορα* perf. mid. of *φερω* to bring.

I. *The day or morning-star*. By this name the Greeks called the planet *Venus*, while passing from it's lower to it's upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light* or day. (Comp. under *Εσπερα*, and see Keil's *Astronomy*, lect. xv.) The Romans borrowed this name from the Greeks. Thus *Martial*,

*Phosphore, redde diem.*

*O Phosphorus, restore the day.*

II. It seems to denote spiritually that *clear and comfortable knowledge of, and strong faith in, Christ*, which is the *harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19, *εως* is not used exclusively. Comp. under *Εως* I.

*Φωτεινος, η, ον*, from *φως*, *φωτος*, *light*.

I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5.

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36, twice.

*Φωτισω*,



Φωλιζω, from φως, φωλος, *light*.

II. *To enlighten, give light to.* occ. Luke xi. 36. Rev. xviii. 1. Comp. Rev. xxi. 23. xxii. 5.

III. *To enlighten, give light to,* in a spiritual sense. occ. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote *baptism*; and it is certain that it was early thus applied by some of the Fathers, (see *Whitby* on Heb. vi. and *Suicer* Thesaur. in *Αναβαπτισις* II.) and that the ancient *Syriac* version explains φωλισθευτας in the former of these texts by נחתו למעמדותא *who have gone to baptism, or to the baptistery*, and in the latter, φωλισθευτες, by קבלתו מעמדותא *ye received baptism*. Yet I can see no sufficient reason for limiting the word, as used by the Apostle, to this sense (comp. 2 Cor. iv. 4) though it is easy to conceive how it might come to have this meaning afterwards, since *illumination* or *instruction* in Christian knowledge did, no doubt, always precede or accompany baptism to adult converts. See *Wolfius* on Heb. vi. 4.

IV. *To instruct, make to see or understand.* occ. Eph. iii. 9. The LXX use it in the sense of *instructing* or *teaching* for the Heb. חנן, Jud. xiii. 8. 2 K. xii. 2, or 3. xvii. 27, 28.

V. *To bring to light.* occ. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the Apostle speaks of the *grace* or *favour* which was given or promised (see Tit. i. 2.) to us in Christ Jesus before the world began, φανερωθεισαν δε νυν, but is now made manifest, δια της επιφανειας, by the appearance of our Saviour Jesus Christ. (comp. 1 Tim. iii. 16. 1 Pet. i.

19, 20.) who hath actually overcome death, namely by his death, (comp. Heb. ii. 14.) and hath brought life and incorruption to light by the gospel, i. e. not the doctrine, but the thing: Christ, by actually rising from the dead, and causing this important fact, as fulfilled in and by Him, to be published in the gospel (see 1 Cor. xv. 1, 4.) having manifested or exemplified in his own person that life and incorruption which shall be the happy lot of all true Believers. (See 1 Cor. xv. 42, 45—55.) So when St. John, 1 Ep. i. 2, says, in terms very similar to those of St. Paul, that η ζωη φανερωθη, the life was manifested, he does not refer to the doctrine of a future or eternal life, but to that which he had seen with his eyes, which he had looked upon, and his hands had handled, even to the Incarnate Word, as is evident from the context. But to return to 2 Tim. i. 10, the word φωλισμος is not (as too many have unhappily imagined) in this passage opposed to the obscurity of the doctrine of life and immortality \* before the coming of Christ, but plainly to God's preceding purpose or promise of what was afterwards really fulfilled in our Redeemer, as a pledge of what should likewise be accomplished in all those that are His. See 1 Cor. xv. 23.

Φωλισμος, ε, δ, from φωλισματι perf. pass. of φωλιζω.

*Light, lustre, illumination,* occ. 2 Cor. iv. 4, 6, where it is applied spiritually.

\* Observe, however, that the Apostle's term is not Αθανασία Immortality, but Αφθαρσία Incorruption, as referring to the Resurrection of the Body. Comp. Acts xiii. 34—37.

## X.

X A I

X A A

**X**, *Chi*. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have its name chime with that of the preceding *Phi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek *K*, to which letter it is in sound likewise the correspondent aspirate.

**ΧΑΙΡΩ**, from Heb. כר *a young sheep*, or *lamb*, and, as a *V*. in the reduplicate form, כרכר, *to skip*, or *frisk*, like a lamb, as *for joy*, or &c. See 2 Sam. vi. 14, and comp. Συγλαω.

**I. To leap for joy**, as the heart. occ. John xvi. 22. This seems the ancient and proper sense of the word; and thus *Homer* applies it, Il. xxiii. lin. 647. *Odyss.* iv. lin. 260. *Odyss.* xx. lin. 90. Comp. LXX in Hab. i. 15. *Zech.* x. 7.

**II. To rejoice, be glad.** Mat. v. 12, xviii. 13, & al. freq. The 2d aor. pass. χαίρων is very frequently, and the 2d fut. pass. χαίρομαι sometimes, used in this sense. See Mat. ii. 10. Mark xiv. 11. Luke i. 14. John xvi. 20.

**III. The Imperative Χαίρε, and plur. Χαίρετε**, are applied as terms of *salutation*, or of *wishing happiness* to another, *Hail* (from the Saxon hal or hæl *health*) *salve*, *ave*. Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will" (*Macknight*) St. John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11.

**IV. Χαίρετε** is also applied as a form of *salutation*, *Farwell*, *adieu*. 2 Cor. xiii. 11. On which passage *Raphelius* observes that *Xenophon*, *Cyropæd.* lib. viii. puts the same word into the mouth of *Cyrus*

when *dying* and *taking his final leave* of his friends, edit. *Hutchinson*, 8vo. p. 509.

**V. The infin. Χαίρειν** is used as a form of *salutation* at the beginning of letters, like the Latin *Salutem*, *Health*, *happiness*, *greeting*, some verb expressive of *wishing*, *sending*, or &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in *Xenophon*, *Cyropæd.* lib. iv. p. 228, edit. *Hutchinson*, 8vo. a letter begins thus: Κυρος Κυαζαρεσ Χαίρειν, *Cyrus to Cyazares Greeting*. See more in *Wetstein* on Acts xv. 23, and in *Alberti* on Jam. i. 1.

**ΧΑΛΑΖΑ, ης, η**.

*Hail*. It may be derived either from χαλαζω *to loose*, *let loose*, or from the Heb. הלל *to shine*, *glister*; whence also the Eng. *glass*, *gluss*, *glossy*, *glister*. occ. Rev. viii. 7. xi. 19. xvi. 21.

**ΧΑΛΑΖΩ, and ΧΑΛΑΩ, ω**, from the Heb. הלך *to loose*, *let loose*, *let down*; whence Latin *laxo*, *laxus*, and Eng. *lax*, *relax*, &c.

**I. To loose, let loose, relax.**

**II. To let loose, let down**, as a bed through the flat roof of a house, occ. Mark ii. 4. — a net from a boat, occ. Luke v. 4, 5. — a boat from a ship, occ. Acts xxvii. 30, (where comp. under Σκαφη) — a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33. — the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See *Grotius* and *Wolffius* on the place.

**Χαλεπός, η, ον**, from χαλεπῶ *to overthrow*, *throw down*, *hurt*, which from the Heb. or Arab. هبط *to urge*, *force*; whence, as a N. fem. plur. חלפות, *some instruments for breaking or demolishing*, as *axes*, *hammers*, or &c. See Heb. and Eng. Lexicon in חלף.

**I. Violent,**

I. *Violent, fierce.* occ. Mat. viii. 28. *Aristotle* applies the same word to *wild boars*, and *Xenophon* to *dogs*. See *Wetstein*.

II. *Grievous, afflictive.* occ. 2 Tim. iii. 1. So *Cicero*, cited by *Wetstein*, *In gravissimis temporibus civitatibus*.

*Χαλινάσσω*, α, from *χαλινος* a *bridle*, and *αἰω* to *lead, direct, govern*.

I. To *direct or restrain by a bridle*, as a man doth a horse.

II. *Figuratively, To bridle, restrain, govern.* occ. Jam. i. 26. (Comp. Ps. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this V. in a figurative sense to the appetites and thoughts; and *Aristophanes* uses the phrase *ΑΧΑΙΝΩΝ σωμα*, an *unbridled mouth*; see *Euripides*, *ΑΧΑΙΝΩΝ σωματων*. See *Wetstein* and *Kypke* on Jam. i. 26.

*Χαλινος*, α, δ, from *κλῶ* to *restrain*; whence also *κλωσ* a *cabl-rope*.

A *bridle*. occ. Jam. iii. 3, (where see *Wolffius* und *Wetstein*.) Rev. xiv. 20.

*Χαλκος*, υς; αη, η; εον, εν; from *χαλκος*. Made of *copper* or *native brass*. occ. Rev. ix. 20.

*Χαλκευς*, εος, δ, from *χαλκος*. A *copper-smith* or *brasier*. occ. 2 Tim. iv. 14.

*Χαλκηδων, ονον, δ*. The name of a gem, a *chalcedony*. *Aretas*, who has written an account of *Bithynia*, says, that it was so called from *Chalcedon*, a city of that country opposite to *Byzantium*; and that it was in colour like a *carbuncle*. Thus *Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called a *chalcidony*. occ. Rev. xxi. 19, where see *Wolffius*.

*Χαλκιον, α, το*, from *χαλκος*. A *brazen vessel*. occ. Mark vii. 4.

*Χαλκολιτανον, α, το*. Some kind of *fine copper* or *brass*; for it seems evident, from a comparison of Rev. i. 15, with Dan. x. 6, that this is, in general, the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the *Vulg.* renders it by *aurichalco*. *Bochart*, vol. iii. 881, 2, has shewn that the term *aurichalcum* was used by the *Romans* for two kinds of metals, which must not be confounded with each other; the one was native, the other factitious; the one in value almost equal to gold, the other

far inferior to it. As to the more valuable of these two, though it is mentioned by *Hesiod*, *Scut.* *Herc.* lin. 122, under the name *ορειχαλκον*, and by *Virgil*, *Æn.* xii. lin. 87, under that of *οιχαλκο*, yet it has been disputed, from the days of *Aristotle*, whether such a metal ever really existed or not. *Pliny*, however, who was contemporary with the Apostles, is express that "there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the *χαλκολιτανον* in the Revelation denotes the worse sort of *aurichalcum* (comp. the *Vulgate* version of *Ecclus.* xlvii. 20, where it answers to the Greek *κασιτερον* (tin), † which was made of copper and *Cadmian* earth, and therefore very nearly resembled our *brass*; for ‡ "a mass of copper, fused with an equal quantity of *calamine*, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation *yellow copper* or *brass*." *Bochart* accordingly observes that the French in his time called *brass archal*, by a corruption of the Latin *aurichalcum*, and they still use the phrase *Fil d'archal* for *brass-wire*. As to the derivation of *Χαλκολιτανον*, it seems *Vox Hybrida*, i. e. a word made (probably by the eastern artificers) out of two different languages; and we may, with *Bochart*, derive it from the Greek *Χαλκος* *copper*, and oriental *לבן* *white*. See also *Daubux* and *Scheuchzer* *Phys. Sac.* on Rev. i. 15.

*ΧΑΛΚΟΣ*, α, δ.

I. *Copper*, or *native brass*, a well known species of *metal*, probably so called from the Heb. *פֶּהַח* to *make smooth*, particularly as *metals* (see *Isa.* xli. 7.), on account of the *fine even polish* of which it is susceptible. Comp. *Dan.* x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. *Homer*, in *Il.* ix. lin. 365, gives to *χαλκον* the epithet of *ερυθρον* *red*.

\* "Nec reperitur longo jam tempore effatū tellure." *Nat. Hist.* lib. xxxiv. cap. 2.

† "Cadmia terra, quæ in de conficitur ut sit aurichalcum." *Pontus*.

‡ *Nature Displayed*, vol. iii. p. 289, *English* edit. 12mo.

II. *Copper-*

II. *Copper- or brass-money.* occ. Mat. x. 9.

III. *Money in general.* (Comp. Ἀσπίον III.)  
occ. Mark vi. 8. xii. 41. So the Latin  
Æs brass is used for money in general.

XAMAI, Adv. from γῆ or γαία, say the  
Lexicons: But may it not be better de-  
rived from the Heb. טפ to staul?

Qa or ta the ground, on which things  
stand. occ. John ix. 6. xviii. 6.

Χαρα, as, ῥ, from χαίρω.

I. *Joy in general, of whatever kind.* See  
Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb.  
xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke  
xv. 7, 10. Mat. xxv. 21, 23.

II. *The cause or matter of joy or rejoicing.*  
Luke ii. 10. Phil. iv. 1. 1 Thess. ii.  
19, 20.

Χαραῖς, as, το, from χαράσσει perf.  
pass. of χαράττω or χαράσσω to engrave,  
impress a mark, the former of which is  
from the Heb. חרר to engrave, and the  
latter may be from the Heb. חרר to  
plough, grave.

I. *Sculpture, engraving.* occ. Acts xvii. 29.

II. *A mark impressed.* Rev. xiii. 16, 17,  
& al. "It was \* customary among the  
ancients for servants to receive the mark  
of their master, and soldiers of their ge-  
neral, and † those who were devoted to  
any particular deity, of the particular  
deity to whom they were devoted. These  
marks were usually impressed on their  
right hand, or on their foreheads, and  
consisted of some hieroglyphic character,  
or of the name expressed in vulgar let-  
ters, or of the name disguised in numeri-  
cal letters, according to the fancy of the  
imposer." Thus Bp. Newton, Dissert. on  
Proph. vol. iii. p. 241, whom see, as also  
Daubuz and Vistringa on Rev. xiii. 16.  
On Rev. xv. 2, observe that the *Alexan-*  
*drian* and two other ancient MSS, with  
seventeen later ones, and several ancient  
versions and printed editions, omit the  
words ex τῇ χαράσσει αὐτοῦ; and that  
Mill, Weistain and Griesbach reject them.

Χαραῖς, as, ῥ, from χαράττω 3 pers.  
perf. pass. of χαράττω or —σσω, which  
see under Χαραῖς.

I. *An engraved or impressed mark, an im-*

press, or figure formed after some arche-  
type. Thus Plutarch, advers. Colot.  
tom. ii. p. 1120. F. uses ΧΑΡΑΚΤΗ-  
ΡΑΣ for letters or literal CHARAC-  
TERS engraved or inscribed ἐν τοῖς στυ-  
λίοις, i. e. on waxed tablets, with a style  
or bodkin of iron or brass; Sextus Empi-  
ricus, for the impressions or impressed  
images made by seals on wax; and in  
Aristotle (Polit. i. cap. 6), ἐπιβάλλειν  
ΧΑΡΑΚΤΗΡΑ is used for stamping or  
coining money, literally, putting the im-  
press on it. So likewise Arrian, Epictet.  
lib. iv. cap. 5, towards the middle, Τίνα  
σχῆσι τὸν ΧΑΡΑΚΤΗΡΑ τοῦτο τὸ τραπεζα-  
ρον; Τραϊανῶν. Whose impress hath this  
coin? Trajan's." And presently after  
he mentions τὸν Νηρωϊανὸν ΧΑΡΑΚ-  
ΤΗΡΑ, Nero's impress." And as nothing  
can be more exactly represented than  
by it's impress on wax or metal, so He-  
zychius and Alberti's Greek Glossary ex-  
plain Χαρακτῆρ by Ὁμοιωσις a similitude,  
likeness, resemblance †. Hence

II. Christ is styled, Heb. i. 3, Χαρακτῆρ τῆς  
ὑποστάσεως αὐτοῦ, The Impress, or express  
Image of his (God's) Substance, i. e. as  
St. Paul calls him, Col. i. 15, Ἐκων The  
Image OF THE INVISIBLE GOD,  
and of whom he says, Phil. ii. 6, that he  
was ἐν μορφῇ Θεοῦ in the form of God, be-  
fore he took on him the form of a Ser-  
vant, being made in the likeness of Man.  
As this description of the Son in Heb.  
i. 3, refers to what he was before his  
Incarnation (comp. under Ἀναγινωσκόμενος),  
we may reasonably expect to find some-  
thing of a similar kind in the Old Tes-  
tament. And so, I think, we do. But to  
proceed gradually. Jehovah says to Mo-  
ses, Exod. xxxiii. 23, Thou canst not see  
my face; for there shall no man see me  
and live. And St. John declares, ch. i.  
18, No man hath seen God at any time. So  
1 John iv. 12. And yet on the other  
hand we are repeatedly told, in as plain  
and positive words, Exod. xxiv. 9—11,  
that Moses and others did see and behold  
(ἑώρακον) God (Αὐτὸν) even the  
Αὐτὸν of Israel. How is this apparent  
contradiction, both sides of which how-  
ever must be true, to be reconciled? Let  
us look back to the case of Jacob wrest-

\* Vide Grot. in locum, Cleric. in Lev. xix. 28,  
& supra omnes Spencerum De Legibus Hebræo-  
rum ritualibus, lib. ii. cap. 20. sect. 1, 3, 4.

† Comp. Lev. xix. 28, and Heb. and Eng. Lexi-  
con under ῥ.

‡ See Scapula in Χαρακτῆρ, and Elmer and Wel-  
stein on Heb. i. 3.

ling with the *Angel* (מלאך as he is called Hos. xii. 4, or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place Peniel* (Heb. פניאל the face or presence of God): for, says he, I have seen God (Heb. אלהים *Aleim*) face to face, and my life is preserved. By seeing the *Angel* he had seen *God face to face* (פנים אל פנים). Who therefore could this *Angel* be, but the same as is called the *Face* or *Presence of God*, Exod. xxxiii. 14, 15, and מלאך פניו the *Angel of his Presence*, Isa. lxiii. 9, who accompanied the people in the wilderness, and in whom was the *Name* (i. e. the *Nature*) of *Jehovah*, Exod. xxiii. 21? And this *Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus farthen, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. the *Son of God under a human form*, was said to see *God*, אלהים, face to face. And it may be proper to add, that these appearances of the *Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al. Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel*, and they saw the *God* (אלהים) of Israel, and there was under his feet (N. B.) as it were, a paved work of *Sapphire stone*, and as it were the body of the Heaven in it's cleurness. And upon the nobles (or select ones) of the children of Israel he laid not his hand, וידו, and they beheld the *Aleim*. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of a *Man in Glory* on a pavement or throne shining like *Sapphires*. The *Man in Glory* was here plainly the *Representative of Jehovah*, and by seeing him, they saw the *Aleim*, even as Jacob did, by seeing the *Angel*. And this seeing of the *Aleim*, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a

year after this time, on occasion of *Miriam's* and *Aaron's* sedition against *Moses*, *Jehovah* declares, Num. xii. 8, *With him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently, and not in dark speeches*; וחסנה יחזק ימי and the similitude of *Jehovah* (LXX Δοξασ Κυρις, the *Glory of the Lord*) shall he behold or contemplate. What similitude could this be, but that by which we have already seen *Jehovah Aleim* became visible to eyes of flesh, even the *Son of God under a human form in glory*? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from *Exodus* and *Ezekiel*, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conception of the חסנה יחזק which St. Paul expresses by the emphatical terms *καταληξ της υποστασεως αυτου, the express Image, or Similitude, of his Substance; for our God is a consuming fire* (Deut. iv. 24. ix. 8. Heb. xii. 29.); *dwelling in the light which no man can approach unto, whom no man hath seen nor can see*, 1 Tim. vi. 16. After the *Word* was made *Flesh*, or became incarnate, in the person of *Jesus Christ*, then he himself was the *Image* (Εικων) of *God*, 2 Cor. iv. 4, *even of the invisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9, *He that hath seen ME hath seen THE FATHER*. And though, when in this state, *αυτος ενεσθως he had emptied himself, of his Glory* namely, yet, once, not long before his Crucifixion, he was pleased to exhibit his *Divine Glory* to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the Sun, and his raiment became white as the Light*; and after his Resurrection and Ascension, he appeared in *Glory* to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—16; and to his beloved disciple in vision, Rev. i. 13, 17, which see.

Χαραξ,

Χαραξ, ἀνός, ὁ, from χαράσσω, which see under Χαρασμα.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Raphelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs, occ. Luke xix. 43. Thus also *Arrian* and *Polybius* use the word, as may be seen in *Raphelius's* learned and excellent Note on this text, who shews from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by περιβαλιν χαρακα and περικυκλιν, that *Historian* expresses by περιστεριζαίν ὄλην τὴν πόλιν, and calls the χαραξ by the name of τειχος a wall, De Bel. lib. v. cap. 12. § 1, 2. Comp. also *Kypke*.

Χαρίζομαι, Depon. from χαρίς a favour. This V. in the 2d aor. εχαρίσθην, and 2d fut. χαρισθήσομαι, signifies in the N. T. passively, in all other tenses actively.

I. To give, grant, or bestow freely, or as a favour or gift. Rom. viii. 32. Luke vii. 21, where "the original phrase εχαρίσατο το βλεπειν seems to express both in how generous, and in how kind and affectionate a manner our blessed Redeemer performed these cures." *Doddridge*. So Acts iii. 14. (comp. Acts xxv. 11, 16.) Acts xxvii. 14. 1 Cor. ii. 12. *Philem.* ver. 22.

II. To give up, as a person to destruction, in order to gratify or please another. occ. Acts xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, Ant. lib. xi. cap. 6. § 6. Ταῦτα τὸ Ἀμανε ἀξιωσαντες, ὁ βασιλεὺς καὶ τὸ ἀρβύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ ΤΟΤΕ ΑΝΘΡΩΠΟΤΕ, ὡς ποιῶν αὐτὸς ὁ τι βουλαί. *Haman* having made this petition (namely, for the extirpation of the Jews), the king gave up to him both the money (which he had offered), and also the men, i. e. the Jews, to do with them whatever he pleased."

III. To forgive freely and of mere grace, as a debt. Luke vii. 42, 43.—as sins or offenses, Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10, and see *Wetstein* on Luke.

In this sense it is construed with an accusative of the thing, and a dative of the person.

Χαρίς, ἰτος, ἡ, from χαίρω to rejoice, or χάρα joy, or perhaps from Heb. חַן to be precious.

I. Favour, acceptance, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1, where *Whitby* justly remarks that the Grace (Heb. חַן, Gr. χαρίς) of God in the S. S. when not used for the miraculous gifts of the Holy Ghost (comp. Sense V.) generally means His favour or kind affection to men. See Luke ii. 40. (comp. Jud. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33. (comp. Acts ii. 47.) and Sense IV. below. Χαρίς also denotes acceptable, well-pleasing, 1 Pet. ii. 19, 20, the abstract term being put for the concrete, as perhaps τιμή is also used, ver. 7. See *Wolffius*.

II. A favour, a kindness granted or desired. Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9, and *Kararidhmi* II.

III. A benefit. 2 Cor. i. 15; but in this text *Kypke* renders χαρίν by joy, which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shews that *Plutarch*, *Polybius* and *Euripides* use χαρίν in this sense, though an unusual one, and he thinks that the various reading in *Philem.* ver. 7. (of which under Sense VIII.) arose from this uncommon use of the word. That in 2 Cor. ix. 8, χαρίν "is used to denote a temporal gift or blessing, is evident from the remaining part of the verse, and from the scope of the Apostle's argument." *Macknight*, whom see.

IV. When spoken of God or Christ, it very often particularly refers to their free and undeserved favour or kindness in the redemption and salvation of man. See John i. 14, 16, 17. Acts xiv. 3. xv. 11, 40. xx. 24, 32. Rom. iii. 24. v. 2, 15. vi. 14. Eph. ii. 8. 2 Tim. i. 9. Tit. ii. 11, & al. freq.

V. It denotes the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts. Rom. xii. 6. 1 Cor. i. 4, (comp. ver. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his blessed operations or influences on the hearts of ordinary believers in general, (comp. Mat. vii. 11, with Luke xi. 13. Rom. viii.

9, 13.

9. 13. Phil. ii. 13. Heb. xiii. 21.), yet that *χαρις* is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where *χαρις* may seem to have this meaning the reader may do well to consult *Whitby*, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his *Five Points*, Disc. III. at the beginning.
- VI. It seems used by St. Paul, Gal. ii. 9, for the favour of the apostleship. Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.
- VII. *A free gift, liberality, liberal contribution.* 1 Cor. xvi. 3. So 2 Cor. viii. 1, τὴν χάριν τῷ Θεῷ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας means the godly or pious contribution given in the churches of Macedonia, or, to use the words of *Whitby*, the charitable contribution given in the churches of Macedonia, to which they were excited by God's rich grace towards them. Comp. ver. 4, 6, 7, 19. ch. ix. 8. I am well aware that *χαρὶν τῷ Θεῷ*, 2 Cor. viii. 1, is by many understood of the influence of the Holy Spirit on their souls; and that the Apostle's expression, *δίδως ἐν*, at ver. 16, is alleged to prove that *διδόμενῃ ἐν*, in the first verse, must signify *given to*. (See *Wolfius*.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for *διδοναὶ ἐν τῇ καρδίᾳ* is an *Hebraism* for putting into the heart, and corresponds to the Heb. נתן בלב, which occurs in this sense Exod. xxxi. 6. xxxv. 34, nor can I find that the phrase נתן ever signifies *to give to*, but always *to put in or into, to set in, or the like*. But the grace of God put into churches is quite an unparalleled phrase for the influence of his Spirit on the souls of believers. For this reason, therefore, as well as others, I prefer *Whitby's* interpretation of 2 Cor. viii. 1, above given. See also *Locke* on the place.
- VIII. *Thank, thanks, thankfulness, or gratitude* for benefits received. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. *Pearce* (whom see) *thanksgiving*; and on the former texts observe that *Arrian* uses the scriptural phrase *Χαρις τῷ Θεῷ*, *Thanks be to God*."
- Epictet. lib. iv. cap. 4, p. 362, edit. *Cantab.* Comp. under *ΕΛΕΩ* I.
- In *Philem.* ver. 7. twelve MSS, six of which ancient, and several printed editions, for *χαρὶν* have *χαρὰν* joy, which *Griesbach* has received into the text, and thus our Translators also appear to have read.
- IX. *Recompense, return for kindness showed.* Luke vi. 32, 33, 34, where see *Elmer* and *Wolfius*, and observe with them that the correspondent word to *χαρις* in Mat. v. 46, is *μισθός*. *Elmer* and *Wetstein* cite *Dionysius Halicarn.* using *χαρις* in the same sense.
- X. *Grace, graciousness, agreeableness.* Thus it seems used Luke iv. 22, *Τοῖς λαοῖς τῆς χάριτος*, *Those graceful words*. See *Doddridge* on the place, and comp. Ps. xlv. 2. Isa. l. 4. *Kypke* says that by *λαοὺς τῆς χάριτος* are meant, by an *Hebraism*, *χαρις* or *χαριτες τῶν λαῶν*: and that this expression may be understood either subjectively of the sweetness of the manner of speaking, as *Lucian*, *Amores*, tom. i. p. 1018, uses *λαῶν χάρις*; or objectively, as relating to the agreeableness of the things spoken, as the expression is applied by *Demosthenes*, *Philippic. i.* In both views it was no doubt applicable to the discourses of our Lord.
- Col. iv. 6, *Let your speech be always ἐν χάριτι*, "i. e. with sweetness and courteousness, saith *Theodoret*, that it may be acceptable to the hearers: *ἐν αἷλις ὑψιπάλωμενος ἐπὶ λαλῆσαι*, that it may render you gracious to, and favoured by, them: so *Theophylact*." *Whitby*. Comp. *Eccles.* xxi. 16.
- XI. *Χαρὶν ἔχειν τινι*, *To thank, return thanks to, any one in words.* 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see *Elmer*, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only *to have gratitude for any one*, i. e. a grateful sense of favours received from him, to think oneself obliged to him; and so it may be understood Luke xvii. 9, where *Wetstein* shews that it is thus applied by *Xenophon*. See *Cyropæd.* lib. iv. (ad fin.) p. 241, and lib. v. p. 249, edit. *Hutchinson*, 8vo.
- XII. *Χαρὶν ἔχειν πρὸς τινα*, *To have, or be in, favour with any one.* ecc. Acts ii. 47.

ii. 47, where *Wetstein* cites from *Plutarch* the very similar expression, ΧΑΡΙΝ ΟΥΚ ΕΧΕΙ ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

XIII. Διδόναι χάριν τινι, *To give or shew favour or kindness to any one.* Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly *Libanius*, use the same phrase. See *Wetstein* on Jam. and *Wolffius* on Pet. So Eph. iv. 29, the Apostle directs his converts that their discourse should be so edifying *ἵνα ὡς χάριν τοῖς ἀκουσιν* that it may do a kindness to, or benefit, the hearers. The correspondent Heb. phrase חַן חַן is used in the same view, Prov. iii. 34. xiii. 15.

XIV. Διδόναι χάριν τινι σπάρτιον τινοῦ, *To give any one favour in the sight of another, is an hellenistical phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נתן חן בעיני, and denotes making him agreeable or acceptable to that other.* occ. Acts vii. 10.

XV. The accusative χάριν is used for κατὰ χάριν, *On account of, because of, q. d. in favour of, gratiâ.* Luke vii. 47. Gal. iii. 19, & al. Thus it is applied also in the best Greek writers, as *Wetstein* shews on Luke vii. 47. So Rom. v. 15, *Ἐν χάριτι τῇ τοῦ ἐνὸς Ἀνθρώπου Ἰησοῦ Χριστοῦ*, for the favour or love which God had for that one Man Jesus Christ, for his sake, in gratium ejus, as the Latins say. *Raphellius* on the place shews that *Polypius* uses in like manner ΤΗΣ ΤΩΝ ὙΠΑΤΩΝ ΧΑΡΙΤΙ, for the sake or love of the Consuls." Comp. Tit. iii. 7.

Χάρισμα, ατος, το, from χαρισμαι perf. of χαρίζομαι.

I. A free gift. Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. A favour. 2 Cor. i. 11.

III. A miraculous gift of the Holy Spirit. Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαρίτω, ω, from χαρις, ἰλος, grace, favour.

Transitively, with an accusative, *To make accepted or acceptable.* So *Theodoret* ἀξιόπας, ποιοῦμεν, hath made lovely, or deservng of love; *Chrysostom*, ἐπαρσες ποιοῦμεν hath made amiable; ἐπιχαρίλας ποιοῦμε καὶ ἐαυτῷ ποθεῖν, hath made acceptable and desirable for himself. See more in *Suicer*, Thesaur. on the word. occ. Eph. i. 6. Χαρίδομαι, σμαι, *To be*

acceptable, favoured, highly favoured. occ. Luke i. 28.

Χαρίτης, ε, δ. *Eustathius* derives it from χαράττω to engrave, inscribe, because we inscribe letters upon it: But may it not be rather deduced immediately from the Heb חרת to engrave, for the like reason? *Paper.* occ. 2 John ver. 12. *Dioscorides* (in *Scapuli*). Πάπυρος γνωρίζεται ὅτι πασιν, ἀφ' ἧς ὁ ΧΑΡΤΗΣ καὶ ἀσκευάζεται, *The Papyrus is known to all, of which paper is made.* Comp. under Βιβλος. Hence the Latin charta paper; whence Eng. chart, charter, cartel.

Χασμα, ατος, το, from κενασμαι perf. pass. Attic. of χαινω to gape, which may be derived either from the V. χᾶω to gape, be open, to hold (see under Χυρ), or rather from the Heb. חָקַק to hold, contain.

I. A gaping or wide opening of the mouth. Thus *Anacreon*, Ode ii. lin. 4, mentions the lion's ΧΑΣΜ' ὀδοντων, literally gaping of the teeth, i. e. his widely-distending jaws armed with teeth.

II. A gulf, an hiatus, a CHASM. occ. Luke xvi. 26, where see *Elmsler* and *Wetstein*.

ΧΕΙΛΟΣ, εος, υς, το, either from the Heb. חָלַק to divide or distinguish into slips, or the like, or rather from חָלַק the voice.

I. Χείλεα, η, τα, *The lips by which the voice is formed.* occ. Mat. xv. 8. Mark vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15. 1 Pet. iii. 10. Rom. iii. 13. This last passage is a citation from Ps. cxl. 3, or 4, and contains a beautiful and philosophical allusion to the poison of the asp, which, like that of the common viper, and I believe of most, if not all, other poisonous serpents, is lodged under the upper lip, at the bottom of two hollow fangs, with which it bites, and through which it infuses it's venom. See *Owen's* Nat. Hist. of Serpents, p. 59. *Broukes's* Nat. Hist. vol. iii. p. 354, and 359, 60.

II. Χείλος τῆς θαλάσσης, *The lip, i. e. edge or shore, of the sea.* occ. Heb. xi. 12. The LXX have the same phrase, Gen. xxii. 17, for the Heb. שפת הים, literally, the lip of the sea; so χειλὸς ποταμοῦ, Gen. xli. 3, for Heb. שפת היר. Yet these expressions are not mere hebraisms; for *Herodotus*, lib. i. cap. 180, has ΠΑΡΑ ΧΕΙΛΟΣ ἐκείνου ΤΟΤ ΠΟ-



TAMOT, comp. cap. 185, and lib. ii. cap. 94; and *Achilles Tatius*, *Ενι ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ*. See *Wetstein*.

*Χειμαζω*, from *χειμα* the winter; or *χειμων* a storm, tempest, which see.

I. To winter, spend the winter. Thus used by *Demosthenes*, Phil. 4. *Εν τῷ Βαρδαζῶ ΧΕΙΜΑΖΟΝ*, *Wintering in the Barbarian's country*." Comp. *Παραχειμαζω*.

II. To toss with a storm or tempest. *Χειμαζ-μας*, pass. To be thus tossed. occ. Acts xxvii. 18. The V. is used in like manner by the best Greek writers, as by *Thucydides* and *Dio Chrysostom*, cited by *Wetstein*, whom see.

*Χειμαρρῶς*, s. ὁ, from *χειμα* the winter (see under *Χειμων*), and *ρῶς* a stream. A stream, brook, or torrent, properly such an one as runs only in the winter, or when swollen with rains. occ. John xviii. 1. *Homer* uses this word as an adjective, Il. iv. lin. 452.—*ΧΕΙΜΑΡΡΟΙ ποταμοί*, wintry streams. So *Χειμαρρῶς*, Il. xi. lin. 493,

Ω; δ' ὅποτε πλεθύν ποταμός διδρυδὲ κατ' ὄρι  
ΧΕΙΜΑΡΡΟΥΣ κιντ' ὀριστην, σκαζόμενος διὰς ὀμβρῶν.

As when a torrent swell'd with wintry rains  
Pours from the mountains o'er the delug'd plains.

POPE.

Comp. Il. xiii. lin. 138.

*Χειμων*, ὁ, from *χειμα* the winter, or immediately from the V. *χέω* to pour forth.

I. The winter, when in the eastern countries rains are poured forth upon the earth \*; so it's Latin name *Hyems* is from Gr. *ὕω* to rain. occ. Mat. xvi. 3. xxiv. 20 †. Mark xiii. 18. 2 Tim. iv. 21. John x. 22, where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5, and *Heb.* and *Eng.* Lexic. in כסל V.

II. A storm, tempest. Thus the Eng. *Storm* is from Heb. *צור* to pour, pour forth; whence also *Stream*. occ. Acts xxvii. 20. The Greek writers, particularly *Plutarch*, cited by *Wetstein*, use the word in this sense.

III. Foul, stormy weather. occ. Mat. xvi. 3, where *Wetstein* shews that *Xemophon*, *Plutarch*, and other authors, oppose *Χειμων* in the same view to *Ευδία*.

\* See *Harmer's Observations*, vol. i. p. 15.

† See *Harmer's Observations*, vol. i. p. 16—22.

*Χεῖρ*, *χείρος*, ἡ, but gen. poet. *χερς*, dat. *χερὶ*; whence dat. plur. *χερσὶ*.

I. The hand, so called either from *χάω* to take, contain, or from *χέω* or *χείω* (*Odys.* xviii. lin. 17.) to hold, contain, which are plainly from the Heb. *קַח* to take, the *ל* being dropped, as it generally is in the Heb. deflections of that V. or else *חַיַּץ* may be from *כָּרַע* to bend; for, according to it's first and most ancient signification, it seems to have denoted the whole arm (as in Mat. xii. 13.), from the shoulder to the end of the fingers; and is thus often used in *Homer*. See *Scapula*. Mat. viii. 15, & al. freq. On 1 Cor. xvi. 21. 2 Thess. iii. 17. *Philem.* ver. 19, observe that *Scapula* cites from *Hyperides* in *Poll.* *Ὅπου τῶν ἑαυτοῦ ΧΕΙΡΑ δοῦναλον ἀρρησασθαι*, Neither is it possible to deny one's own hand," which we likewise use in English for *hand-writing*.

*Εταίρους δὲ ὁσὺς χεῖρας*, Lifting up holy hands, 1 Tim. ii. 8. Lifting up or stretching out the hands towards heaven was a gesture of prayer common both to Believers and Heathen, who thus acknowledged the power, and implored the assistance, of their respective Gods. See 1 K. viii. 22. 2 Chron. iv. 12, 13. Ps. lxxiii. 4. cxxxiv. 2. Isa. i. 15; and for the Heathen, see *Homer*, Il. iii. lin. 275, 318. Il. v. lin. 174. Il. vi. lin. 257, 301. Il. vii. lin. 130. *Virgil*, *Æn.* i. lin. 97. *Æn.* ii. lin. 153, and *Vossius* *De Theologiâ Gentili*, lib. ix. cap. 8, and comp. *Heb.* and *Eng.* Lexicon under *יד* V. 1. And on 1 Tim. ii. 8, observe that *Josephus*, *De Bel. lib.* v. cap. 9, § 4, has a similar expression where he speaks of *Abraham*, *καθὰρας ἀσχενας τὰς χεῖρας*, stretching out his pure hands, in prayer namely. Comp. under *Ὄσιος*.

II. As the hand of man is the chief organ or instrument of his † power and operations, so *χεῖρ* denotes power, Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. Acts iv. 30. vii. 50. xi. 21. xiii. 11.—Ministry, or ministerial action, Acts vii. 35. Comp. Acts xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.

Hence the propriety of *laying-on of hands*, 1st. In the miraculous curing of the in-

† See some ingenious observations on the wonderful powers of the human hand and arm in *Nature Displayed*, vol. i. p. 29, English edit. 12mo.

firm and sick, in token of conveying to them *ability* and *power*, see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.

2dly. In conveying the *powers* and *gifts* of the Holy Spirit, Acts iii. 17. xix. 6. 2 Tim. i. 6. Comp. Heb. vi. 2, and *Whitby* there.

3dly. In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 14, 15.

4thly. In ordaining to sacred *offices*, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9.

*Χειραλωσ*, *α*, from *χειραλωσ*.

To lead by the hand. occ. Acts ix. 8. xxii.

11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in *Wetstein*.

*Χειραλωσ*, *α*, *ο*, *η*, from *χειρ* the hand, and *αλωσ* a leader, conductor, from *αλω* to lead.

A leader by the hand, one who leads another by the hand. occ. Acts xiii. 11. Comp. *Χειραλωσ*.

*Χειρογραφον*, *α*, *ο*, from *χειρ* a hand, and *γραφω* to write.

A hand-writing, a note of hand. It signifies "a sort of note under a man's hand, whereby he obliges himself to the payment of any debt. The Jews bound themselves to God, by their profession of *Judaism*, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the *Gentiles*; and thus it was against them," i. e. the *Gentiles*. *Doddridge*. See *Leigh* and *Stockius*, who give the same interpretation of the word. occ. Col. ii. 14, where see also *Whitby's* Note.

*Χειροποιος*, *α*, *ο*, from *χειρ* a hand, and *ποιος* made, which from *ποιω* to make. Made or performed with hands. Mark xiv. 58. Eph. ii. 11, & al. This word is used by the best Greek writers. See *Wetstein* on Mark, and *Elser* on Heb. ix. 11.

*Χειροτενω*, *ω*, from *χειρ* the hand, and *τενω* perf. mid. of *τενω* to extend, stretch out.

I. To extend, stretch out, or lift up the hand. Thus used by *Aristophanes*. See *Scapula*.

II. To elect or choose to an office by lifting up of hands. This is well known to be the custom in some elections among us to this day. So \* at *Athens* some of the magistrates were called *Χειροτονοι*, because they were elected by the people in this manner. Hence

III. To choose by vote or suffrage, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, To appoint or constitute to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So *Josephus*, Ant. lib. vi. cap. 4. § 2. Βασιλευς ὑπο το Θεο ΧΕΙΡΟΤΟΝΘΕΙΣ. A King appointed by God." Thus also *ibid.* cap. 13. § 9. See *Wolffus* on Acts, *Wetstein* on 2 Cor. viii. 9, *Suicer* Thesaur. in *Χειροτενω* and *Χειροτονα*, and *Campbell's* Prelim. Dissertat. p. 504, and comp. Προχειροτονω.

*ΧΕΙΡΩΝ*, *ονος*, *ο*, *η*, και το—ον. An adjective of the comparative degree, but defective in the positive. We may derive it either, with *Martinius*, from *χρησ* want, or rather perhaps from the Heb. כרע to bow, or bend down in token of inferiority or submission, as 2 K. i. 13. Esth. iii. 2, 5. 2 Chron. vii. 3.

I. Inferiour in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferiour in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. Mark v. 26. 1 Tim. v. 8.

III. Worse, more grievous, severer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

*ΧΕΡΟΤΙΜ*, *α*. Undeclined. Heb.

*Cherubim*, or, with an English termination, *Cherubs*, Heb. כרובים כרובים. occ. Heb. ix. 5, Ἐπεραν δε αὐτης Χερουβιμ δοξης κατασκευαστῶν τὸ Ἰλασθριον—And over it (namely, the ark of the covenant) the Cherubim of Glory overshadowing the Mercy-seat, that is, with their wings; comp. under *Κατασκευαζω*. Moses was commanded, Exod. xxv. 18. 19, Thou shalt make two Cherubs; of † beaten gold shalt thou make them, at the

\* See Archbp. *Potter's* Antiquities of Greece, book i. chap. 11.

† That is, of sheet-gold covering two images of olive wood, as 1 K. vi. 23. 1 Chron. iii. 20. See the

the two ends of the Mercy-seat. And thou shalt make one Cherub at the one end, and the other Cherub at the other end: מן חכפרה, out of the Mercy-seat (Marg. Eug. Transl. of the matter of the Mercy-seat) shall ye make the Cherubs at the two ends thereof. All which was accordingly performed, Ex. xxxvii. 7, 8. And these Cherubs were with the ark placed in the Holy of Holies of the Tabernacle. Exod. xxvi. 33, 34. xl. 20, as those made by Solomon were afterwards in the Holy of Holies of the Temple, 1 K. vi. 23, 27.

We may observe that in Exodus Jehovah speaks to Moses of the Cherubs as of figures well known; and no wonder, since they had always been among Believers in the Holy Tabernacle from the beginning, (see Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the Prophet Ezekiel, ch. i. 5, Out of the midst thereof (i. e. of the fire, unfolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; רמות אדם להמא, they had the resemblance or likeness (comp. רמות ver. 13.) of a man, i. e. in the erect posture and shape of their body \*.

Ver. 6, And there were four faces to one (רמות or similitude), and four wings to one, להם to them. So there were at least two compound figures. Ver. 10, And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four; Ezekiel knew, ch. x. 1—20, that these were Cherubs.

Ver. 21, Four faces, למאור, to one (Cherub), and four wings to one. This text also proves that the Prophet saw more Cherubs than one, and that each had four faces

and four wings. And we may be certain that the Cherubs placed in the Holy of Holies were of the form described by Ezekiel, because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had faces and wings, and because Ezekiel knew what he saw to be Cherubs, and because there were no four-faced Cherubs any where else but in the Holy of Holies; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 K. vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the Cherubs on the curtains and veil of the Tabernacle, and on the walls, doors, and veil of the Temple, had only two faces, namely, those of a lion and of a man.

That the Cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians: But the question is, Of what they were emblematical? To which I answer in a word; Those in the Holy of Holies were emblematical of the Ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person, which union was signified by the union of the faces of the lion and of the man in the Cherubic exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. The Cherubs in the Holy of Holies were certainly intended to represent some Beings in Heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of Heaven, even of that heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these Cherubs represented either the Ever-blessed Trinity, with the Man taken into the Essence, or created spiritual Angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of Angels; because (not now to insist on other particulars of the Cherubic form) no tolerable reason can be assigned why Angels should be exhibited with four faces each.

2dly. Because the Cherubs in the Holy of Holies of the Tabernacle were, by Jehovah's order, made out of the matter of the Mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 8. Now the Mercy-seat, made of

the learned Bate's Enquiry into the Similitudes, &c. page 98, 190, and his Critica Hebraea under קרוב and כרוב.

\* Comp. Fitting. on Rev. iv. 6, 7. p. 181. 9d edit.

of gold, and crowned, was an emblem of the Divinity of Christ (see Rom. iii. 25, and ἱερατικόν above): The Cherubs, therefore, represented not the Angelic but the Divine Nature.

3dly. That the Cherubic Animals did not represent Angels is clearly evident from Rev. v. 11. vii. 11, in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the Cherubs on the Great Day of Atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot in any sense be referred to created Angels, but must be referred to Jehovah only; because,

5thly. The High Priest's entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven to appear in the presence OF GOD for us, Heb. ix. 7, 12. 24. And

6thly, and lastly, When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places, \* FAR ABOVE (ΥΠΕΡΑΝΩ) all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21.), Angels, and Authorities, and Powers being made subject unto him. (1 Pet. iii. 22.)

And these arguments may suffice to shew, in general, of whom the Cherubs in the Holy of Holies were representative; for, to go through every particular in the Cherubic exhibition, which the † Jews truly confess to be the foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service, would require a volume. For fur-

\* When the High-Priest entered into the Holy of Holies, and sprinkled the sacrificial blood on and before the Mercy-seat, he was below or under the Cherubs; and therefore if the Cherubs were emblematical of Angels, he could not represent Christ ascended into heaven, far above all Angels, as St. Paul, however, assures us he did. See Bate's Enquiry into the Similitudes, page 104, &c.

† "Quemadmodum etiam Hebræi ipsi fatentur—quid fundamentum, radix, cor & metalla totius Tabernaculi atque adeo totius cultus Levitici fuerit Arcam Propitiatorium & Cherubinis (ut Cosri scribit, Par. ii. Sect. 38, & ibi R. Jehudah Musculus), & ad eam referebantur & respiciebant." Buxtorf, Hist. Arcæ Federis, pag. 151.

ther satisfaction on this highly interesting subject, for proving the propriety of the three animal emblems (as representative, at first hand, of the chief Agents in the material, and thence of those in the spiritual world), for shewing the Heathen imitations of these divinely instituted hieroglyphics, and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lexicon, under כרוב, and to the authors there cited, especially to an excellent Treatise of the reverend and learned Julius Bate, entitled † *An Enquiry into the occasional and standing Similitudes of the Lord God, &c.* The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 332. The LXX generally substitute Χερουβιμ for the Heb. כרובים or כרובים, and frequent use that word (like St. Paul) as a Neut. Plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8, but sometimes as a Masc. see Exod. xxv. 19, 20. xxxvii. 9. And what is most remarkable, and shews that those Translators considered each Cherub in the Holy of Holies as a compound figure, they sometimes, when those Cherubs are spoken of, apply the Plur. word Χερουβιμ for the Heb. Sing. כרוב, joining it with an article and adjective singular, as 1 K. vi. 24, 25, 26. 2 Chron. iii. 11.

XEQ, XETQ, or XTQ, from the Heb. מק to tend or cause to tend, as waters. Gen. i. 9.

To pour, pour forth. These verbs are inserted on account of their derivatives.

Xqz, ας, η.

A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χηρος, and is so applied, Luke iv. 26, Γυναίκα χηρὰν a widowed or widow woman; in Homer likewise we have XHPAI τς IT-NAIKEΣ, Il. ii. lin. 299. Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 K. vii. 14. Xqz signifies not only a widower, but also, according to Hesychius, a bachelor, a man who never was married: so it seems very rationally de-

† Formerly printed for Withers, at the Seven Stars, near Temple-bar, Fleet-street, London.

ducible from the Heb. עֲרֵב, fem. עֲרֵבָה. *barren, sterile, unfruitful*, q. d. *a mere stock or stem without branches, a dry tree*. Comp. Isa. lvi. 3. \* Scapula accordingly cites from a Greek epigram ἄρμυι ΧΗΡΟΙ, *widowed groves*, i. e. *deprived of their trees*, and ΧΗΡΑ δανδρα *trees stripped, of their leaves*, namely. So Horace, lib. ii. ode 9. lin. 8,

foliis viduantur orni.

ΧΘΕΣ. An Adv. of time.

I. *Yesterday*, perhaps from a corruption of the Heb. קָטַע *to cut off*; so the Heb. הִמָּחַ, to which this word usually answers in the LXX, is a compound of חָתַם *to finish*, and הֵמָּחָה *to cut off*, because *yesterday, or the day immediately past, is finished and cut off*, as it were, from this day. See Heb. and Eng. Lexicon in הִמָּחַ. occ. John iv. 52. Acts vii. 28.

II. It denotes *time past, Formerly*. occ. Heb. xiii. 8. *Aristophanes*, cited by *Alberti* and *Wolffius*, repeatedly applies it in this sense.

Χίλιαρχος, ο, ὁ, from χίλιοι *a thousand*, and ἀρχος *a commander*, which from ἀρχω *to command*.

*A military officer who commanded a thousand men*, and, when spoken of the Romans, *a military Tribune*, of whom there were six to each *Legion*. Mark vi. 21. Acts xxi. 31, 32, &c. Comp. Ασέων, and see *Markland* on Acts xxi. 31, in *Bowyer*, and *Lardner's Credibility of Gospel History*, book i. ch. 2. § 14. *Josephus* and *Plutarch* likewise use this word for *a Roman military Tribune*.

Χίλιας, ἄδος, ἡ, from χίλιοι.

*A thousand*. Luke xiv. 31. & al.

ΧΙΛΙΟΙ, αι, α.

*A thousand*. 2 Pet. iii. 8, & al. freq. May it not be derived from the Heb. לָב denoting *completion*, as being the *cube of ten*, or being formed by multiplying *ten twice into itself*? So the Latin *mille a thousand* may be from Heb. מָלַא *to fill*. On 2 Pet. iii. 8, *Welstein* and *Kypke* cite from *Plutarch Consol. ad Apoll. tom. ii. p. 111*, "The longer or shorter term of human life have no difference with respect to eternity; τα γὰρ ΧΙΛΙΑ καὶ τα μυρία (κατὰ Σιμωνίδη) ΕΤΗ, εἰς μὴ τις εἰς"

\* Heb. and Eng. Lexic.

αἰσῆτες, μᾶλλον δὲ μορῖον τι βραχυταίν εἰς μὴς, for *a thousand or ten thousand years* (according to *Simonides*) are an indefinite point, or rather a very small particle of a point."

ΧΙΤΩΝ, ὠνος, ὁ, from the Heb. חִתָּוֶה; whence the N. חִתָּוֶה *a coat, a close garment*, which the LXX generally render by χιτών. The Arabic V. حَتَن signifies *to stick closely*.

I. Properly, *A vest, an inner garment*. Mat. v. 40. Luke vi. 29, & al.

II. Χιτῶνες, ὧν, *Garments, clothes in general*. Mark xiv. 63. where it is equivalent to ἱματία in Mat. xxvi. 65.

Χιάν, ὄνος, ὁ, from χεω or χειω *to pour*, (see *Homer*, Il. xii. lin. 278, &c.) or perhaps from Heb. חָרַץ *to repress, restrain*, as denoting rain partly congealed. *Snow*. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14.

ΧΛΑΜΥΣ, υδος, ἡ. The Greek Lexicons and Grammarians derive it from χλιαίνω (which see under Χλιαρός) *to make warm*: But we may, with *Thomassinus*, much better deduce it from Heb. חִלָּה *a cloak, a loose garment*, from the V. חָלַל *to wrap up*. *A cloak, a robe, a loose garment*. It denotes both *a soldier's cloak*, and *a general's or great man's robe*. occ. Mat. xxvii. 28, 31.

On Mat. xxvii. 28, see *Philo* in *Welstein*, *Echard's Eccles. Hist. vol. i. p. 248, 9*, and *Jortin's Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.*

ΧΛΕΤΑΖΩ, from Heb. חָלַץ *to mock, deride, scoff*, and as a N. חֶלֶץ *a derision*, to which the N. χλευασμός answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8.

*To mock, scoff, deride*, properly in words, as *Raphael* on Acts ii. shews it is used by *Polybius* and *Herodian*. See also *Welstein*. occ. Acts ii. 13. xvii. 32.

Χλιαρός, α, ον, from χλιαζω *to warm, make warm*, which from Heb. חָלַץ *to roast, fry*.

*Warm, lukewarm*. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of warm water on the stomach. See *Daubuz* on the place.

Χλωρός, α, ον, contracted from χλωρεός the same, which from χλωα or χλωη *the green herb, or grass*, and this may be a compound derivative from the Heb. לָבֵל, and לָבֵל *fresh, green*, to which latter word

word *χλωρός* answers several times in the LXX.

- I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4.
- II. *Pale*, of a pale or \*sallow hue, like the grass when burnt up in the hot southern countries. occ. Rev. vi. 8. So *Sappho*, in the famous ode where she describes herself as fainting,

ΧΑΛΩΡΕΤΕΡΑ δὲ ΠΟΙΑΣ

ΕΡΑΣΜ.

*Than the grass I paler am.*

A circumstance which *Philips* has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Ps. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24) it by no means corresponds to the almost perpetual verdure of England.

*Χαίος*, η, ο, from *χαός* earth, dust, which see.

*Earthy*, made of earth or dust. occ. 1 Cor. xv. 47, 48, 49. Ver. 47, *The first man* (is) *ἐκ γῆς χαίος*; the two former words referring, in general, to the *κόμα* or ground, the latter specifically to the dust, of which he was formed. Comp. Gen. ii. 7, and see *Wolfius*.

*Χαίσις*, ιος, δ, from *χαω*, *χω* to receive, hold, (see under *Χαίρ*), or rather from *χαίνω* to gape, or immediately from Heb. *חַזַק* to hold, contain. Comp. under *Χασμα*.

A Grecian measure of capacity for things dry, a *chaenix*, which is by some reckoned equal to about a pint and a half English corn-measure. occ. Rev. vi. 6. "Where *Grotius* and others have observed that a *chaenix* of corn was a man's daily allowance, as a *† penny* was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. *Newton's* Dissertations on the Prophecies, vol. iii. p. 57. See also *Danbuz*, *Welstein*, and *Doddridge* on the text. But comp. *Vitring*.

\* *Laertius* relates that *Dingenes* the Cynic being asked, *Διὰ τί το χρεῖσιν ΧΑΛΩΝ ἔστι;* Why gold looked pale? answered, Because it had so many people lying in wait for it." See more in *Welstein* on Rev.

† Comp. *Δραχμῶν*, and Mat. xx. 2, 9, 10.

*XOIPOΣ*, σ, δ. The most probable derivation seems to be that assigned by *Martinius* in his *Cadmus Græco-Phœnix*, from *χωρῶ* to plough; for this animal is very remarkable for ploughing or routing up the ground with his snout.

- I. A hog, and in the plur. swine, q. sown, formed from *σω*, as *kine*, q. *cowen*, from *cow*. Mat. viii. 30, & al.
- II. It denotes men of a swinish disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *Υς*. occ. Mat. vii. 6.

*Χολαω*, ω.

Governing a dative, *To be angry with, violently angry or incensed at*. occ. John vii. 23. It is a derivative from *χολῆ* the bile. Thus *Horace*, lib. i. ode 13, lin. 4, describing jealous anger or resentment;

*Fervens diffidit bile tumet jecur,*

*My burning liver swells with angry bile:*

And *Juvenal*, Sat. i. lin. 45,

*Quid referam quantâ siccum jecur ardeat irâ?*

*Why tell with how much rage my liver burns?*

Following herein, says the Note in the *Delphin Horace*, *Archilochus*, *XOAHN* *ἐκ χολῆς ἐφ' ἥπατι*, You have no bile or gall in your liver," i. e. you cannot be angry. So *Homer*, Il. ii. lin. 241,

Ἀλλὰ μάλ' ἐκ Ἀχίλῃ ΧΟΛΩΣ ἔρρει  
*Achilles* bears no gall within his breast.

And, on the contrary, *Scapula* cites from *Athenæus*, *Κινεῖται γὰρ εὐθὺς μοι ΧΟΛΗ*. My bile or gall was immediately moved." Everyone almost knows that the passions have a very great effect on the body. "† *Anger* constricts the bilious vessels in particular, causes too great an evacuation of the bile, and produces strictures in the stomach and duodenum; whence the bilious humours are amassed and corrupted, laying a foundation for vomiting, bilious fevers, and cardialgia." And there want not instances of persons who, in consequence of a violent fit of anger, have presently fallen into the jaundice.

† *New and Complete Dictionary of Arts* in the article PASSIONS.

3 B 4

XOAH

**XOAH**,  $\chi\varsigma$ ,  $\eta$ , perhaps from the Heb.  $\text{חָפַץ}$  to parch, fry. Comp. the passages from *Horace* and *Juvenal* cited under  $\chi\omicron\lambda\omega$ . *Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13, but in the *hellenistical language* it seems a general term for *anything extremely bitter*. So the LXX apply it for the Heb.  $\text{חֲמוֹץ}$  wormwood, Prov. v. 4. Lam. iii. 15; for  $\text{חֲמוֹץ}$  the bitter poison of asps, Job xx. 14; and frequently for  $\text{חֲמוֹץ}$  deadly, bitter poison. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. Applied figuratively, Acts viii. 23. Comp.  $\text{Πικρία}$  I.

From  $\chi\omicron\lambda\eta$  are ultimately derived the Eng. *cholera*, *choleric*, and perhaps *gall*.

**XOOS**,  $\chi\upsilon\varsigma$ ;  $\chi\omicron\upsilon$ ,  $\chi\upsilon$ ; &c.  $\delta$ , from  $\chi\epsilon\omega$  to pour forth, particularly *earth*, and thus *heap it up*. See *Scapula*.

I. *Earth poured forth*, and so *heaped up*, as in making ramparts, tombs, or the like, Terra egesta.

II. *Earth, or dust, cast upon the head* in token of *grief or mourning*. occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from *Homer*. Thus of *Priam* bewailing his son *Hector*, II. xxiv. lin. 164.

— Διὰ δὲ πάλιν  
ΚΟΠΡΟΣ ἐν κεφαλῇ τε καὶ πύχην τοιο γένος,  
Τῇ τὰ κλυιδόμοις καταμύσαντο χερσὶν ἱερῇ.

— With frantic hands he spread  
"Of dirt abundance" o'er his neck and head.  
POPE.

So *Lucian* mentions sprinkling *dust* upon the head as a *mourning ceremony* among the Greeks in his time, Καὶ ΚΟΝΙΕ ἐν τῇ κεφαλῇ πασσεύει. De Luct. tom. ii. p. 431. Comp. under  $\Sigma\tau\omicron\delta\omicron\varsigma$  and  $\Phi\alpha\upsilon\lambda\omicron\varsigma$ .

III. *Dust or dirt sticking to the feet of travellers*. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb.  $\text{חָפַץ}$  filth adhering to the flesh. See Heb. and Eng. Lexicon in  $\text{חָפַץ}$  II.

**XOPHOS**,  $\omega$ , from  $\chi\omicron\phi\eta\varsigma$  the leader of the ancient chorus, also he who supplied the chorus, at his own expense, with ornaments and all other necessities, from  $\chi\omicron$ -

• "A show'r of ashes." POPE.

$\phi\omicron\varsigma$  the chorus, and  $\alpha\iota\omega$  or  $\eta\varsigma\alpha\mu\alpha\iota$  to lead. See *Scapula's Lexic.* *Xenophon*, Memor. Socrat. lib. iii. cap. 4. § 3, with *Simpson's Note*, and *Wetstein* on 2 Cor. ix. 10.

I. To lead the chorus.

II. To supply the chorus with the ornaments, &c. necessary for their sacred dances. Hence

III. In general, To supply, or furnish. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see *Scapula* and *Wetstein*); and frequently in the apocryphal books, see *Ecclus.* i. 10, 25. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N.  $\chi\alpha\phi\eta\varsigma$  signifies in general a supplier, or furnisher, as when *Josephus*, De Bel. lib. ii. cap. 8. § 5, calls God XOPHTON  $\tau\omicron\phi\eta\varsigma$ , the Supplier or Bestower of food."

**XOPOS**,  $\sigma$ ,  $\delta$ , plainly from the Heb.  $\text{כּוֹר}$ , which in the reduplicate form,  $\text{כּוֹכַר}$ , is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.

A dance, also frequently in the profane writers, a company of dancers. occ. Luke xv. 25.

**XOPATZO**, from  $\chi\omicron\phi\omicron\varsigma$  grass.

I. Properly, To feed, fill, or satiate with grass, as cattle. Thus sometimes used in the profane writers.

II. To feed, to fill or satisfy with food, as men. Mat. xv. 33. Mark viii. 4.  $\chi\omicron\phi\alpha\tau\omicron\mu\alpha\iota$ , PASS. To be thus fed, satisfied, or filled. Mat. xiv. 20. xv. 37. Luke xvi. 21, & al. The Greek writers apply the V. in like manner. Thus *Arrian*, *Epictet.* lib. i. cap. 9. p. 102. "Ὅτι ΧΟΡΤΑΣΘΗΤΕ σημερον, καθησθε κλεισῶνς περὶ τῆς αὐριον, ποθεν φαίητε; When ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food?" See other instances in *Wetstein* on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. To fill or satiate with spiritual blessings. Mat. v. 6. Luke vi. 21.

**XOPASMA**,  $\sigma\tau\omicron\varsigma$ ,  $\tau\omicron$ , from  $\mu\epsilon\chi\omicron\phi\alpha\tau\omicron\mu\alpha\iota$  perf. PASS. of  $\chi\omicron\phi\alpha\tau\omicron\omega$ .

I. Properly, Food or provender, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15, & al.

II. Food, sustenance, for men. occ. Acts vii. 11.

**XOPTOS**,  $\sigma$ ,  $\delta$ , The learned *Damm*, Lexic. col. 1209, derives it from the V.  $\chi\alpha\phi\omega$  or  $\chi\alpha\phi\omega$  to cut off, crop, (which see); but it may

may be from the Heb. N. חציר *a tubular plant, a leek*, also *grass or herbage* in general, from their tubular structure.

I. *The grass or herbage of the field in general.* Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. On Mat. vi. 30, *Wetstein* remarks that the Hebrews divide all kinds of vegetables into צר trees, and עשב herbs; the former of which the *Hellenists* call ξυλον, the latter χορτος, under which they comprehend grass, corn, and flowers. In Mat. vi. 30, and Luke xii. 28, χορτος is certainly designed to include the *lilies of the field*, of which our Saviour just had been speaking; and *Harmr*, *Observations*, vol. i. p. 264, &c. which see, has shewn, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their bagnios. In 1 Cor. iii. 12, χορτος is applied figuratively to *persons*. Comp. under Ευλον I. and Πυρ V.

II. *The stalk or blade of corn*, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.

In the LXX, χορτος often answers to the Heb. חציר *grass, herbage*.

Χας, ε, δ. See Χος.

Χραω, ω, perhaps from χειρ *the hand*, q. χειραω.

I. *To lend, furnish as a loan*, q. d. *to put into another's hands*, for his use. occ. Luke xi. 5.

II. Χραομαι, ωμαι, Mid. *To borrow, receive for use.* *Scapula* cites *Plutarch* using it in this sense.

III. Χραομαι, ωμαι, Mid. with a dative, *To use, make use of*, q. d. *to handle.* Acts xxvii. 17. 1 Cor. vii. 31, & al.

IV. Χραομαι, ωμαι, Mid. with a dative, *To use, treat, behave towards.* We sometimes say *to handle* in this sense. occ. Acts xxvii. 3, where *Raphelius* cites from Xenophon ΧΡΗΣΘΑΙ καλως φίλοις, *to use his friends well*; and from Polybius, Τας παρως και ΦΙΛΑΝΘΡΩΠΙΩΣ τω πληθει ΧΡΟΜΕΝΟΥΣ, *Using or treating the common people with mildness and humanity.* So *Wetstein* (whom see) from *Plutarch*, Πασι—ΦΙΛΑΝΘΡΩΠΙΩΣ ΧΡΗΣΑΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.

From the above cited instances we may

observe, that χραομαι is applied in this sense with other adverbs besides φιλανθρωπως; and from the passages quoted by *Wetstein* on Acts, it appears to be sometimes joined with adverbs of an ill meaning. Thus *Demoisthenes* has ΧΡΗΣΘΑΙ τινι 'ΤΒΙΣΤΙΚΩΣ *to use one insolently*," and *Plutarch* 'ΤΒΙΣΤΙΚΩΣ και 'ΤΠΕΡΦΑΝΩΣ τω Αντιφω ΚΕΧΡΗΜΕΝΟΣ; *Having used Antyus insolently and proudly.*" So 2 Cor. xiii. 10.—μη αποτομως χρησωμαι, *I may not use (you) severely*; ουμν being understood.

Χρεια, ας, η, from χραομαι *to use*, or from the Heb. חרף *to occur, befall, happen*.

I. *Occasion, use, need, necessity.* Acts xx. 34.

Phil. ii. 25. Rom. xii. 13; where three ancient Greek MSS for χρειας have μνειας, which reading was favoured by some ancient Latin copies, and is embraced by *Mill*, whom see on the place, and in *Proleg.* p. xvii. of his own edition, and who explains ταις μνειας των ασιων by the *merciful or charitable remembrance of absent or distant Christians*. But *Michaelis*, whom see, *Introduct.* to N. T. vol. ii. p. 112, edit. *Marsh*, says, μνειας is evidently a fault of the 2d or 3d century. Τα προς την χρειαν, *Things necessary, necessities.* Acts xxviii. 10.

This word in the N. T. occurs for the most frequently in the phrase χρειαν εχειν, *to have occasion, need, or necessity.* See Mat. iii. 14. vi. 8. Mark ii. 25. 1 John iii. 17.

Luke x. 42, 'Εως δε εσι χρεια: "This," says *Doddridge*, is one of the gravest and most important apothegms that ever was uttered; and one can scarce pardon the frigid impertinence of *Theophylact* and *Basil*, who explain it as if he had said, *One dish of meat is enough.*" And yet I cannot help thinking that those *Greek* expositors were, in this instance, better critics than the *English* divine, whose judgement seems to have been warped by an early and long use of our common translation. But to the point. 'Εως is plainly opposed to the immediately preceding πολλα, and what can this word mean but *many things* *suited*? about which Martha's πολλη διακονια, ver. 40, had been employed? 'Εως therefore should mean *one thing, or dish, to eat of*. Again, the words 'Εως δε εσι χρεια are followed by



by Μαρία ΔΕ—*BUT* (not *and*, as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a different subject. See also *Wetstein* and *Bp. Pearce*.

Eph. iv. 29, St. Paul directs his converts to use such discourse as is good *προς οἰκοδομὴν τῆς ἑξῆς* for the occasional edification, that is, says *Theophylact*, *ὅπερ οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον ἐν τῇ προκείμενῃ ἑξῆς, which edifies one's neighbour, being necessary for the occasion offered.* But observe that five Greek MSS, four of which ancient, for *ἑξῆς* read *ῥῆσις*, and so the Vulg. *fidei fides*. See *Wetstein* Var. Lect. and *Griesbach*, who marks *ῥῆσις* as perhaps the preferable reading.

II. *A necessary business or affair.* Acts vi. 3. The Greek writers use it in the same view. See *Wetstein* and *Kypke*, who cite from *Josephus*, —ΕΠΕΣΤΗΣΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ.

*Χρεωφιλῆς*, *ο*, *δ*, from *χρεως*, Attic for *χρεος* a loan, a debt (which from *χραω* to lend), and *φιλῆς* a debtor.

*A debtor.* occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by *Dionysius Halicarn.* and *Plutarch*. See *Wetstein* on Luke vii. 41.

*Χρη.* An impersonal V. used by apocope for *χρησι*, 3 pers. sing. of obsolete *χρημι*, (whence also imperf. *χρην* and *εχρην*, 1 fut. *χρησει*, infin. *χρησαι*) which from *χρηνα* need, occasion.

I. *There is need or occasion.* Opus est. Thus frequently used in the profane writers.

II. *It behoveth or becometh.* occ. Jam. iii. 10. *Χρηζω*, for *χρηίζω*, used in *Homer*, II. xi. lin. 634. *Odys.* xvii. lin. 558, & al. from *χρηνα* need, necessity.

Governing a genitive, *To have need of, to need, want.* Mut. vi. 32. Rom. xvi. 2, & al.

*Χρημα*, *ατος*, *το*, from *κεχρημαι* perf. of *χρασμαι* to use.

In general, *Something useful, or capable of being used.*

I. Plur. *Riches, wealth.* occ. Mark x. 23, 24. Luke xviii. 24.

II. Sing. and Plur. *Money.* occ. Acts iv. 37. viii. 18, 20. xxiv. 26. *Herodotus*, lib. iii. cap. 38, cited by *Wetstein* on Acts iv, uses the N. sing. in the same sense.

*Χρηματιζω*, from *χρημα* an affair, business, from *χρασμαι* to use.

I. *To have business, an affair, or dealings, to manage a business, or the like.* Thus sometimes applied in the Greek writers.

II. *Χρηματιζω*, *To be called or named.* occ. Acts xi. 26. Rom. vii. 3. *Scapula* remarks that this signification arose from the former; since names were imposed on men from their business or office. It is certain that we have a great number of such surnames in England, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.* *Wetstein* on Rom. vii. 3, has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called.* But *Doddridge* thinks that *χρηματισας* in Acts xi. 26, denotes *to be named by divine appointment or direction.* I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under Sense IV.

III. *To speak to, converse or treat with another about some business.* Thus applied by the Greek writers, but not in the N. T.

IV. *To utter oracles, give divine directions or information.* occ. Heb. xii. 25. *Josephus* and *Diodorus Siculus* apply the V. active in the like view. See *Wetstein* on Mat. xii. 12.

*Χρηματιζομαι*, Of persons, *To be directed, informed, or warned by a divine oracle, to be directed or warned by God.* occ. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So *Kypke* on Mat. ii. 12, cites from *Josephus*, Ant. lib. iii. [cap. 8. § 8. edit. Hudson] *Moses EXPHMATIZETO περι ὧν εἰδὼτο παρὰ τὸ Θεοῦ, was instructed by God in what he desired.*—Of things, *To be revealed by a divine oracle.* occ. Luke ii. 26. On Mat. ii. 12, *Kypke* cites *Josephus*, Ant. lib. xi. cap. 8. [§ 4. edit. Hudson] calling an oracular dream of Jaddus the High Priest's *τὸ ΧΡΗΜΑΤΙΣΘΕΝ*, what was divinely communicated to him." This last application of the word may be accounted for from the third sense above given, as importing God's dealing or speaking with man; or else the V. in this view may be rather

rather deduced from *κρημαίνω* perf. pass. of *κρᾶω* or *χρᾶω*, which is used in the best writers for uttering a divine oracle, and this may be very naturally derived from *ἵππ* or *ἔνπ* to meet; God, on these occasions, meeting, as it were, with man. Comp. Exod. xxv. 22. Num. xxiii. 3, 15, & αλ.

*Χρηματισμός*, *ος*, *ὁ*, from *κρηματίζω* perf. pass. of *κρηματίζω*.  
A divine answer or oracle. occ. Rom. xi. 4.

*Χρησιμος*, *ος*, *ὁ*, *ἡ*, και *το*—ον, from *χρησις*, which see.

Useful, profitable. occ. 2 Tim. ii. 14.

*Χρησις*, *ις*, att. *ως*, *ἡ*, from *κρησσαι* 2 pers. perf. of *χρᾶσμαι*.

Use, manner of using. occ. Rom. i. 26, 27.

So Lucian, *Amores*, tom. i. p. 1043.

*Ἐπιδειξω παιδικῆς* *ΧΡΗΣΕΩΣ* *πολὺν τὴν*

*ἸΤΝΑΙΚΕΙΑΝ* *ἀμεινω*. The V. *χρᾶσ-*

*μαι* also is applied in like manner by

the Greek writers. Thus Diogenes

*Laert.* says that Zeno, the founder of

the Stoics, taught the community of

women, *ὡς τὸν ἐνυλχονία τῇ ἐντυχιστῇ*

*ΧΡΗΣΘΑΙ*. See other instances in Ru-

phelius and Wetstein.

*Χρησάμεναι*, from *χρησος*.

To be kind, obliging, willing to help or

assist. occ. 1 Cor. xiii. 4.

*Χρησολογία*, *ας*, *ἡ*, from *χρησος* kind, oblig-

ing, and *λογος* a word, speech.

Fair speaking, fair or fine words or

speeches. occ. Rom. xvi. 18. The Greek

writers use *χρησά λειψ* and *χρησὶ λογος*

in the same view. See Wetstein.

*Χρησος*, *ος*, *ὁ*, from *χρᾶσμαι* to use.

I. Useful, profitable. Thus sometimes ap-

plied in the profane writers.

II. Of manners or morals, Good, as op-

posed to bad. occ. 1 Cor. xv. 33, *ᾧ βίη*

*ὅθι ΧΡΗΣΘ' ὁμιλίας κακῆς*, which is

a citation from the Greek Poet Menan-

der. See his Fragments, edit. Cleric.

p. 71. *Χρησὸν ἦθος* and *Χρησά ἡβῆ* are

usual phrases in the Greek writers, as

may be seen in Wetstein.

III. Good, kind, obliging, gracious. occ.

Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3.

Hence *Χρησὸν το*, neut. used as a sub-

stantive, Goodness, kindness. occ. Rom.

ii. 4.

IV. Of a yoke, Gentle, easy. occ. Mat. xi.

30, where see Wolfius.

*Χρηστέρος*, *ος*, *ὁ*. Comparat. of *χρησος*.  
Better, preferable. occ. Luke v. 39, where  
Kypke cites Plutarch Sympos. tom. ii.  
p. 701, D. applying the superlative  
*ΧΡΗΣΤΟΤΑΤΟΝ* to wine, which is pre-  
sently after called *βαλτις* *the best*.

*Χρηστότης*, *της*, *ἡ*, from *χρηστος*.

I. Goodness, kindness, benignity, gentleness.

Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22,

where see Macknight.

II. What is good. occ. Rom. iii. 12. This

seems an hellenistical sense of the word.

The LXX, according to both the Va-

tican and Alexandrian copies, use the

same phrase *ποιῶν χρηστοτητα* for the

Heb. *עוֹשֵׂה טוֹב*, doing good, Ps. xiv. 3.

*Χρίσμα*, *ατος*, *το*, from *κρησισμαι* perf.

pass. of *κρηω*.

An anointing, unction. occ. 1 John ii. 20,

27, twice; where it is spoken spiritually

of the gifts of the Holy Ghost. Comp.

2 Cor. i. 21.

Hence Eng. *Chrism*.

*Χριστιανος*, *ος*, *ὁ*, from *Χριστος* Christ.

A Christian, a follower of Christ. This

word is formed not after the Greek but

the Latin manner, as Pompeiani, Cas-

siani, Galbini, Othoniani, *Ἡρωδιανοί*,

&c. thus respectively denominated from

being attached to Pompey, Cassius, Galba,

Otho, or Herod. See Wetstein on Mat.

xxii. 16. And it should seem that the

name *Χριστιανοί* (like those of *Ναζαρηνοί*

and *Ταλιταί*) was given to the Disciples

of our Lord in reproach or contempt, as

foolishly adhering to one Christ, whom

they themselves acknowledged to have

suffered an ignominious death. What

confirms this opinion is the place where

they were first called *Χριστιανοί* namely,

at Antioch in Syria, Acts xi. 26, the in-

habitants of which city are observed by

Zosimus, Procopius, and Zonarus (cited

by Wetstein) to have been remarkable for

their scurrilous jesting. I cannot think

that this name was given by the Disci-

ples to themselves, much less, as some

have imagined, that it was imposed on

them by divine authority (comp. under

*κρηματίζω* II.); in either of which cases

surely we should have frequently met with

it in the subsequent History of the Acts,

and in the Apostolic Epistles; all of

which were written some years after St.

Paul's preaching at Antioch, Acts xi. 26;

whereas

whereas it is found but in two more passages of the N. T. in one of which, Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16, the Apostle mentions Believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. cap. 44, where he is speaking of the Christians persecuted by Nero, are remarkable: —“VULGUS Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator Pontius Pilate.” See Wetstein on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριστός, *s, ð*, from χρίσθαι 3 pers. perf. pass. of χρίω to anoint.

I. *Anointed. Hence used as a title of Jesus, The Anointed, The Christ.* It is of the same import as the Heb. מָשִׁיחַ, to which it frequently answers in the LXX. So St. John expressly informs us, John i. 42, that Μεσσίας, being interpreted, is ὁ Χριστός. Comp. John iv. 25. and see under Μεσσίας, and Campbell's Prelim. Dissertat. p. 165, &c.

II. It denotes the Christian church, or that society of which Christ is the head. 1 Cor. xii. 12. So Theodoret on the place, Χριστὸν ἀνταυτὰ τὸ καίρον σῶμα τῆς ἐκκλησίας καλεσέν, ἐπειδὴ κεφαλὴ τὰς τῶ σῶματος ἐστὶν ὁ Χριστός. He in this place calls the general body of the church Christ, because Christ is the head of this body.” Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27. 28. Rom. xvi. 7.

III. The doctrine of Christ. Eph. ix. 20.

IV. The benefits of Christ. Heb. iii. 14.

V. The Christian temper or disposition, arising from a sound Christian faith. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 3.

ΧΡΙΩ, perhaps from the Heb. קָרַן a horn, which was anciently used in anointing to sacred offices, (as 1 Sam. xvi. 13. 1 K. i. 39.) in token of the anointed person's deriving divine power from the eternal Light. Comp. under Κεράς.

To anoint. In the N. T. it is applied only

spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are anointed. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Comp. under Μεσσίας.

Χρονίζω, from χρόνος.

To delay, defer, tarry. occ. Mat. xxiv. 43. xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe χρονίζει is the 3d pers. 1st fut. Attic for χρονισαι.

Χρονός, *s, ð*, from κραίνω to perform, perfect, complete, but in it's primary sense, to rule, from the Heb. קָרַן a horn, the emblem of power (see under Κεράς); so Latin tempus, French temps, may be ultimately from Heb. מָתַן to complete.

I. Time, as denoting the completion or duration of time. (Comp. Καίρος, and Wetstein on Mat. xvi. 3.) Mat. xxv. 19. Mark ii. 19. ix. 21, & al. freq. Διὰ τὸν χρόνον, Heb. v. 12, For, or on account of, the length of time, i. e. since you were instructed in the gospel. Polybius applies the phrase in the same sense. See Raphelius and Wetstein.

II. Delay. Rev. x. 6, where see Vüringa. Χρόνον δίδοναι, To give or grant time, i. e. delay or opportunity. Rev. ii. 21. Raphelius cites the phrase from Polybius in this sense. On Luke viii. 29, Wetstein quotes Plutarch using ΠΟΛΛΟΤΕ ΧΡΟΝΟΤΕ for a long time.

III. Time, a particular point or part of time. Mat. ii. 7. Acts i. 6. vii. 17, & al.

Χρονοτριβέω, *ω*, from χρόνος time, and τριβέω to spend. Comp. Διατριβέω II. To spend time. occ. Acts xx. 16.

Χρυσός, *es; es; η; η; son, ev; from χρῶσις gold.*

Golden, made of gold, 2 Tim. ii. 20. Heb. ix. 4, & al. freq.

Χρυσίον, *s, ro*, from χρυσός gold.

I. Gold. occ. Heb. ix. 4. Comp. Rev. xxi. 18. 21. 1 Pet. i. 7. iii. 3, which last text Doddridge explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the περιβέσεις here mentioned seems to refer to τριχώων, Kypke thinks that χρυσία particularly relate to the golden ornaments of the head.

II. Money made of gold, gold coin. occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the redeeming merits of Christ. occ. Rev. iii. 18.

Χρῶσις

**Χρυσόδακτυλος**, *σ, δ, ή*, from *χρυσός* gold, and *δακτύλιος* a ring for the finger, which see. Having a gold ring, or rather rings, on his fingers. So *Arrian*, *Epictet*. lib. i. cap. 22, describes an old gentleman as **ΧΡΥΣΟΥΣ ΔΑΚΤΥΛΙΟΥΣ** *εχων* *πολλας*, having many gold rings." *Lucian*, in his *Timon*, tom. i. p. 72, calls the same sort of persons **ΧΡΥΣΟΧΕΙΡΕΣ**. See more in *Wetstein*. occ. *Jam.* ii. 2.

**Χρυσολιθος**, *σ, δ*, from *χρυσός* gold, and *λιθος* a stone.

A *chrysolite*, a precious stone of a golden colour. So *Pliny*, *Nat. Hist.* lib. xxxvii. cap. 9. "*Æthiopia mittit & chrysolithos aureo colore translucetes. Æthiopia also furnishes chrysolites transparent of a golden colour.*" It is now called a \* *topaz*. occ. *Rev.* xxi. 20.

**Χρυσόπρασος**, *σ, δ*, from *χρυσός* gold, and *πρασον* a leek, which perhaps from Heb. *פרס* to divide, separate, from the manner of their growth with single stems.

A *chrysoprase*. *Pliny* reckons it among the *beryls*, the best of which, he says, are those of a sea-green colour; after these he mentions the *chrysoberyls*, which are a little paler, inclining to a golden colour; and next a sort still paler, and by some reckoned a distinct species, and called *chrysoprasus*, the colour of which, he elsewhere observes, resembles the juice of a leek, but somewhat inclining to that of gold. *Comp. Brookes's Nat. Hist.* vol. v. p. 142. occ. *Rev.* xxi. 20.

**ΧΡΥΣΟΣ**, *σ, δ*, plainly from the Heb. *חָרָץ* gold, gold-dust, which the *LXX* render by *χρυσιον*, *Ps.* lxxviii. 13, or 14. *Prov.* viii. 10, & al.

I. Gold, a species of metal. *Mat.* xxiii. 16, 17, & al.

II. Money of gold. *Mat.* x. 9.

III. It denotes the most excellent, firm, and sincere believers built into the Christian Church, who will stand the fiery trial. occ. 1 *Cor.* iii. 12. *Comp.* under *Πυρ V.*

**Χρυσουω**, *ω*, from *χρυσός*.

To overlay or adorn with gold. occ. *Rev.* xviii. 4. xviii. 16.

\* See *Brookes's Nat. Hist.* vol. v. p. 143.

† *Nat. Hist.* lib. xxxvii. cap. 5. "Vicinum genus huic res pallidius, & a quibusdam proprii generis existimatur, vocaturque chrysoprasus."

‡ *Id.* cap. 8. "Chrysoprasus, porri succum & ipse refertur, sed hac paulum declinans à topazio in aurum." *Comp.* *τοπαζιον*.

**ΧΡΩΣ**, *ωρος, δ*.

The body of a man. The word in this sense may not improbably be derived from the Heb. *כרס* or *כרס* the belly, abdomen. occ. *Acts* xix. 12. So *Homer*, *Il.* iv. lin. 510,

—Ου σφι λιθος ΧΡΩΣ υδὲ σιδηρος,  
Nor are their bodies rocks, nor ribb'd with steel.  
*Pope.*

And *Il.* xxi. lin. 568,

ΚΑΙ γὰρ θῆτι τῷ τρωτῇ ΧΡΩΣ ἐξὶν χαλκῳ  
For the sharp steel will even his body pierce.

**Χυνω**, from *χυνω*, which see under *χυνω*.

To pour, pour forth. This word is inserted on account of its derivatives.

**ΧΩΛΟΣ**, *η, ον*, from the Heb. *כלא* to restrain, as the Latin *claudus* lame from *claudo* to shut up, hinder.

I. Lame in, or deprived of the use of, the feet. *Mat.* xi. 5. xv. 30, & al. freq.

II. Lame or infirm, in a spiritual sense. occ. *Heb.* xii. 13.

**ΧΩΡΑ**, *ας, ή*, from *χωρος* nearly the same, or immediately from the Heb. *כר* a pasture, a field, or place where cattle range and feed.

I. A field, a ground. *Luke* xii. 16. *Joh.* iv. 35. *Jam.* v. 4. *Comp.* *Luke* xxi. 21, with *Mat.* xxiv. 18, and see *Wolfius* on *Luke*. *Kypke* on *Luke* xii. 16, shews that *χωρα* is in like manner used for land, a field, by *Dionysius Halicarn.* and *Josephus*.

II. A country, a region. *Mat.* ii. 12. iv. 16. viii. 28, & al. freq.

**Χωρεω**, *ω*, from *χωρος*, a place. See under *Χωρα*.

I. To go, or come, properly to some place. occ. *Mat.* xv. 17. 2 *Pet.* iii. 9.

II. To proceed successfully, have prosperous success, to succeed. Thus *Elsmar*; who, to confirm this interpretation, cites from *Aristophanes*, *Pace*, lin. 508,

ΧΩΡΕΙ γι το πρᾶγμα πολλῶν μαλλόν, ὡ ὄρεϊς ὑμῶν.  
The affair, Sirs, succeeds much better to you.

So the Schol. *Προκοπτε το εσθον*. *Polybius*. lib. ii. *κατα λογον ΧΩΡΗΣΑΝΤΩΝ σφισι των πραγματος, things succeeding as they ought.*" (See *Wetstein* on *Acts* xviii. 14.) occ. *John* viii. 37, where the learned *Kypke*, however, whom see, explains

plains it a little differently from the interpretation just proposed, namely, *To increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shews it is used by the Greek writers; our Translation renders it *has—place*; but I do not find that the Greek V. is ever used in this last sense.

III. *To afford place for*, i. e. *to contain, hold, be capable of containing or holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see *Wetstein* and *Bp. Pearce*.

IV. *To be capable of receiving, practically, and so carrying into execution*. occ. Mat. xix. 11, 12; where see *Elsner, Wetstein, Kypke, and Campbell*.

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So *Alberti's Greek Glossary*, cited by *Stockius*, explains *χρησταις* by *προσδεχασθαι*, and *Chrysostom*, by *δεξασθε ἡμᾶς καὶ τὰ ῥημάτων*, receive us and our words."

*Χωρίζω*, from *χωρίς*.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. *Χωρίζομαι*, pass. *To be separate*. Heb. vii. 26.

II. *Χωρίζομαι*, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text *Elsner* and *Kypke* shew that the Greek writers use the V. in the same manner.

*Χωρὶς*, *ε, το*, from *χωρὸς*, which see under *χωρα*.

*A field, a ground, a place*. Mat. xxvi. 36. Acts i. 18, 19. iv. 34, & al. Thus used likewise in the Greek writers. See *Wetstein* on Mat.

*ΧΩΡΙΣ*, An Adv. from Heb. *חַוְרִי* *to cut off short*, or rather from *חָרַץ* *to cut off*.

I. *Separately, by itself, apart*. occ. John xx. 7, where see *Wetstein*, who shews that the Greek writers use it in the same manner.

II. *Governing a genitive*,

1. *Separately from, without, absque, sine*. Mat. xiii. 34. Luke vi. 49. John i. 3, & al. freq.

2. *Besides*. Mat. xiv. 21. xv. 38. 2 Cor. xi. 28; where *Wetstein* cites *Thucydides* applying it in the same sense with a genitive. I add from *Theophrastus*, *Ethic. Char. cap. 17. ΧΩΡΙΣ ΤΟΥΤΩΝ*, *Besides these things, or this;*" and from *Menander*, p. 244, edit. *Cleric*.

Ἡμεῖς δὲ ΧΩΡΙΣ ΤΩΝ ἀνευλαίων ΚΑΚΩΝ  
Αὐτοὶ παρ' αὐτῶν ἰσχυρὰ προσπορίζομεν.

But we besides inevitable ills  
Do of ourselves add others to the heap.

*ΧΩΡΟΣ*, *ε, ὶ*.

*The north-west*, properly the *wind*, *corus*, *caurus*, so called from the Heb. *קָר* *cold*, according to that of *Virgil*, *Georg. iii. lin. 356.—Spirantes frigora cauri*. occ. Acts xxvii. 12. See Dr. *Martyn's* learned Note on *Virgil*, *Georgic. iii. lin. 278.* and Map in *Shaw's Travels*, p. 331.

## Ψ.

ψ, *Psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters,

*Phi* and *Chi*: And as it is a sibilant is sound, so it's form appears plainly to have been taken from that of the Hebrew or Phenician *Tsaddi* or *Jaddi*. The Hebrew character for *Jaddi* is י, or, at the

the end of a word ϣ, and the Phenician is \* sometimes written almost like the Greek Upsilon, thus, Υ. In Greek derivatives from the Hebrew, Ψ often answers to X, as may be seen in the following words.

Ψάλλω, from ψαω to touch, touch lightly, (which see under Πρὸς ψαύω), or perhaps from Heb. שָׁר to sound, quaver.

I. To touch, touch lightly, or perhaps to cause to quaver by touching. Thus in Euripides, cited by Scapula, the expression τοῦτον χερί ψάλλειν νευράς may be rendered either to touch the bow-strings with the hand, or to twang them, cause them to quaver.

II. To touch the strings of a musical instrument with the finger or plectrum, and so cause them to sound or quaver. So musicians who play upon an instrument are said χορδὰς ψάλλειν, to touch the strings, or simply ψάλλειν. And because stringed instruments were commonly used both by Believers and Heathen in singing praises to their respective Gods, hence

III. To sing, sing praises or psalms to God, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam. v. 13.

Ψάλλω, ε, δ, from ψαλμαί perf. pass. of ψάλλω.

I. A touching or playing upon a musical instrument.

II. A psalm, a sacred song or poem, properly such an one as is sung to stringed instruments. See Luke xx. 42. 1 Cor. xiv. 26.

Ψευδᾶδελφος, ε, δ, from ψευδής false, and ἀδελφος a brother.

A false brother, one who falsely pretends to be a brother, i. e. a Believer or Christian. Comp. Ἀδελφος VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψευδοπολεως, ε, δ, from ψευδής false, and Ἀποστολος an Apostle.

A false Apostle, one who falsely pretends to the character of an Apostle of Christ. occ. 2 Cor. xi. 13.

Ψευδής, εως, ε, δ, η, from ψευδω to deceive. False, lying, a liar. occ. Acts vi. 13. Rev. ii. 2. xxi. 8. In which last passage ψευδοῦσι especially denotes all those who contrive idolatrous worship and false miracles

to deceive men, and make them fall into idolatry. See Daubuz on the place, and comp. Ψευδός III. and 1 Tim. iv. 2.

Ψευδοδιδασκαλος, ε, δ, from ψευδω to deceive, or ψευδομαι to lye, and διδασκαλος a teacher.

A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine. occ. 2 Pet. ii. 1.

Ψευδολος, ε, δ, from ψευδομαι to lye, or ψευδός a lye, and λελοῖα perf. mid. of λαῖω to speak.

A speaker of lyes or falsehoods, a liar. occ. 1 Tim. iv. 2. Aristophanes uses this word. See Wetstein. Comp. under Ἰπποκρίσις.

Ψευδῆμαι. See under Ψευδω.

Ψευδομαρτυρ, υρος, δ, η, from ψευδομαι to lye, or ψευδός a lye, and μαρτυρ a witness.

A lying or false witness. occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

Ψευδομαρτυρεω, ω, from ψευδομαρτυρ.

To bear false witness. Mat. xix. 18. Mark xiv. 56, & al.

Ψευδομαρτυρία, ας, η, from ψευδός a lye, and μαρτυρία a witness.

False witness. occ. Mat. xv. 19. xxvi. 59.

Ψευδοπροφήτης, ε, δ, from ψευδομαι to lye, or ψευδός a lye, falsehood, and προφήτης a prophet.

A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to foretel things to come, as Mat. xxiv. 11, 24. Mark xiii. 22; or only † speaks falsehoods, or teaches false doctrines, in the name of God, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφήτης.

Josephus, speaking of the false Christs and false Prophets who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοὶ δ' ἦσαν ἐκκεῖνοι παρὰ τῶν τυραννῶν τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμενεῖν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. There were many Prophets then suborned by the tyrants, to deceive the people, telling them that they ought

\* See Montfaucon's Palæograph. Græc. p. 122, and Ferrardi, Orbis Eruditi Litteratura, published by the learned Dr. Charles Norton.

† See Waterland's Importance of the Doctrine of the Trinity, p. 148, &c. 2d edit.

to wait for help from God." One of these also he calls by the very appellation, ΨΕΤΑΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also Lardner's Large Collection of Testimonies, vol. i. p. 64, &c.

Ψευδος, εος, ες, το, from ψευδω to deceive, or ψευδομαι to lye.

I. A lye, a falsehood. occ. John viii. 47. Comp. 2 Thess. ii. 11. 1 John ii. 21, 27. Τερασιν ψευδης, False, fictitious, pretended miracles, 2 Thess. ii. 9. Comp. Vitranga on Rev. xiii. 13.

II. Lying in general. occ. Eph. iv. 25.

III. An idol, a vain or false idol; in which sense ψυδος is used by the LXX, Isa. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25. and see Elsner, Wolfius, Doddridge, and Mucknight there. The learned Daubuz explains ποιων—ψυδος, making a lye, Rev. xxi. 27, by making idols to worship them, and contriving false miracles to give them authority, and thereby seduce others to join in the same idolatry. See also Vitranga on Rev.

Ψευδοχριστος, ε, δ, from ψευδομαι to lye, or ψυδος a lye, and Χριστος Christ.

A false Christ, one who falsely pretends to be the Christ or Messiah. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. Tillotson, Sermon. vol. iii. p. 552, fol. that "Josephus mentions several of these false Christs; of whom, though he does not expressly say that they called themselves the Messias, yet he says that which is equivalent, that they undertook to rescue the people from the Roman yoke, which was the thing which the Jews expected the Messias should do for them." Comp. Luke xxiv. 21, and see Grotius in Mat. xxiv. 5, Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 279, 8vo, and Lardner's Large Collection of Testimonies, vol. i. p. 68.

ΨΕΤΩ. It may probably be deduced from the Heb. פָּטַח or פָּטַח to steal sideways upon one's game, whether beast or bird, and so catch or take it. Comp. Heb. and Eng. Lexicon under פָּטַח IV.

I. To deceive. But it occurs not in the active voice in the N. T.

II. ψευδομαι, Mid. To lye, to speak falsely or deceitfully. Mat. v. 11. Col. iii. 9. Heb. vi. 18, & al.

III. With a dative following, To lye to. occ. Acts v. 4.

IV. With an accusative following, To lye to, or impose upon. occ. Acts v. 3. "Bos has abundantly shewn that ψευστας τινα signifies to lye to a person, or impose upon him [Bos, Exercit. p. 73, 4.]" Doddridge. As I have not Bos's work by me, I know not whether he produces from Aristophanes, Nub. lin. 260. Ο ψΕΤΣΕΙ γαρ ME, You will not impose upon me;" and from Josephus, Ant. lib. xiii. cap. 1, § 5. "Bacchides being angry with the deserters, ως ΨΕΤΣΑΜΕΝΟΙΣ ΑΤΤΟΝ και ΤΟΝ ΒΑΣΙΛΕΑ, as having lyed to, or attempted to impose upon, him and the King, took and put to death fifty of the principal of them." See more in Wetstein.

Ψευδωνυμος, ε, δ, η, from ψευδομαι to lye, and ονομα, Æolic, for ονομα a name. Falsely named or called. occ. 1 Tim. vi. 20. So Plutarch, Φιλοσοφος—ΨΕΤΔΟΝΤΜΟΣ, A Philosopher falsely so called." See Wetstein.

Ψευσμα, ατος, το, from ψευσμαι perf. pass. of ψευδω.

A lye, falsehood. occ. Rom. iii. 7.

Ψευστης, ε, δ, from ψευσαι 3 pers. perf. pass. of ψευδω.

A liar, a false speaker. John viii. 44, 55, & al. freq. See Campbell's Prelim. Dissertat. p. 94.

On Tit. i. 12, Wetstein has from the Greek writers abundantly confirmed the character of Liars, with which St. Paul brands the Cretans.

Ψηλαφω, ω, from ψηλα, 1 aor. of ψαλλω to touch lightly, and αφαω to feel, handle, which from αφη touch, feeling, and this from αψομαι to touch, which see.

I. To feel, handle. occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see Whitby and Doddridge; Worsley renders Ψηλαφωμεν tangible, and refers to Exod. xix. 12.

The LXX have used it several times in this sense for the Heb. שָׁנַח.

II. To feel or grope for or after, as persons blind or in the dark. occ. Acts xvii. 27. See Grotius and De Dieu in Poë Synops. Elsner and Wolfius on the place, and Wetstein on Lukexxiv. 39. The last of whom shews that the Greek writers use it in like manner with an accusative for groping

ing after, and particularly cites *Socrates* in *Plato's Phædon*. (§ 47, edit. *Forster*), applying it figuratively to the natural Philosophers of his time, as *St. Paul* does to the Heathen in general, with respect to divine knowledge, 'Ο δὲ μοι φανόνται ΨΗΛΑΦΩΝΤΕΣ οἱ πολλοὶ ὡσπάρ ἐν σκοταί.—The LXX apply it in this latter sense also, with an accusative following, for the Heb. *וַיִּשְׁכַּח*, *Isa. lix. 10*, and absolutely for the Heb. *וַיִּשְׁכַּח*, *Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.*

Ψηφίζω, from *ψηφός* a small stone, or pebble, used by the \* ancients, particularly by the Greeks and Egyptians, in their arithmetical calculations, and thence a computation, calculation.

To reckon, compute, calculate, which last word is from the Latin *calculus*, of the same import as the Greek *ψηφός*. occ. *Luke xiv. 28. Rev. xiii. 18.*

ΨΗΦΟΣ, *ψ, η̄*, *Scapula* derives it from *ψαω* (*λεπύνω*) to attenuate (which see under *Περιψήμα*); but it may perhaps be better deduced from the Heb. *פָּשַׁע* to dash, break in pieces, or from *הָפַח* to waste, consume away.

I. A small stone, or pebble. occ. *Rev. ii. 17*, where there seems an allusion to the ancient custom among the Greeks of absolving with a white stone, or pebble, and condemning with a black one. This *Ovid* expressly mentions as the method of proceeding in criminal cases at *Argos*, *Metam. lib. xv. lin. 42, 3*,

*Mos erat antiquus, niveis atrique lapillis,  
His damnare reos, illis absolvere culpâ.*

*Comp. Plutarch, Apothegm. tom. ii. p. 186, E. cited by Wetstein, and see Elsner, and Doddridge's Note. Hence II. A vote, suffrage, voice. occ. Acts xxvi. 10. Comp. Καταφέρω II.*

Ψιθυρισμός, *ψ, δ*, from *ψιθυρισμαί* perf. pass. of *ψιθυρίζω* to whisper, which from *ψιθυρός* a whisper, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the sound. A whispering, particularly of detraction. *Sophocles* in *Ajax*, *lin. 148*, uses *ΨΙΘΥΡΟΤΕ* *λοῖσες* in the same view. See more in *Wetstein*. occ. *2 Cor. xii. 20.*

\* So *Herodotus. lib. ii. cap. 36*, says of both these people *λαλιζόνται ΨΗΦΟΙΣΙ*, they calculate with little stones." See also *Mons. Goguet's Origin of Laws, &c. vol. i. p. 218, 222, edit. Edinburgh.*

Ψιθυριστής, *ψ, δ*, from *ψιθυρίζαι* 3 pers. perf. pass. of *ψιθυρίζω*, which see under the last word.

A whisperer, a secret detractor. occ. *Rom. i. 30*, where see *Wetstein* and *Kypke*.

Ψιχίον, *ψ, το*, from *ψιξ*, *ψιχός*, *η̄*, a crumb of bread, a morsel of crumbled bread, which from the Heb. *פָּרַח* to grind or beat to pieces.

A little crumb. occ. *Mat. xv. 27. Mark vii. 28. Luke xvi. 21.*

Ψυχή, *ψ, η̄*, from *ψυχω* to refresh with cool air, also to breathe, which see. Thus *Chrysippus* in *Plutarch, De Stoiic. Repug. tom. ii. p. 1052, F.* is of opinion, *το βρεφός ἐν τῇ γαστρὶ φύσει τρεφεσθαι καθάπερ φύτον. Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ὙΠΟ ΤΟΥ ΑἲΡΟΣ, καὶ γινεσθαι ζῶον ὅθεν ἐκ αὐτοῦ τρεφῇ τὴν ΨΥΧΗΝ ὡνομασθαι παρὰ τὴν ΨΥΞΙΝ*, that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, being refreshed and hardened by the air, it breathes and becomes an animal; so that *ψυχή* may not improperly be derived from *ψύξις* refrigeration."

I. Breath, according to *Hezychius*.

II. Animal life. *Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and Doddridge* there. This sense is usual in the best Greek writers. Thus *Xenophon, Cyropæd. lib. iv. p. 218, edit. Hutchinson: Τας ΨΥΧΑΣ περιποιήσασθε*, Ye have preserved your lives." *Id. p. 238. Τον μόνον μοι καὶ φίλον παιδα ἀφείλετο τὴν ΨΥΧΗΝ*, He hath deprived my dear and only son of life." *Comp. Rev. viii. 9, and under Απολλύω II.*

*Δεναὶ ψυχὴν*, To give, surrender one's life by actually laying it down in death. *Mat. xx. 28: Mark x. 45. Elsner* in *Mark*, and *Wetstein* in *Mat.* cite two passages of *Euripides* where the phrase is used in the same sense. See also *Kypke* on *Mat. Παραδεδῆται τὴν ψυχὴν ὑπὲρ*, To hazard one's life for the sake of, *Acts xv. 26*, where *Wetstein* cites from *Libanius, ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ὙΠΕΡ ἡμῶν*, He gave up his life for us." *Homér* in like manner uses *ΨΥΧΗΝ παρακαλλόμενος* for exposing one's life, *Il. ix. lin. 322; and Odyss. iii. lin. 74. ΨΥΧΑΣ παρθέμενοι*, exposing their lives."



III. *A living animal, a creature or animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems an *hellenistical* sense of the word, in which it is often used by the LXX for the Heb.  $\text{חַי}$ .

IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Ps. xvi. 10, for the Heb.  $\text{בָּשָׂר}$ , as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6.

V. *The human soul or spirit*, as distinguished from the body. Mat. x. 28, where see *Weist.* Comp. Mat. xxvi. 38. John xii. 27. On Acts iv. 32, *Kypke* shews that  $\mu\epsilon\alpha\ \psi\upsilon\chi\eta$  in the Greek writers denotes the intimate consent and agreement of friends, and *Elmer* cites a passage from *Aristotle*, who mentions it even as proverbial in this view.

VI. *The human animal soul*, as distinguished both from man's body, and from his  $\pi\nu\epsilon\upsilon\mu\alpha$ , or spirit breathed into him immediately by God (Gen. ii. 7.) 1 Thess. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12, and under  $\Pi\nu\epsilon\upsilon\mu\alpha$  II.

VII. *The mind, disposition*, particularly as denoting the affections. See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2, & al. *Raphelius*, on Mark xii. 30, shews that the phrases  $\text{ΕΞ } \text{ΟΑΗΣ } \text{ΤΗΣ } \text{ΔΙΑΝΟΙΑΣ}$  and  $\text{ΕΞ } \text{ΟΑΗΣ } \text{ΨΥΧΗΣ}$  are used by *Arrian*, and the latter by *M. Antoninus*. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under  $\text{ΕΛΑΤΩ}$  I.  $\text{Κυριος}$  III. 2. and  $\text{Χαρις}$  VIII. and see Mrs. E. Carter's excellent Introduction to her Translation of *Arrian's Epictetus*, § 40. Comp. *Weist.* on Mat. xxii. 37, and *Elmer* on Mark xii. 30.

VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13, where see *Vitringa*, and Ezek. xxvii. 13, Heb. and LXX.

Thus it is often used by the LXX for the Heb.  $\text{בָּשָׂר}$ , as Gen. xii. 5. xvii. 14. xlv. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a mere *hebraical* or *hellenistical* sense of  $\psi\upsilon\chi\eta$ ; for *Elmer* on Acts ii. 41, has produced some passages from the best Greek writ-

ters where the plural seems to be applied in the same manner. Comp. *Raphelius* on Acts ii. 43, and *Kypke* on ver. 41.

IX. In Rev. vi. 9, The souls of those who had been slain for the Word of God, and for the testimony which they held, are represented as being under the altar, in allusion to the blood of the sacrifices, which, according to the Levitical service, used to be poured out upon the altar of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran under the altar. The blood is likewise called  $\psi\upsilon\chi\eta$  in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb.  $\text{דָּם}$ ; and even this sense is not peculiar to the *hellenistical* style, for in *Aristophanes*, Nub. lin. 711,  $\tau\eta\nu\ \text{ΨΥΧΗΝ } \text{σάωσθαι}$  means "they drink my blood;" and *Virgil* applies anima in like manner, *Æn.* ix. lin. 349,

Purpuream vomit ille animam——  
He vomits forth his purple soul.

See *Vitringa* and *Daubuz* on Rev.  $\psi\upsilon\chi\eta$  is used in a great number of passages of the LXX, and most commonly answers to the Heb. N.  $\text{נֶפֶשׁ}$ , which is derived from the V.  $\text{נָפַח}$  to breathe, as  $\psi\upsilon\chi\eta$  from  $\psi\upsilon\chi\omega$  to refrigerate.

$\psi\upsilon\chi\iota\delta\omicron\varsigma$ , η, ον, from  $\psi\upsilon\chi\eta$ .

I. *Animal or sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit. occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19.

II. *Animal*, as distinguished from spiritual or glorified. occ. 1 Cor. xv. 44, (twice), 46. See *Vitringa*, *Observat. Sac.* lib. iii. cap. xi. § v.

$\text{ΨΥΧΟΣ}$ , σος, ες, ρο. This word may very naturally be deduced from the Heb.  $\text{קָטַף}$  to compress, condense, concrete (comp. Zeph. i. 15.), which every one knows is the property of cold, and which itself consists in compacted or compressed air. Accordingly  $\psi\upsilon\chi\omicron\varsigma$  in the LXX answers to the Heb.  $\text{קָר}$  or  $\text{קָרָה}$  cold, properly \* "the air in a gross, compacted state, cohering in comparatively large masses or grains, and therefore incapable of pervading the smaller pores of bodies, but by it's external pressure, or nisis to pursue the finer atoms (or light) within such

\* See Heb. and Eng. Lexicon in  $\pi\tau\alpha$  VIII. bodies,

bodies, rendering them more *fixed* and *dense*."

*Cold*, occ. John xviii. 18. Acts xxviii. 2. 2 Cor. xi. 27. Harmer, Observations, vol. i. p. 23, remarks that Bp. Pococke not only describes himself, an Arab's wife, and some other people as *sitting by a fire* on the 17th of March, but "goes farther; for he says that *in the night of the 8th of May* the Sheik of Sephoury [a place in Galilee] made them a fire in a ruined little building, and sent them boiled milk, eggs, and coffee: The fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to *Gethsemane* to apprehend our Lord, thought a fire of coals a considerable refreshment at the time of the passover (John xviii. 18.), which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

Ψυχρος, α, ον, from ψυχρος.

I. *Cold, not having heat*. occ. Mat. x. 42, where observe that ψυχρος is used elliptically for ψυχρος υδατος, as this adj. is likewise in the Greek writers. Thus Plutarch, De Garrul. p. 511, C. ΨΤΧΡΟΤ κυλινα a cup of cold," water namely; and Epictetus, Euchirid. cap. 35. Μη ΨΤΧΡΟΝ ωσιν, Not to drink cold water;" see more in Wetstein, and comp. Mark ix. 41, under Τδωρ I.

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. occ. Rev. iii. 15, 16.

Ψυχω, from ψυχος.

I. *To cool, refrigerate*, as with cool air.

II. Ψυχομαι, Pass. *To be cooled, to grow cool or cold*, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. Josephus, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to *hope*: Το συμψαν—ΕΨΤΕΕ την ελπιδα. What had happened cooled their hope.

Ψωμιζω, from ψωμος. See under Ψωμιον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τα βρεφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τα ιερα. See the passages in Wetstein on 1 Cor. xiii. 3.

II. *To feed* in general. occ. Rom. xii. 20.

III. *To spend in feeding others, to divide*, as it were, *into mouthfuls for feeding others*. occ. 1 Cor. xiii. 3.

Ψωμιον, ο, το, from ψωμος the same, which from ψαω, ψω, *to break into bits*, and this from Heb. חָצַץ *to cut off, curtail*.

A morsel or piece of food, particularly of bread. Thus used in Diogenes Laertius (cited by Wetstein, whom see), as ψωμος likewise is by Xenophon, Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρουλιον.

ΨΟΧΩ, either from the Heb. פָּרַץ *to tear in pieces*, or from פָּרַץ *to beat or wear to pieces*.

I. *To break to pieces*. Thus Scapula and Mintert, "In frusta comminuo."

II. *To rub*, as ears of corn, in order to force out the grains, confrico. So Theophylact explains ψωχονις by τριβονις. occ. Luke vi. 1.

## Ω.

Ω

Ω

Ω,

ω, Omega, Ο μεσα, i. e. O great or long, namely, in sound, so called to distinguish it from O, Omicron, which see. It is the last of the five addi-

tional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one character

3 C 2

character for their O, whether pronounced long or short: And it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

I. Ω being the last letter of the Greek alphabet is opposed to Α, Alpha, the first, and is applied to Christ, as being the end or last. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.

II. Ο! oh! an interjection generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. It is used

1. In compellation or addressing, O. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.

2. In admiration. Rom. xi. 33.

3. In upbraiding or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10, & al.

Ωδε, An Adv. of place, q. d. εν τωδε in this, τωπω place namely, from οδε this, this here.

1. Here, in this place. Mat. xii. 6. 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the Mosaic dispensation.

Τα ωδε παρρηματα or παρρηματα namely, The things which are done here." Eng. Translat. Col. iv. 9.

Ωδε η ωδε, Here or there. Mat. xxiv. 23.

2. Hither, to this place. Mat. viii. 29. xiv. 18. Rev. iv. i.

Ωδη, ης, η, from Αοιδη the same (Αο being contracted into ω, and the ι subscribed), which from αειδω to sing. See ΑΔΩ. A song. Eph. v. 19, & al.

Ωδιν, ινος, η, from οδυνη, which see.

1. Labour, travail, pain of a woman in bringing forth. occ. 1 Thess. v. 3.

II. Grievous and acute sorrow or affliction, which is often in the O. T. compared to that of a woman in travail, as Ps. xlviii. 6. Isa. xlii. 8. Jer. vi. 24. xlii. 21, xxii. 23. & al. Homer uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.

III. The Heb. חבלים signifies both pains and cords or snares; and the LXX having several times rendered the Heb. חבל by ωδινες Savats, as Ps. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Ps. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same man-

ner of expression, and that τας ωδινας το Savats should be there rendered the cords or bands of death. But it must be confessed that in the LXX we do not meet with the complete phrase, λυειν ωδινας Savats, and that in the Greek writers λυειν and απολυειν ωδινας denotes loosing, and so putting an end to, the pangs of parturition, as Wetstein has shewn, who also cites Theophylact's comment on the place Ευ δε ΑΤΕΙΝ ΩΔΙΝΩΝ ΤΟΤ ΘΑΝΑΤΟΤ την ανασαειν παρεσηλθεν-σεν, ινα ειρη ηρρηξε την εις τον και ωδινωσαν γαστρα τα Savats ωσπερ εκ κυ- λιας τινος ωδινωσης. φεμι δε των Savats δεσμων αναδυνος το Σωτηρος. He hath rightly styled the resurrection a loosing of the pangs of death, as if he had said; He had burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." Between these two interpretations the reader will decide for himself\*.

Ωδινω, from ωδιν.

I. Intransitively, To be in pain, as a woman in travail. occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church.

II. Transitively, with an accusative, To travail in birth of, to be in labour with. occ. Gal. iv. 19, where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts ες παλιν ωδινω, of whom I travail in birth again, says he. So Scapula cites from Euripides, Πην ΩΔΙΝΟΤΕ ΕΜΕ, She who before travailled of me."

ΩΜΟΣ, ο, ο. Mintert derives it from αυω to carry; but it may be better deduced from Heb. סעץ to lift up, lade, or load. The shoulder. occ. Mat. xxiii. 4. Luke xv. 5.

Ων, οσα, ον, Gen. ονλος, οσης, ονλος, &c. The participle present of εμμι to be, (which see), or, more strictly speaking, of the old verb, αυω to be, for εων, οσα, ον, which is often used in the Ionic and Poetic writers.

\* Since writing the above, I have observed that the learned Vitrings, Comment. in Isa. xvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: "Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis: ut proinde terra et terræ viscera quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam præzans femina partum, qui secundo natura legi erumpere nititur; ut eam potius ejiciat quam emittat."

Being.

*Being.* It is used very frequently in the N. T. but I shall only take notice of a particular passage or two wherein it occurs. *Αἱ δὲ ΟΥΣΑΙ ἐξουσίαι* theu, Rom. xiii. 1, is used for the powers or magistrates *in being* or *actually possessed* of authority. *Herodotus* applies *τιμᾶς* ΕΟΥΣΑΣ exactly in the same sense, lib. i. cap. 59. See *Raphelius* on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. *יהוה* *Jehovah*, Rev. i. 4, 8. xi. 17, (comp. Rev. iv. 8, and Exod. iii. 14, in LXX.) *Ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος*, *He who is, and which was, and who is to come*, where the *ὁ* before *ἦν* *was* must be of the neuter gender, though the other two *ὁ*s are masculine; and observe what another extraordinary construction there is ch. i. 4, *Ἀπὸ ΤΟΥ Ὁ ΩΝ*. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of *Jehovah*, in the describing of whom, all, even inspired, language must fail.

This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the incommunicable name *Jehovah* often is in the O. T. Comp. *Heb.* and *Eng.* Lexicon under *יהוה* III.

ΩΝΕΟΜΑΙ, *εἰμαι*, Depon.

*To buy.* Perhaps from Heb. *ענה* *to answer*, q. d. *to answer* in money or price, to pay an *answerable* or *equivalent* price. occ. Acts vii. 16.

ΩΝ, *ω, το*, derived, according to the Etymologist, from *ωος* *alone*, because they are brought forth *single*; and *ωος* in this sense may be from Heb. *אין* *a*, i. e. *a single, being* or *person*. But *Martinus*, Lexic. Philol. in Ovum, remarks from *Heuschius*, that the Argives call eggs *ωσα*, and is inclined to deduce the Greek name from Heb. *עוף* *a bird*, which lays and hatches it. The Heb. *ה* appears more plainly in the Latin ovum.

*An egg*, which is laid by birds, and produces their young. occ. Luke xi. 12.

ΩΡΑ, *ω, ς*, from Heb. *זר* *to flow*.

I. Time, season, particular time. Mark xi. 11.

John v. 35. 1 John ii. 18. Comp. Mat. viii. 13. Mark xiv. 35. John iv. 23. xii. 23. xvi. 21. xvii. 1. Rev. iii. 10. xiv. 7, 15. Rom. xiii. 11, where *Wolffius* and *Wetstein* cite from *Plato*, *Apol. Socrat.* the similar expression *ἩΔΗ ὉΡΑ ΑΠΙΕΝΑΙ* *εμοι*.

II. *A short time.* John v. 35. 2 Cor. vii. 8. 1 Thess. ii. 17. *Philem.* ver. 15.

III. It denotes *the day*, or *time of day*. Mat. xiv. 15; where *Raphelius* cites from *Polybius*, *ἩΔΗ δὲ τῆς ὉΡΑΣ συσπλεισσης*, *the day now closing*; and *Δια το καὶ τῆν ὉΡΑΝ εἰς οὗς συσπλειν*, *Because the day was closing towards the evening*. On Mark vi. 35, the same learned critic remarks that *ώρα πολλή* is used as *multus dies* in Latin, and may signify *a great part of the day*, either *already past*, or *yet remaining*: But that in this text the particle *τῆς* shews it is used in the former sense. *Wetstein* produces a similar expression from *Dionysius Halicarn.* *Ἐπαχονίω καὶ διαμενον αχρὶ ΠΟΛΛΗΣ ὉΡΑΣ* *ευθυμῶς ἀγωνιζόμενοι, ἕως ἥ νυξ ἐκλαβῆσα διεκρινε αὐτοὺς*. They engaged, and continued bravely fighting till very late, when the night coming on parted them." Comp. *Kypke*.

IV. *An hour, the twelfth part of an artificial day, or of the time that the sun is above the horizon.* See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under *Ἑλός*.

Ὁραῖος, *αια, αιον*, from *ώρα* *beauty*, which may be very naturally deduced from Heb. *זר* *the light, the great ornament* and *adorner* of nature; whence also may be ultimately deduced the Latin *orno*, and *Eng.* *ornament, adorn*, &c.

I. *Beautiful*. occ. Mat. xxiii. 27. Acts iii. 2, 10.

II. *Beautiful, amiable, desirable*. occ. Rom. x. 15.

ΩΡΤΟΜΑΙ. It seems a word formed from the sound, like *Eng.* *roar*, Heb. *עור* &c. *To roar*, as a lion after his prey. (Comp. *Λεων*.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. *אָרַב*; but in the profane writers is most commonly applied to the opening of dogs, or howling of wolves after their prey, though sometimes to the roaring of the lion, as by St. Peter. See *Bochart*, vol. ii. 730, and *Wetstein*, who cites from

from *Apollonius*, *Argon*. IV. lin. 1339, ΔΕΩΝ ὡς ΩΠΤΕΤΑΙ.

'ΩΣ, from the pron. relative δς *who, which*. A particle denoting the manner, time, degree in *which*.

I. An Adverb,

1. Of comparison, or similitude, *As, like as*. Mat. x. 16 & al. freq.

2. Of confirmation, or reality, *As*. Mat. xiv. 5. John i. 14. See *Whitby* on both these texts, and *Raphelius* on the latter, and *Glossii Philol. Sacr. Lib.iii. Tract.v. Can. 28*.

3. *As, as it were, about*. John i. 39, or 40. Mark v. 13. viii. 9, & al. It is applied in like manner by the best Greek writers. See *Wetstein* on Mark v. 13.

4. *As it were, somewhat*. Acts xvii. 22. So the Vulg. *quasi* superstitiosiores, as it were too superstitious; *Castalio*, paulò superstitiosiores; and the modern Greek version, εἰς ναποῖον τρόπον ευλαβείς (ἡ δεισιδαιμονία, marg.) περισσοτέρων ἀνέκων ἐν ᾧ περὶ. In some measure more superstitious than is fitting." French Translat. *comme trop devota*.

5. *How, in what manner*. Mark xii. 26. Luke vi. 4. viii. 47. xxiii. 55, & al.

6. Of admiration, *How!* Rom. x. 15. xi. 33. For instances of the like application in the Greek writers, see *Wetstein*.

7. 'Ως εἰς, *To, towards*. Acts xvii. 14. See *Raphelius* and *Wetstein*, who shew that ὡς, with εἰς and the name of a place, is in like manner often used pleonastically in the best Greek writers; and *Wetstein* cites both from *Pausanias* and *Arrian* the phrase 'ΩΣ Εἰς ΘΑΛΑΣΣΑΝ.

8. 'Ως ἦν, *As he was, just as he was*. Mark iv. 36. An elegant expression, says *Raphelius*, applied to persons to signify that they entered upon the business in hand just as they were, without further preparation. He accordingly cites the Greek writers using the synonymous expressions 'ΩΣΠΕΡ ΗΝ, 'ΩΣΠΕΡ ΕΙΧΕΝ, and 'ΩΣΠΕΡ ΕΤΥΧΟΝ. I add that *Lucian* applies the very phrase of St. Mark, 'ΩΣ ΗΝ, in the same sense, *Asinus*, tom. ii. p. 137. So *Suetonius*, the Latin "Ut erat." *Vitell.* cap. 8. See also *Kypke*; but comp. *Elsner*, *Bowyer*, and *Campbell* on Mark.

II. A Conjunction.

1. *As, that*. Heb. vii. 9, 'Ως εἰς τὴν αἰῶνα, *As,*

or *that, I may so say, Ut ita dicam*. Comp. *Eros*.

2. Illative, *So, therefore, wherefore*. Heb. iii. 11. On which passage *Raphelius* cites *Arrian* using it in the same sense.

3. Declarative, *That*, quod. Rom. i. 9.

4. Of time, *When*. Luke xx. 37. Comp. Luke xii. 58. *After that, when*. Acts xxvii. 1. Following *ποῶτος χρόνος*; how long time? it denotes *since that, since*. Mark ix. 21.

5. *Since, seeing that*. Col. ii. 6.

6. 'Ως ἄν, or ὡς ἂν, *When, whenever*. Rom. xv. 24. 1 Cor. xi. 34.

7. 'Ως—ναί, *As—so also, etw* being understood. Mat. vi. 10. Acts vii. 51. (Comp. Luke vi. 31. John xx. 21.) *Herodotus* has the same ellipsis, lib. vii. cap. 128, and lib. viii. cap. 64. See *Raphelius* and *Wetstein*, and comp. under *Καί* 16.

8. 'Ως—ναί, *Since—also*, 2 Pet. i. 3, 5. See *Alberti* and *Wolfius*.

9. 'Ως ἐρί, *That, namely that*. 2 Cor. v. 19. xi. 21. *Xenophon* and others of the Greek writers use these particles in the same manner, as *Raphelius* and *Wetstein* have shewn. Ως may be considered as *redundant*. See *Kypke* on 2 Cor. xi. 21, who shews that in the expression ὡς ἐρί, ὡς is likewise *redundant* in *Josephus* and *Dionysius Halicarn*.

'ΩΣΑΝΝΑ, Heb.

*Hosanna*, a slight variation of the Heb. הושיע נא, *Save now, or save we pray thee*, used Ps. cxviii. 25, which became a common form of wishing *safety and prosperity to*, q. d. *Save and prosper, O Lord*. occ. Mat. xxi. 9, (twice) 15. Mark xi. 9, 10. John xii. 13. See *Wolfius* on Mat. xxi. 9.

'Ωσάυτως, Adv. from ὡς *as*, and αὐτός *in the same or like manner*, from αὐτός *the same*.

*Likewise, in the same or like manner*. Mat. xx. 5. Luke xiii. 3, & al.

'Ως, Adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *As if, as it were, as*. Mat. iii. 16. ix. 36.

2. Of quantity, *As it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. xxii. 41, 59.

'Ωσπερ, Adv. from ὡς *as*, and περ an emphatic particle, which see.

*As indeed, like as*. Mat. v. 48. vi. 2. & al. freq.

'Ωσπερ,

Ὡσπερ, Adv. from ὡσπερ, and εἰ if.  
*As if, as if it were, as.* occ. 1 Cor. xv. 8, where see *Wetstein*.  
 Ὡς, A conjunction, from ὡς *as, so, and so also*.  
 1. Most generally, with an accusative and an infinitive mood, *So that*. Mat. viii. 24, 28, & al. freq.  
 2. With an indicative, *So that*. Gal. ii. 13. where *Elmer* observes, that although ὡς is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces *Aristophanes*, and *Æschines* the philosopher, so using it.  
 3. With an infinitive, *So as*. Mat. x. i. xv. 33.  
 4. *In order to*. Mat. xxvii. 1. Luke ix. 52.  
 5. Illative, with an indicative, *So that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16.  
 Ὡς, τα, Plur. of ὡς, ὡς, το, which see.  
 Ὡτιον, s, το, from ὡς, ὡς, an ear.  
*The ear, i. e. the external ear, auricula.* occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26.  
 The LXX frequently use this word for the Heb. *אָזן*.

Ὀφελεια, ας, ῃ, from ὠφελω.  
 I. *Profit, advantage*. occ. Rom. iii. 1.  
 II. *Profit, gain*. occ. Jude ver. 16, where *Kypke* cites *Polybius* applying the phrase ὈΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army for the sake of plunder.  
 Ὀφελω, ω, from ὠφελω, which see under Ὀφελος.  
*To profit, advantage, benefit, help*. Mat. xv. 5, (where see *Wetstein*.) xvi. 26. xxvii. 24. Gal. v. 2. Mark v. 26, where *Kypke* remarks that ὠφελω is often used by the medical writers for *relieving, giving relief*, i. e. in illness; and he particularly cites from *Hippocrates*, ΟΤΑΕΝ ὈΦΕΛΗΣΑΙ, ΟΤΑΕΝ ὈΦΕΛΕΕΤΩ.  
 Ὀφελιμος, s, ὁ, ῃ, και το—ον, from ὠφελω.  
*Profitable, beneficial, advantageous, useful*. occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8.  
 ΩΨ, ὡς, ὁ, from the Heb. *הָרַץ* to move quickly, particularly as the eye, Prov. xxiii. 5, whence as a N. masc. plur. in reg. *עֵינָיו* the eye-lids.  
 I. *The eye*, and in plur. *eyes*.  
 II. *The face, countenance*.  
 This word, however, occurs not in the N. T. but is placed here on account of its compounds and derivatives.

REV. v. 13.

ΤΩ; ΚΑΘΗΜΕΝΩ; ΕΠΙ ΤΟΤ ΘΡΟΝΟΤ ΚΑΙ ΤΩ; ΑΡΝΙΩ; Ἡ ΕΥΛΟΓΙΑ,  
 ΚΑΙ Ἡ ΤΙΜΗ. ΚΑΙ Ἡ ΔΟΞΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ  
 ΕΙΣ ΤΟΤΕ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

THE END.

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